

Class BR95

Book R6

1835

THEOLOGICAL,
BIBLICAL, AND ECCLESIASTICAL
DICTIONARY:

448
1,000

SERVING AS A

GENERAL NOTE-BOOK AND ILLUSTRATIVE COMMENTARY

OF THE

OLD AND NEW TESTAMENT,

AND AS A

CYCLOPÆDIA OF RELIGIOUS KNOWLEDGE.

BY

JOHN ROBINSON, D.D.

RECTOR OF CLIFTON, WESTMORELAND,

AND AUTHOR OF ARCHÆOLOGIA GRÆCA, MODERN HISTORY, HISTORY OF ENGLAND,

HISTORY OF WESTMORLAND, &c. &c. &c.

THIRD EDITION, REVISED AND IMPROVED.

LONDON:

PRINTED FOR SHERWOOD, GILBERT, & PIPER,

PATERNOSTER ROW.

1835.

BR 95
R 6
1835

TO
HIS GRACE
THE
ARCHBISHOP OF YORK,
&c. &c.

MY LORD,

Your own dignified character, no less than the exalted station which you fill in the ESTABLISHED CHURCH of this kingdom, was a sufficient inducement for my wishing to introduce the following work to the public under the auspices of your respectable name. Your Grace's ready acquiescence in acceding to that wish, is an instance of liberality for which my thanks are due.

I trust, my Lord, it will be readily believed that my sole object in the compilation of this Dictionary has been the cause of truth and of piety. A work like the present, accessible to persons of all ranks, seems to be particularly requisite at a time when the doctrines and the principles of our holy religion have been misunderstood, and too often misrepresented, both as to their nature and their effects. If I have sometimes seen occasion to commend that Na-

tional Establishment of which I have the honour to be a member, I hope that the candid of every sect will not ascribe any commendation of that kind to venal motives.

Your Grace was pleased to think favourably of a former work of mine. If the present should obtain a similar reception, and my labour should not appear to be fruitlessly employed, I shall feel a real satisfaction.

I am, my Lord,

With sentiments of the greatest respect,

Your Grace's

Most faithful and obedient Servant,

JOHN ROBINSON.

Ravenstonedale, May 10, 1815.

PREFACE

TO THE FIRST EDITION.

It is a truth which has been acknowledged by Christians of all ages and countries, that a just understanding of the Bible, as the foundation of Christianity, is a most desirable acquisition. The Sacred Volume is a treasure equally valuable to the learned and the unlearned, to the wise and the simple, to the rich and the poor, to men of all ranks and stations. The duties it enjoins, and the doctrines it delivers, are of universal concern, and such as deserve the attention and regard of all mankind.

Of this Volume it has been justly observed, that it ennobles the noble, and enriches the great; that it supports the poor, and guides the ignorant; and that, by exhibiting the bright prospects of immortal happiness, it consoles the mind of man under the inevitable evils which, in this state of probation, he is called to endure. It displays to view the ways of God to man; it is addressed to every man's own bosom; it appeals to every man's sense and conscience; it calls on every individual, and enforces that call by the most awful sanctions; it proposes no subject of trifling consideration, but offers life or death, blessings or curses, heaven or hell.

Indeed, the importance of the Bible as a revelation from Heaven, on subjects which concern our everlasting felicity; and the necessity of understanding the Sacred Volume, in order to a participation of the blessings it reveals; are points so generally acknowledged by all who admit the divine authority of its pages, that it may be thought needless to expatiate upon them. We may, however, be allowed to express our surprise and regret, that, whilst the distribution of "the

word of life" has become a matter of general interest, so little attention should be paid to an object of nearly equal importance,—the facilitating of an acquaintance with the oracles of God. To this the Society for Promoting Christian Knowledge forms an honourable and a solitary exception; and it were greatly to be desired, that the members of the Established Church, laity as well as clergy, would consider the well-founded claims of that Society on their liberality and pecuniary assistance.

Though the doctrines and precepts of the Bible are remarkable for their clearness and plainness, yet we need not be surprised if some of its historic relations, and accounts of local matters, appear to us dark and confused. Many of them date very early in the history of the world, and some of them from the beginning of time. Some of them refer to customs and manners peculiar only to the eastern part of the world, and therefore little understood by us who live at so remote a distance. Some refer to persons whose actions are only incidentally mentioned, and of whom the inquisitive reader will desire further information than is afforded in the Sacred Volume. Others relate to cities and kingdoms once great and flourishing, now ruined and deserted; and of these we wish for more geographical and historical information, than perhaps is contained in the Bible. The prophetic parts of Scripture contain many predictions which relate to particular persons and states, and the completion of which, though not always noticed in the Bible, is recorded in other histories; and a knowledge of the time and manner of their fulfilment induces us to confide in others of the same kind, and justifies our belief in the Sacred Oracles.

From these and other considerations, Dom Augustin Calmet, a Benedictine monk, and Abbot of Senones, was led to compose his Dictionary of the Holy Bible, in two volumes folio, to which he afterwards added two more volumes, first published under the title of a Supplement, but afterwards incorporated with the original work. This excellent publication, which has been translated into Latin, Dutch, English, and several other languages, has been the principal source whence I have derived most of what has been composed in the following work, on all subjects immediately connected with the Bible.

But as Calmet's Dictionary was intended for the service of those

who used the Vulgate Latin Version, the author has introduced perpetual references to that version, which I have diminished; and, instead of passages of Scripture being given in Latin, they are, for the most part, given in the words of our English translation. Calmet has many historical articles, collected from Josephus and other writers, which, as they do not occur either in the Bible or Apocrypha, have been mostly rejected. On the contrary, I have added and explained a great number of articles, which are not to be met with in Calmet, and many of which are of considerable importance. Besides, as Calmet was a member of the Church of Rome, he has mingled in his remarks sentiments which Protestants in general justly reject, and which, therefore, I have uniformly endeavoured to omit.

As it has been my anxious wish, not willingly to neglect, or impair truth, I have attempted to offer what I conceive to be the genuine representations, doctrines, or inferences of the Bible; and for that purpose I have consulted a great number of theological writers, whose names, and the works from which I have quoted, are generally noticed at the end of each article. On the geography and natural history of Scripture I have consulted the latest and best authorities; and the accounts of recent travellers in the East have furnished information on these subjects, of which I have gladly availed myself.

With respect to that part of the work which treats of the different sects into which the Christian world is divided, I trust that I have been guided by candour. It was my intention to give a fair and candid statement of existing sentiments, and of differences of opinion, on the important subject of religion. If, therefore, I have misrepresented the tenets and principles of any sect or party whatever, I have failed in my object. Nothing, indeed, would give me more pain than the consciousness of having misrepresented them. It has been justly observed, that "since, unhappily, there are still so many subjects of debate among those who 'name the name of Christ,' it is, doubtless, every one's duty, after divesting himself, as much as possible, of prejudice, to investigate those subjects with accuracy, and to adhere to that side of each disputed question, which, after much investigation, appears to him to be the truth. But he transgresses the favourite precept of his Divine Master, when he casts injurious reflections, or denounces anathemas, on those who, with equal sincerity, view the

matter in a different light ; and, by his want of charity, does more harm to the religion of the Prince of Peace, than he could possibly do good, were he able to convert all mankind to his own orthodox opinions."

The present new Edition has undergone all such revisions as the state of Biblical literature rendered necessary ; and the author hopes, that, like the first Edition, it will be favourably received in all pious families, and found useful in all seminaries of public and private education ; especially to students of divinity in our Universities.

CHRONOLOGICAL TABLE

OF THE

HISTORY OF THE BIBLE;

SERVING TO RECTIFY THE DATES AND EVENTS IN THE
FOLLOWING WORK.

* * * *The Author places the true Date of the Birth of Christ, four years before
the common Æra, or A.D.*

| <i>Year of the World.</i> | | <i>Year before Christ.</i> | <i>Year of the World.</i> | | <i>Year before Christ.</i> |
|-------------------------------|--|--------------------------------|-------------------------------|--|--------------------------------|
| 1 | THE Creation. | 4000; | | Rain on the earth 40 days. The waters | |
| Julian 1st Day. | The creation of light. | before | | continue on the earth 150 days. Seven- | |
| Period, 2nd Day. | The creation of the firma- | A.D. 4004 | | teenth day of the seventh month the ark | |
| 710 | ment. | | | rests on the mountains of Ararat. | |
| | 3rd Day. The sea, the waters, plants, | | | First day of the tenth month, the tops | |
| | and trees. | | | of the mountains begin to appear. (Gen. | |
| | 4th Day. The sun, moon, and stars. | | | viii. 5.) | |
| | 5th Day. The fishes and birds. | | | Forty days afterwards Noah sends forth | |
| | 6th Day. The creation of land animals, | | | the raven. (Gen. viii. 6, 7.) | |
| | and of man. | | | Seven days afterwards Noah sends forth | |
| | God causes the animals to appear before | | | the dove; it returns. | |
| | Adam; who gives them names. God cre- | | | Seven days afterwards he sends it out | |
| | ates the woman, by taking her out of the | | | again; it returns in the evening, bringing | |
| | side of the man; and gives her to him for | | | an olive branch in its bill. | |
| | a wife. He brings them into paradise. | | | Seven days afterwards he sends it forth | |
| | 7th Day. God rests from the work of | | | again; it returns no more. (Gen. viii. 8. 12.) | |
| | creation; and sanctifies the repose of the | | | 1657 Noah being now 601 years old, the first | 2343 |
| | Sabbath. | | | day of the first month he takes off the roof | |
| 1 | Cain born, son of Adam and Eve. | 3999 | | of the ark. | |
| 2 | Abel born, son of Adam and Eve. | 3998 | | Twenty-second day of the second month | |
| 129 | Cain kills his brother Abel | 3871 | | Noah quits the ark. He offers sacrifices of | |
| 130 | Seth born, son of Adam and Eve. | 3870 | | thanksgiving. | |
| 235 | Enos born, son of Seth. | 3765 | | God permits to man the use of flesh; and | |
| 325 | Cainan born, son of Enos. | 3675 | | appoints the rainbow as a pledge that he | |
| 395 | Mahalaleel born, son of Cainan. | 3605 | | would send no more an universal Deluge. | |
| 460 | Jared born, son of Mahalaleel. | 3540 | | (Gen. ix. 9.) | |
| 622 | Enoch born, son of Jared. | 3378 | 1658 | Arphaxad born, the son of Shem. | 2342 |
| 687 | Methuselah born, son of Enoch. | 3313 | 1663 | About seven years after the Deluge, 2337 | |
| 874 | Lamech born, son of Methuselah. | 3126 | | Noah, having planted a vineyard, drank of | |
| 930 | Adam dies, aged 930 years. | 3070 | | the wine to excess; falling asleep, he was | |
| 987 | Enoch translated; he had lived 365 years. | 3013 | | uncovered in his tent. His son Ham ex- | |
| 1042 | Seth dies, aged 912 years. | 2958 | | posed him; is cursed for it. | |
| 1056 | Noah born, son of Lamech. | 2944 | 1693 | Salah born, son of Arphaxad. | 2307 |
| 1140 | Enos dies, aged 905 years. | 2860 | 1723 | Heber born, son of Salah. | 2277 |
| 1235 | Cainan dies, aged 910 years. | 2765 | 1757 | Phaleg born, son of Heber. | 2243 |
| 1290 | Mahalaleel dies, aged 895 years. | 2710 | 1770 | About this time men undertook the | 2230 |
| 1422 | Jared dies, aged 962 years. | 2578 | | building of the Tower of Babel; where | |
| 1536 | God informs Noah of the future Deluge, | 2464 | | God confounded their language, and dis- | |
| | and commissions him to preach repentance | | | persed them throughout the world. | |
| | to mankind, 120 years before the Deluge. | | | 1771 Here may be fixed the beginning of the | 2229 |
| | (1 Pet. iii. 20. 2 Pet. ii. 5. Gen. vi. 32.) | | | Assyrian monarchy, by Nimrod. (Gen. x. | |
| 1556 | Japheth born, the eldest son of Noah. | 2444 | | 9. 10.) From this year to the taking of | |
| | (Gen. v. 32.; x. 21.) | | | Babylon by Alexander the Great, are 1993 | |
| 1558 | Shem born, the second son of Noah. | 2442 | | years; which is the period that Callis- | |
| 1651 | Lamech dies, the father of Noah, aged | 2349 | | thenes found in the astronomical calcula- | |
| | 777 years. | | | tions of the Chaldeans. | |
| 1656 | Methuselah dies, the oldest of men; 2344 | | | The Egyptian empire began about the | |
| | aged 969 years, (Gen. v. 27.) in the year | | | same time, by Ham the father of Mizraim; | |
| | of the Deluge. | | | this empire continued 1663 years, till the | |
| | God commands Noah to prepare to enter | | | taking of Egypt by Cambyases. | |
| | the ark, on the 10th day of the second | | | 1787 Reu born, the son of Phaleg. | 2213 |
| | month, (November.) | | | 1819 Serug born, son of Reu. | 2181 |
| | Seventeenth day of the same month | | | 1849 Nahor born, son of Serug. | 2151 |
| | Noah enters the ark, with his wife, his | | | 1878 Terah born, the son of Nahor. | 2122 |
| | sons, and their three wives. | | | 1948 Haran born, the son of Terah. | 2052 |

| <i>Year of the World.</i> | | <i>Year before Christ.</i> | <i>Year of the World.</i> | | <i>Year before Christ.</i> |
|-------------------------------|---|--------------------------------|-------------------------------|--|--------------------------------|
| 2006 | Noah dies, aged 950 years. | 1994 | 2385 | Levi dies, aged 173 years. | 1615 |
| 2008 | Abram born, the son of Terah. | 1992 | 2427 | A new king in Egypt, who knew nei- | 1573 |
| 2018 | Sarai born, wife of Abram. | 1982 | | ther Joseph nor his services. He perse- | |
| 2083 | The calling of Abram from Ur of the Chaldees: he goes to Charre, or Haran, in Mesopotamia. His father Terah dies there, aged 205 years. (Gen. xi. 31, 32.) | 1917 | | cutates the Israelites. About this time lived Job, famous for his virtue, wisdom, and patience. | |
| 2083 | The second calling of Abram from Ha- ran. He comes into Canaan with Sarai his wife, and Lot his nephew; and dwells at Sichem. | 1917 | 2430 | Aaron born, son of Amram and Joche- bed. | 1570 |
| 2084 | Abram goes into Egypt: Pharaoh takes his wife, but soon restores her again. Ab- ram quits Egypt: he and Lot separate. | 1916 | 2433 | Moses born, brother to Aaron; is ex- posed on the banks of the Nile; is found by Pharaoh's daughter, who adopts him. | 1567 |
| 2091 | The kings of Sodom and Gomorrah re- volt from Chedorlaomer. | 1909 | 2473 | Moses goes to visit his brethren; kills an Egyptian; being informed that Pharaoh knows of it, he retires into Midian; mar- ries Zipporah, the daughter of Jethro: has two sons by her; Gershon and Eliezer. | 1527 |
| 2092 | Chedorlaomer, and his allies, war against the kings of Sodom and Gomorrah, &c. Sodom is pillaged; Lot is taken captive; Abram pursues them, disperses them, re- takes the booty; and rescues Lot. Mel- chizedech blesses him. The Lord makes a covenant with Ab- ram, and promises him a numerous pos- terity. (Gen. xv.) | 1908 | 2513 | The Lord appears to Moses in a burning bush, while feeding his father-in-law's flocks; sends him to Egypt, to deliver Israel. Moses returns into Egypt. His brother Aaron comes to meet him to Mount Horeb. The two brothers declare to Pharaoh the commands of the Lord: Pharaoh refuses to set Israel at liberty; but loads them with new burdens. Moses performs se- veral miracles in his presence. Ten plagues inflicted on Pharaoh and his people, to oblige him to dismiss the Israelites. The Israelites celebrated the last pass- over; and Pharaoh expelled them from Egypt. After the passage of the Israelites through the Red Sea, the destruction of the Egyptians, and other remarkable in- cidents, the law is given on Mount Sinai. | 1487 |
| 2093 | Sarai gives her maid Hagar for a wife to her husband Abram. | 1907 | 2514 | After the delivering of the law with se- veral circumstances of terror, the cove- nant of the people with God, their gross idolatry, and many other incidents, the tabernacle is erected. | 1486 |
| 2094 | Ishmael born, the son of Abram and Ha- gar. Abram was 86 years old. (Gen. xvi. 16.) | 1906 | 2512 | The Israelites continue a good while at Kadesh-barnea. | 1488 |
| 2107 | The new covenant of the Lord with Ab- ram: God promises him a numerous pos- terity: changes his name from Abram to Abraham, and that of Sarai to Sarah. (Gen. xvii.) Circumcision instituted. | 1893 | 2552 | After wandering in the deserts of Arabia, Petraea, and Idumæa, thirty-seven years, they return to Mozereth, near Kadesh- barnea, in the thirty-ninth year after the Exodus. | 1448 |
| 2115 | Isaac born, the son of Abraham and Sa- rah. Sarah makes Abraham turn away Hagar and Ishmael. Hagar causes her son Ishmael to take an Egyptian woman to wife, by whom he has several children. | 1855 | 2553 | After their murmuring for want of water, the death of Aaron, in the 123d year of his age, and the erection of the Brazen Serpent, to cure them of the biting of fiery serpents; upon Sihon king of the Amorites refusing them a passage through his dominions, the Israelites make war against him, and take his country. Distribution of the countries of Sihon and Og, to the tribes of Reuben and Gad, and to the half tribe of Manasseh. Moses dies, being 120 years old; he was succeeded by Joshua, who, in six years' time, made the conquest of the promised land. | 1447 |
| 2145 | Sarah dies, aged 127 years. | 1855 | 2561 | Joshua dies, aged 110 years. | 1439 |
| 2175 | Jacob and Esau born, Isaac being 60 years old. | 1825 | | After his death, the elders govern about eighteen or twenty years; during which time happen the wars of Judah with Ado- ni-bezek. | |
| 2184 | Abraham dies, aged 175 years. | 1816 | 2599 | Othniel delivers them: conquers Cu- shan-rishathaim: judges the people forty years. | 1401 |
| 2231 | Ishmael dies, the eldest son of Abraham, aged 137 years. | 1769 | 2661 | Second Servitude, under Eglon, king of Moab, about 62 years after the peace of Othniel. | 1339 |
| 2245 | Isaac blesses Jacob instead of Esau. Jacob withdraws into Mesopotamia, to his uncle Laban. Here he marries Leah, then Rachel. | 1755 | 2679 | Ehud delivers them, after about twenty years. | 1321 |
| 2265 | Jacob resolves to return to his parents in Canaan. Laban pursues him, and over- takes him on Mount Gilead. Esau comes to meet him, and receives him with much affection. Jacob arrives at Shechem. | 1735 | | Third Servitude of the Israelites certain. } under the Philistines. Shamgar de- livers them. | |
| 2276 | Joseph, being seventeen years old, tells his father Jacob his brothers' faults; they hate him, and sell him to strangers, who take him into Egypt. Joseph sold again as a slave to Potiphar. | 1724 | 2719 | Fourth Servitude, under Jabin, king of Hazor. Deborah and Barak deliver them, after twenty years. From 2699 to 2719. | 1281 |
| 2287 | Joseph explains the dreams of the two officers of Pharaoh. | 1713 | | | |
| 2288 | Isaac dies, aged 180 years. | 1712 | | | |
| 2289 | Pharaoh's dreams explained by Joseph; Joseph is made governor of Egypt. | 1711 | | | |
| 2296 | The beginning of the seven years of scarcity, foretold by Joseph. | 1704 | | | |
| 2297 | Joseph's ten brethren come into Egypt to buy corn. Joseph imprisons Simeon. | 1703 | | | |
| 2298 | Joseph's brethren return into Egypt with their brother Benjamin. Joseph dis- covers himself, and engages them to come into Egypt with their father Jacob, then 130 years old. | 1702 | | | |
| 2315 | Jacob's last sickness: he blesses Eph- raim and Manasseh; foretells the char- acters of all his sons; desires to be buried with his fathers. Jacob dies aged 147 years. | 1695 | | | |
| 2369 | Joseph dies, aged 110 years. He fore- tells the departure of the Israelites from Egypt, and desires his bones may be taken with them into Canaan. | 1631 | | | |

| <i>Year of the World.</i> | <i>Year before Christ.</i> | <i>Year of the World.</i> | <i>Year before Christ.</i> |
|--|--------------------------------|---|--------------------------------|
| 2752 | 1248 | 2949 | 1051 |
| 2759 | 1241 | | |
| Fifth Servitude, under the Midianites. Gideon delivers Israel. He governs them nine years. From 2759 to 2768. | | David acknowledged king by Judah, and consecrated a second time. Reigns at Hebron. | |
| 2768 | 1232 | 2956 | 1044 |
| Abimelech, son of Gideon, procures himself to be made king of Shechem. | | Abner quits Ishbosheth; resorts to David. Is treacherously slain by Joab. Ishbosheth assassinated. | |
| 2771 | 1229 | David acknowledged king over all Israel; consecrated the third time at Hebron. | |
| 2772 | 1228 | 2958 | 1042 |
| Tola, judge of Israel after Abimelech: governs twenty-three years. | | War of the Philistines against David. David brings the ark from Kirjath-jearim to Jerusalem: commits it to Abinadab. | |
| 2795 | 1205 | 2959 | 1041 |
| Jair judges Israel, chiefly beyond Jordan. Governs twenty-two years. | | 2960 | 1040 |
| 2799 | 1201 | David's design to build a temple to the Lord: is diverted from it by the prophet Nathan. | |
| 2817 | 1183 | David's war against the Philistines, against Hadadezer, against Damascus, and against Idumea: continued about six years. | |
| Jephthah delivers the Israelites beyond Jordan. The taking of the city of Troy, 408 years before the first Olympiad. | | 2967 | 1033 |
| 2820 | 1180 | David's war against the king of the Ammonites, who had insulted his ambassadors. | |
| 2823 | 1177 | 2971 | 1029 |
| 2830 | 1170 | Solomon born. Ammon, David's son, ravishes Tamar. | |
| 2840 | 1160 | 2972 | 1028 |
| Elon dies, Abdon succeeds him. Abdon dies. The high-priest Eli succeeds as judge of Israel. | | 2974 | 1026 |
| 2848 | 1152 | Absalom kills Ammon. | |
| Seventh Servitude, under the Philistines, 40 years. (Judg. xiii. 1.) | | 2981 | 1019 |
| 2849 | 1151 | Absalom's rebellion against his father David. | |
| Samuel born. Under his judicature God raises Samson, born 2846. | | Absalom killed by Joab. | |
| 2861 | 1139 | 2983 | 1017 |
| God begins to manifest himself to Samuel. Samson delivered to the Philistines by Delilah; kills himself under the ruins of the temple of Dagon, with a great multitude of the Philistines. He defended Israel twenty years; from 2867 to 2887. | | The beginning of the famine sent by God to avenge the death of the Gibeonites, unjustly slain by Saul; ended in 2986. | |
| 2888 | 1112 | 2987 | 1013 |
| War between the Philistines and the Israelites. The ark of the Lord taken by the Philistines. Death of the high-priest Eli. He governed forty years. | | David numbers the people. God gives him the choice of three plagues, by which to be punished. | |
| The Philistines send back the ark with presents. It is deposited at Kirjath-jearim. Samuel is acknowledged chief and judge of Israel, 39 or 40 years. | | 2988 | 1012 |
| 2909 | 1091 | David prepares for the building of the temple, on Mount Zion; in the threshing-floor of Araunah. | |
| Saul is appointed king, and consecrated in an assembly of the people at Mizpah. He reigned 40 years. (Acts xiii. 21.) | | Adonijah aspires to the kingdom. David causes his son Solomon to be crowned. Solomon proclaimed king by all Israel. | |
| 2911 | 1089 | 2990 | 1010 |
| War of the Philistines against Saul. Saul not having obeyed Samuel's orders, is rejected of God. | | David dies, aged 70 years; having reigned seven years and a half over Judah, at Hebron; and thirty-three years over all Israel at Jerusalem. Solomon reigns alone, having reigned about six months in the life-time of his father David. He reigned 40 years. (1 Kings xi. 42.) | |
| 2930 | 1070 | 2992 | 1008 |
| 2941 | 1059 | Hiram, king of Tyre, congratulates Solomon on his accession to the crown; Solomon requires of him timber, and workmen to assist in building the temple. | |
| Samuel sent by God to Bethlehem, to anoint David. | | 3000 | 1000 |
| 2942 | 1058 | The temple of Solomon finished; being seven years and a half in building. Dedicated the year following, probably because of the solemnity of the year of Jubilee, which then happened. | |
| 2943 | 1057 | 3001 | 999 |
| Saul, urged by jealousy, endeavours to slay David. | | Dedication of the temple. | |
| 2944 | 1056 | 3026 | 974 |
| David retires to Achish, king of Gath; withdraws into the land of Moab. | | Jeroboam rebels against Solomon. He flies into Egypt. | |
| 2947 | 1053 | 3029 | 971 |
| Samuel dies, aged 98 years. He had judged Israel twenty-one years, before the reign of Saul. He lived thirty-eight-years afterwards. | | Solomon dies. Rehoboam succeeds him; alienates the Israelites, and occasions the revolt of the ten tribes. Jeroboam, the son of Nebat, acknowledged king of the ten tribes. | |
| 2949 | 1051 | | |
| War of the Philistines against Saul. Saul causes the ghost of Samuel to be raised. He loses the battle, and kills himself. | | | |

KINGS OF JUDAH.

264 YEARS.

| <i>Year of the World.</i> | <i>Year before Christ.</i> |
|--|--------------------------------|
| 3029 | 971 |
| REHOBAM intends to subdue the ten tribes, but forbears. Reigned 17 years. (1 Kings xiv. 21.) | |
| 3032 | 968 |
| 3033 | 967 |
| Shishak, king of Egypt, comes to Jerusalem, plunders the temple, and the king. | |

KINGS OF ISRAEL.

388 YEARS.

| <i>Year of the World.</i> | <i>Year before Christ.</i> |
|---|--------------------------------|
| 3030 | 970 |
| Jeroboam, the son of Nebat, king of Israel, abolishes the worship of the Lord; and sets up the golden calves. Reigned 19 years. | |

| KINGS OF JUDAH. | | KINGS OF ISRAEL. | |
|---------------------------|---|--|----------------------------|
| <i>Year of the World.</i> | <i>Year before Christ.</i> | <i>Year of the World.</i> | <i>Year before Christ.</i> |
| 3046 | Rehoboam dies; Abijam succeeds him; reigns three years. | 954 | |
| 3047 | Abijam's victory over Jeroboam; who loses many thousands of his troops. | 953 | |
| 3049 | Abijam dies; Asa succeeds him. | 951 | |
| 3053 | Asa suppresses idolatry in Judah. | 947 | |
| 3064 | Asa engages Ben-hadad, king of Syria, to make an irruption into the territories of the king of Israel, to force Baasha to quit his undertaking at Ramah. | 936 | |
| 3090 | Asa dies, having reigned 41 years. Jehoshaphat succeeds Asa. Expels superstitious worship. | 910 | |
| 3107 | Jehoshaphat accompanies Ahab in his expedition against Ramoth-gilead, where he narrowly escapes a great danger. | 893 | |
| 3108 | Jehoshaphat equips a fleet for Ophir; Ahaziah, king of Israel, partaking of the design, the fleet is destroyed by tempest. Elijah removed from this world in a fiery chariot. | 892 | |
| 3115 | Jehoshaphat dies; reigned 25 years. Jehoram succeeds. | 885 | |
| 3116 | Jehoram at the importunity of his wife, Athaliah, introduces into Judah the worship of Baal. | 884 | |
| 3120 | Ahaziah accompanies Jehoram, king of Israel, to the siege of Ramoth-gilead. Ahaziah slain by Jehu. Athaliah kills all of the royal family; usurps the kingdom. Joash is preserved, and kept secretly in the temple six years. | 880 | |
| 3147 | Joash repairs the temple. | 853 | |
| 3165 | Joash dies; Amaziah succeeds him, and reigns twenty-nine years. | 835 | |
| 3194 | Amaziah dies; Uzziah, or Azariah, succeeds him; reigns fifty-two years. In Judah, the prophets Isaiah and Amos under this reign. | 806 | |
| 3047 | | Jeroboam overcome by Abijam, who kills 500,000 men. | 953 |
| 3050 | | Jeroboam dies; Nadab, his son, succeeds, and reigns four years. | 950 |
| 3054 | | Nadab dies; Baasha succeeds him, and reigns twenty years. | 946 |
| 3064 | | Baasha builds Ramah, to hinder Israel from going to Jerusalem. | 936 |
| 3074 | | Baasha dies; Elah, his son, succeeds him; reigns two years. | 926 |
| 3075 | | Elah, killed by Zimri, who usurps the kingdom seven days. Omri besieges Zimri in Tirzah, who burns himself in the palace. | 925 |
| 3079 | | Omri builds Samaria, makes it the seat of his empire. | 921 |
| 3086 | | Omri dies. Ahab, his son, succeeds; reigns 22 years. | 914 |
| 3096 | | The prophet Elijah presents himself before Ahab, and slays the false prophets of Baal. | 904 |
| 3107 | | Ahab wars against Ramoth-gilead; is killed in disguise. | 893 |
| 3108 | | Ahaziah falls from the platform of his house; is dangerously wounded. Ahaziah dies; Jehoram, his brother, succeeds him. | 892 |
| 3109 | | Elisha foretells victory to the army of Israel, and procures water in abundance. | 891 |
| 3119 | | Samaria besieged by Ben-hadad, king of Syria. Ben-hadad and his army seized with a panic fear, fly in the night-time. | 881 |
| 3120 | | Jehoram marches with Ahaziah against Ramoth-gilead; is dangerously wounded, and carried to Jezreel. Jehu rebels against Jehoram; kills him. Jehu reigns twenty-eight years. (2 Kings x. 36.) | 880 |
| 3148 | | Jehu dies; Jehoahaz, his son, succeeds him. Reigns seventeen years. | 852 |
| 3165 | | Jehoahaz dies: Joash, or Jehoash, succeeds him. | 835 |
| 3168 | | Hazael, king of Syria, dies; Benhadad succeeds him. | 832 |
| 3178 | | Joash obtains a great victory over Amaziah, king of Judah. | 822 |
| 3181 | | Joash, king of Israel, dies; Jeroboam II. succeeds him; reigns forty-one years. Under this reign, the prophets Jonah, Hosea, and Amos, in Israel. | 819 |
| 3222 | | Jeroboam II. dies; Zachariah, his son, succeeds him; reigns six months; perhaps ten years. The chronology of this reign is perplexed. | 778 |
| 3232 | | Zachariah killed by Shallum, after reigning six months. | 768 |
| 3233 | | Shallum reigns one month; is killed by Menahem; who reigns ten years. | 767 |
| 3243 | | Menahem dies; Pekahiah, his son, succeeds. | 757 |
| 3345 | | Pekahiah assassinated by Pekah, son of Remaliah, who reigns twenty-eight years. | 755 |

| <i>Year of the World.</i> | <i>Year before Christ.</i> | <i>Year of the World.</i> | <i>Year before Christ.</i> |
|-------------------------------|---|--|--|
| KINGS OF JUDAH. | | KINGS OF ISRAEL. | |
| 3246 | Uzziah dies; Jotham, his son, succeeds; reigns sixteen years. | 754 | |
| 3261 | Rezin, king of Syria, and Pekah, king of Israel, invade Judah. | 739 | |
| 3262 | Jotham dies; Ahaz succeeds him; reigns sixteen years. | 738 | |
| | Rezin, king of Syria, and Pekah, king of Israel, continue their hostilities against Judah. | | |
| 3264 | Ahaz invites to his assistance Tiglath-pileser, king of Assyria, and submits to pay him tribute. | 736 | |
| 3278 | Ahaz, king of Judah, dies; Hezekiah, his successor, restores the worship of the Lord in Judea, which Ahaz had subverted. | 722 | |
| 3291 | Sennacherib invades Hezekiah; takes several cities of Judah. | 709 | |
| | Hezekiah's sickness. Isaiah foretells his cure; gives him a sign, the shadow's return on the dial of Ahaz. | | |
| | Hezekiah gives money to Sennacherib, who yet continues his war against him. He sends Rabshakeh to Jerusalem; and marches himself against Tirhakah, king of Cush or Arabia. Returning to Judea, the angel of the Lord destroys many thousands of his army; he retires to Nineveh, where he is slain by his sons. | | |
| JUDAH alone. | | 2 Chron. xxxv. 5, 6. Jeremiah xxvi. 1.; xlv. 2.) | |
| 3306 | Hezekiah dies; Manasseh succeeds him; reigns 55 years. | 694 | |
| 3323 | Esarhaddon becomes master of Babylon; re-unites the empires of Assyria and Chaldaea. | 677 | |
| 3329 | Manasseh taken by the Chaldeans, and carried to Babylon. | 671 | |
| 3347 | The war of Holophernes; who is slain in Judea by Judith. | 653 | |
| 3361 | Manasseh dies. He returned into Judea a good while before, but the time is not exactly known. Ammon succeeds him; reigns two years. | 639 | |
| 3363 | Ammon dies; Josiah succeeds him. Zephaniah prophesies at the beginning of his reign. | 637 | |
| 3370 | Josiah endeavours to reform abuses. He restores the worship of the Lord. | 630 | |
| 3376 | Jeremiah begins to prophesy, in the thirteenth year of Josiah. | 624 | |
| 3394 | Josiah opposes the expedition of Necho, king of Egypt, against Carchemish. Is mortally wounded, and dies at Jerusalem. Jeremiah composes lamentations on his death. (2 Chron. xxxv. 25.) | 606 | |
| | Jehoahaz is set on the throne by the people; but Necho returning from Carchemish, deposes him, and installs Eliakim, or Jehoiakim, his brother, son of Josiah, reigns 11 years. | | |
| 3395 | Habakkuk prophesies under this reign. | 605 | |
| 3398 | Nebuchadnezzar besieges and takes Carchemish; comes into Palestine, besieges and takes Jerusalem; leaves Jehoiakim there, on condition of paying him a large tribute. Daniel and his companions led captive to Babylon. (2 Kings xxiii. 36. | 602 | |
| | | | |
| | | 3264 | Tiglath-pileser, king of Assyria, defeats and slays Rezin king of Damascus. |
| | | | Enters the land of Israel, takes many cities and captives; chiefly from Reuben, Gad, and the half-tribe of Manasseh. The first captivity of Israel. |
| | | 3265 | Hoshea, son of Elah, slays Pekah, and usurps the kingdom. |
| | | 3276 | Shalmaneser succeeds Tiglath-pileser, king of Nineveh. |
| | | 3280 | Shalmaneser besieges Samaria; |
| | | | |
| | | 3283 | Takes it after three years' siege. Carries beyond the Euphrates the tribes that Tiglath-pileser had not already carried into captivity. |
| | | | THUS ENDED THE KINGDOM OF ISRAEL, AFTER IT HAD SUBSISTED TWO HUNDRED AND SIXTY-FOUR YEARS. |
| | | 3402 | Nebuchadnezzar's dream of a great statue, explained by Daniel. |
| | | 3404 | The history of Susannah at Babylon. |
| | | | Jehoiakim revolts against Nebuchadnezzar. |
| | | 3405 | Cyrus born, son of Cambyses and Mandane. |
| | | | Jehoiakim revolts a second time against Nebuchadnezzar. Is taken, put to death, and cast to the fowls of the air. Reigned eleven years. |
| | | 3410 | Ezekiel begins to prophesy in Chaldaea. |
| | | 3411 | He foretells the taking of Jerusalem, and the dispersion of the Jews. (Ezek. iv. v. viii. ix. x. xi. xii.) |
| | | | Zedekiah takes secret measures with the king of Egypt to revolt against the Chaldeans. |
| | | 3414 | Zedekiah revolts. |
| | | | Nebuchadnezzar marches against Jerusalem, besieges it; quits the siege to repel the king of Egypt, who comes to assist Zedekiah. Returns to the siege. |
| | | 3416 | Jerusalem taken on the ninth day of the fourth month (July) the eleventh year of Zedekiah. |
| | | | Zedekiah, endeavouring to fly by night, is taken, and brought to Riblah to Nebuchadnezzar. His eyes are put out, and he is carried to Babylon. |
| | | 3416 | Jerusalem and the temple burnt; seventh day of the fourth month. |
| | | | The Jews of Jerusalem and Judea carried captives beyond the Euphrates: the poorer classes only left in the land. |
| | | | THUS ENDED THE KINGDOM OF JUDEA, AFTER IT HAD SUBSISTED |

| <i>Year of the World.</i> | <i>Year before Christ.</i> | <i>Year of the World.</i> | <i>Year before Christ.</i> |
|--|--------------------------------|---|--------------------------------|
| FOUR HUNDRED AND SIXTY-EIGHT YEARS, FROM THE BEGINNING OF THE REIGN OF DAVID; AND THREE HUNDRED AND EIGHTY-EIGHT YEARS FROM THE SEPARATION OF JUDAH AND THE TEN TRIBES. | | metrius, son of Antigonus, near Gaza; becomes again master of Judea. | |
| Gedaliah made governor of the remains of the people. He is slain. | | Judea returns to the jurisdiction of the kings of Syria, the Jews pay them tribute some time. Judea is in subjection to the kings of Egypt, under the reign of Ptolemy Philadelphus, if what we read concerning the version of the Septuagint be true. | |
| 3434 | 566 | 3727 | 273 |
| 3435 | 565 | The Septuagint version supposed to be really made about this time. | |
| 3445 | 555 | 3743 | 257 |
| 3444 | 556 | Antiochus Theos, king of Syria, begins to reign, grants to the Jews the privilege of free denizens throughout his dominions. | |
| Nebuchadnezzar's death, after reigning forty-three years, from the death of Nebonassar, his father, who died in 3399. | | 3758 | 242 |
| Evilmerodach, his son, succeeds him; reigns but one year. | | Ptolemy Euergetes makes himself master of Syria and Judea. | |
| 3450 | 550 | The high-priest Jaddus dying in 3682, Onias I. succeeds him, whose successor is Simon the Just, in 3702. He dying in 3711, leaves his son Onias II. a child; his father's brother, Eleazar, discharges the office of high-priest about thirty years. Under the priesthood of Eleazar the version of the Septuagint is said to have been made. | |
| Cyrus meditates the destruction of the empire of the Medes and Chaldeans; begins with the Medes; having overcome Astyages, king of the Medes, his uncle by the mother's side, he gives him the government of Hyrcania. | | After the death of Eleazar in 3744, Manasseh great uncle of Onias, and brother of Jaddus, is invested with the priesthood. | |
| 3455 | 545 | 3771 | 229 |
| Cyrus marches against Darius the Mede, his uncle; but first wars against the allies of his uncle Darius; particularly against Croesus, king of Lydia. | | Manasseh dying this year, Onias II. possesses the high-priesthood. Incurs the indignation of the king of Egypt, for not paying his tribute of twenty talents: his nephew Joseph gains the king's favour, and farms the tributes of Cælo Syria, Phenicia, Samaria, and Judea. | |
| 3456 | 544 | 3783 | 217 |
| 3457 | 543 | Ptolemy Philopator succeeds him. | |
| He sets the Jews at liberty; and permits their return into Judea. The first year of his reign over all the East. | | 3785 | 215 |
| 3458 | 542 | Onias II. high-priest, dies; Simon II. succeeds him. | |
| 3475 | 525 | 3786 | 214 |
| Cyrus dies, aged seventy years. Cambyzes succeeds him. | | Antiochus the Great wars against Ptolemy Philopator. | |
| 3478 | 522 | 3787 | 213 |
| 3480 | 520 | Ptolemy Philopator defeats Antiochus at Raphia, in Syria | |
| 3483 | 517 | Ptolemy attempts to enter the temple of Jerusalem; is hindered by the priests. He returns into Egypt, condemns the Jews in his dominions to be trod to death by elephants: God gives his people a miraculous deliverance. | |
| Darius, son of Hystaspes, otherwise Ahasuerus, acknowledged king of the Persians. | | 3800 | 200 |
| 3486 | 514 | Ptolemy Philopator dies; Ptolemy Epiphanes, an infant, succeeds him. | |
| Darius allows the Jews to rebuild their Temple. | | 3802 | 198 |
| Here, probably, end the seventy years of captivity foretold by Jeremiah, which began in the year of the world 3416. | | Antiochus the Great conquers Phenicia and Judea. | |
| 3487 | 513 | 3805 | 195 |
| The feast of Darius, or Ahasuerus; he divorces Vashti. | | Simon II. high-priest, dies; Onias III. succeeds him. | |
| 3488 | 512 | 3815 | 185 |
| 3489 | 511 | Antiochus, declaring war against the Romans, is overcome, and loses great part of his dominions. He preserves Syria and Judea. | |
| 3495 | 505 | 3817 | 183 |
| Haman's plot against all the Jews ends in his own destruction. | | Antiochus dies; leaves Seleucus Philopator his successor. Antiochus, his other son, surnamed afterwards Epiphanes, at Rome as an hostage. | |
| 3538 | 462 | 3836 | 164 |
| Ezra is sent to be governor of Judea, and separates the Jews from their strange wives. | | Apollonius sent into Judea by Antiochus Epiphanes. He demolishes the walls of Jerusalem, and oppresses the people. He builds a citadel on the mountain near the temple, where formerly stood the city of David. | |
| 3559 | 441 | Judas Maccabeus, with nine others, retire into the wilderness. | |
| Nehemiah sent governor to Judea. He rebuilds the walls, repeoples Jerusalem, and proceeds to reform the church and state, whilst Ezra publishes his edition of the Hebrew Scriptures. | | 3837 | 163 |
| 3571 | 429 | The martyrdom of old Eleazar, at Antioch; of the seven brethren, Maccabees, and their mother. | |
| Nehemiah goes from Jerusalem to the Persian court, and comes again with a new commission. In the time of his administration Zechariah and Malachi both prophesy. | | 3838 | 162 |
| 3580 | 420 | Upon the death of Mattathias, his son, Judas Maccabeus, is made captain of the Jews, and vanquishes several of Antiochus's commanders, recovers Jerusalem, and the sanctuary, and institutes the feast of the dedication. | |
| 3672 | 328 | 3840 | 160 |
| The Samaritans obtain Alexander's permission to build a temple on Mount Gerizim. | | Antiochus Epiphanes dies a miserable death in the East, and is succeeded by | |
| 3681 | 319 | | |
| Judea in the division of the kings of Syria. | | | |
| 3684 | 316 | | |
| Ptolemy, son of Lagus, conquers it: carries many Jews into Egypt. | | | |
| 3690 | 310 | | |
| 3692 | 308 | | |
| Antigonus retakes Judea from Ptolemy. | | | |
| Ptolemy, son of Lagus, conquers De- | | | |

| <i>Year of the World.</i> | <i>Year before Christ.</i> | <i>Year of the World.</i> | <i>Year before Christ.</i> |
|-------------------------------|--------------------------------|---|--------------------------------|
| | | his son, Antiochus Eupator, who, under the tuition of Lysias, still oppresses the Jews, but is still vanquished by Judas; as are likewise the Edomites and Ammonites. | |
| 3843 | 157 | Upon the death of Judas, who is slain manfully fighting, Jonathan Maccabeus is made captain of the Jewish forces, who defeats Bacchides, the general of Demetrius, and makes peace with him. | |
| 3852 | 148 | Demetrius, upon Alexander Balus, an impostor, pretending to the kingdom of Syria, makes his court to Jonathan; but Jonathan takes part with Balus, who defeats and slays Demetrius, and becomes king of Syria. | |
| 3854 | 146 | Demetrius Nicanor, eldest son to the late Demetrius Soter, by the help of Ptolemy Philometer, king of Egypt, regains the kingdom of Syria, from Alexander Balus, who is beheaded by the king of Arabia. | |
| 3860 | 140 | Tryphon brings young Antiochus, surnamed Theos, son of Alexander Balus, into Syria, and claims for him his father's crown; but as he designed it for himself, he, to prepare his way, treacherously murders Jonathan. | |
| 3861 | 139 | Simon Maccabeus succeeds Jonathan. Simon acknowledges Demetrius Nicanor, who had been dispossessed of the kingdom of Syria, and obtains from him the entire freedom of the Jews. | |
| 3864 | 136 | Antiochus Sidetes, brother of Demetrius Nicanor, becomes king of Syria; allows Simon to coin money, and confirms all the privileges the Syrian kings had granted to the Jews. | |
| 3866 | 134 | Antiochus Sidetes quarrels with Simon, and sends Cendebeus into Palestine to ravage the country. | |
| 3869 | 131 | Simon killed by treachery, with two of his sons, by Ptolemy, his son-in-law, in the castle of Docas. | |
| 3870 | 130 | Hyrceanus, or John Hyrcanus, succeeds his father Simon. Antiochus Sidetes besieges Hyrcanus in Jerusalem. Hyrcanus obtains a truce of eight days, to celebrate the feast of tabernacles. Makes peace with Antiochus. | |
| 3873 | 127 | Antiochus Sidetes goes to war against the Persians; Hyrcanus accompanies him. Antiochus is conquered and slain. | |
| 3874 | 126 | Hyrceanus shakes off the yoke of the kings of Syria, sets himself at perfect liberty, and takes several cities from Syria. | |
| 3875 | 125 | He attacks the Idumeans, and obliges them to receive circumcision. | |
| 3894 | 106 | He besieges Samaria; takes it after a nine years' siege. | |
| 3895 | 105 | Hyrceanus dies, after a reign of twenty-nine years. | |
| 3898 | 102 | Judas, otherwise called Aristobulus, or Phil ellen, succeeds John Hyrcanus; associates his brother Antigonus with him in the government; leaves his other brethren, and his mother in bonds. Lets his mother starve in prison; takes the diadem, and title of king. Reigns one year. | |
| 3899 | 101 | Aristobulus dies; Alexander Janneus, his brother, succeeds him; reigns twenty-six years. He attempts Ptolemais; but hearing that Ptolemy Lathyrus is coming to relieve this city, he raises the siege, and wastes the country. | |
| 3902 | 98 | Alexander Janneus, king of the Jews, makes an alliance with Cleopatra, and takes some places in Palestine. | |
| 3906 | 94 | Attacks Gaza, takes it and demolishes it. | |
| 3926 | 74 | Alexander Janneus dies, aged forty-nine years. Alexandra, otherwise Salome, or Salina, his queen, succeeds him; gains the Pha- | |
| | | risees to her party, by giving them great power. Reigns nine years. | |
| 3935 | 65 | Alexandra dies; Hyrcanus, her eldest son, and brother of Aristobulus, is acknowledged king. Reigns peaceably two years. Battle between Hyrcanus and Aristobulus; Hyrcanus is overcome at Jericho. | |
| 3938 | 62 | Peace concluded between the brothers, on condition that Hyrcanus should live private, in the enjoyment of his estate; and Aristobulus be acknowledged high-priest and king. Thus Hyrcanus having reigned three years and three months, resigns the kingdom to Aristobulus II. who reigns three years and three months. | |
| 3939 | 61 | Hyrceanus, at the instigation of Antipater, seeks protection from the king of the Arabians. Aretas, king of the Arabians, undertakes to replace Hyrcanus on the throne. Aristobulus is worsted, and forced to shut himself up in the temple of Jerusalem. | |
| 3940 | 60 | Pompey comes to Damascus, and orders Aristobulus and Hyrcanus to appear before him. Hears the cause of the two brothers, and advises them to live in good understanding with each other. | |
| 3941 | 59 | Aristobulus withdraws into Jerusalem, and maintains the city against Pompey, who besieges it. The city and temple taken. Aristobulus taken prisoner. Hyrcanus made high-priest and prince of the Jews; but not allowed to wear the diadem. Judea reduced to its ancient limits, and obliged to pay tribute to the Romans. | |
| END OF THE KINGDOM OF SYRIA. | | | |
| 3955 | 45 | Julius Cæsar, making himself master of Rome, sets Aristobulus at liberty, and sends him with two legions into Syria. Those of Pompey's party poison Aristobulus. | |
| 3957 | 43 | Antipater obtains for his son Phazael, the government of Judea, and that of Galilee for his son Herod, who, being summoned by the Sanhedrim, and in danger of being condemned, retires in great rage to his government. | |
| 3961 | 39 | Herod causes Malichus to be killed, to revenge the death of his father, Antipater. | |
| 3963 | 37 | Mark Antony coming into Bithynia, some Jews resort to him, and accuse Herod and Phazael before him; but Herod coming thither, wins the affections of Antony. | |
| 3964 | 36 | Antigonus, son of Aristobulus, prevails with the Parthians to place him on the throne of Judea. The Parthians seize Hyrcanus and Phazael, and deliver them up to Antigonus. | |
| 3967 | 33 | After several fights, Herod marches against Jerusalem: the city is taken: Antigonus surrenders himself to Sosius, who insults him. Antigonus carried prisoner to Antony at Antioch, who orders him to be beheaded. End of the reign of the Asmoneans, after 126 years. Ananeel, high-priest, the first time. | |
| 3969 | 31 | Alexandra, mother of Mariamne and Aristobulus, obtains of Herod, that Aristobulus might be made high-priest. | |
| 3970 | 30 | Herod causes Aristobulus to be drowned, after he had been high-priest one year. Herod is sent for by Antony to justify himself concerning the murder of Aristobulus. War between Augustus and Mark Antony. Herod sides with Antony. | |

| <i>Year of the World.</i> | <i>Year before Christ.</i> | <i>Year of the World.</i> | <i>Year before Christ.</i> |
|---|---|--|--------------------------------|
| 3973 The battle of Actium: Augustus obtains the victory over Antony. | 27 | Jesus Christ's third passover | |
| 3974 He goes to Rome to make his court to Augustus: obtains the confirmation of the kingdom of Judea. | 26 | Transfiguration of Jesus Christ | |
| 3976 Herod puts to death his wife Mariamne, the daughter of Alexandra. | 24 | Mission of the seventy-two disciples | |
| 3982 Herod undertakes several buildings, contrary to the religion of the Jews. Builds Cæsarea of Palestine. | 18 | Jesus goes to Jerusalem at the feast of Pentecost. | |
| 3985 Herod undertakes to rebuild the temple of Jerusalem. | 15 | His relations would have him go to the feast of tabernacles: he tells them his hour is not yet come; however, he goes thither, about the middle of the feast. | |
| 3999 Annunciation of the incarnation of the Son of God, to the Virgin Mary. Herod condemns and slays his two sons, Alexander and Aristobulus. Birth of John the Baptist, six months before the birth of Jesus. | 1 | 4036 Lazarus falls sick and dies: Jesus comes from beyond Jordan, and raises him to life again. | 36 33 |
| | <i>Y. of J. C.</i> | Jesus comes to Jerusalem, to be present at his last passover. | |
| 4000 The birth of our Lord and Saviour Jesus Christ, the fourth year before A.D. | 1 | His institution of the Eucharist. His condemnation and crucifixion. His resurrection and appearance to several. The admission of Matthias in the number of the Apostles, the effusion of the Holy Ghost, and the first establishment of the Christian church. | |
| 4001 The circumcision of Jesus Christ. Antipater returns from Rome. Is accused and convicted of a design to poison Herod. Wise men come to worship Jesus Christ. Flight into Egypt. Massacre of the innocents at Bethlehem. Antipater put to death by order of Herod. | 4 | 4037 Seven deacons chosen. St. Stephen martyred. James the Less made Bishop of Jerusalem. Philip the Deacon baptizes the eunuch of queen Candace. The dispersion of the apostles from Jerusalem. | 37 34 |
| Herod dies, five days after Antipater. Archelaus appointed king of Judea, by the will of Herod. | | 4038 The conversion of St. Paul. Agrippa the Younger, being much involved in debt, in Judea, resolves on going to Rome. | 38 35 |
| 4002 Return of Jesus Christ out of Egypt. Archelaus obtains a part of his father's dominions, with the title of tetrarch. | 3 | 4040 He falls under the displeasure of Tiberius, and is put into prison. Pilate ordered into Italy. | 40 37 |
| 4004 The Vulgar Era, or Anno Domini: the fourth year of Jesus Christ, the first of which has but eight days. | <i>V. E.</i> <i>or</i> <i>A. D.</i> | Tiberius dies; Caius Caligula succeeds. Agrippa set at liberty; and promoted to honour. | |
| 4009 Archelaus banished to Vienne in Gaul. | 9 | 4041 St. Paul escapes from Damascus, by being let down in a basket. | 41 38 |
| 4012 Jesus Christ, at twelve years of age, goes into the temple of Jerusalem; continues there three days unknown to his parents. | 12 | He comes to Jerusalem; Barnabas introduces him to the apostles and disciples. He goes to Tarsus in Cilicia, his own country. | |
| 4031 Pilate sent governor into Judea. He attempts to bring the Roman colours and ensigns into Jerusalem; but is opposed by the Jews. | 31 | Caligula gives Agrippa the tetrarchy of his uncle Philip; he returns into Judea, and passing through Alexandria, is ridiculed by the inhabitants. | 28 |
| 4032 John the Baptist begins to preach. | 32 | Pilate kills himself. | 29 |
| 4033 Jesus Christ baptized by John the Baptist. | 33 | 4043 Caligula orders Petronius to place his statue in the temple of Jerusalem. The Jews obtain some delay from Petronius. Agrippa endeavours to divert the emperor from his thoughts, at last obtains, as a great favour, that this statue should not be set up. | 30 |
| Jesus goes into the desert. | | 4044 Caius Caligula dies; Claudius succeeds him. Agrippa persuades him to accept the empire offered by the army. Claudius adds Judea and Samaria to Agrippa's dominions. | 43 40 |
| After forty days, Jesus returns to John. He calls Andrew, Simon, Philip, and Nathanael. | | 4046 Agrippa deprives the high-priest Mattheias of his priesthood; bestows it on Elioneus, son of Citrhus. | 44 41 |
| The marriage of Cana, where Jesus changes water into wine. | | 4047 Causes James the Greater to be seized; and beheads him. | 46 43 |
| Jesus comes to Capernaum; thence to Jerusalem, where he celebrates the first passover. | | Paul and Barnabas go to Jerusalem with the contributions of the believers of Antioch. | 47 44 |
| Nicodemus comes to Jesus by night. Herod Antipas marries Herodias, his brother Philip's wife; he being yet alive. | | At their return to Antioch, the church sends them forth to preach to the Gentiles, wherever the Holy Ghost should lead them. | |
| John the Baptist declares vehemently against this marriage; he is put in prison. | | 4048 Paul and Barnabas go to Cyprus; thence to Pamphylia, Pisidia, and Lycaonia. | 48 45 |
| Jesus withdraws into Galilee; converts the Samaritan woman, and several Samaritans. | | At Lystra, the people prepare sacrifices for them as gods. | |
| Preaches at Nazareth, and leaves this city, to dwell in Capernaum. | | 4051 Judaizing Christians enforce the law on the converted Gentiles. | 51 48 |
| Calling of Simon, Andrew, James, and John. | | 4052 The council of Jerusalem determines that the converted Gentiles should not be obliged to the observation of the legal ceremonies. | 52 49 |
| Jesus works several miracles. | | | |
| Matthew called. | | | |
| 4034 The second passover of our Saviour's public ministry. | 34 | | |
| Our Saviour's Sermon on the Mount. | | | |
| John the Baptist, in prison, sends a deputation to Jesus Christ, to inquire if he was the Messiah. | | | |
| 4035 Mission of the Apostles, into several parts of Judea. | 35 | | |
| John the Baptist slain, by the order of Herod, at the instigation of Herodias, in the 17th year of Tiberius. | 32 | | |

| <i>Year of the World.</i> | <i>Year before Christ.</i> | <i>Year of the World.</i> | <i>Year before Christ.</i> |
|-------------------------------|---|-------------------------------|--|
| 4052 | Peter comes to Antioch, and is re- proved by Paul. 52 | 49 | Peter writes his Second Epistle, prob- ably, from Rome. |
| 4053 | Paul and Barnabas part on account of John Mark. 53 | 50 | Nero sets fire to the city of Rome; throws the blame on the Christians, sev- eral of whom are put to death. |
| | Timothy adheres to Paul, and receives circumcision. 54 | 4068 | Paul goes to Rome the last time, is there put into prison; also Peter. Second Epistle of Paul to Timothy. The martyrdom of Peter and Paul at Rome. 68 65 |
| 4054 | From Athens Paul goes to Corinth. The Jews expelled Rome under the reign of Claudius. 54 | 4069 | Disturbances at Cæsarea, and at Jeru- salem. 69 66 |
| | Felix sent governor into Judea, in- stead of Cumanus. 55 | | Florus puts several Jews to death. The Jews rise, and kill the Roman garrison at Jerusalem. A massacre of the Jews of Cæsarea in Palestine. Cestius, governor of Syria, comes into Judea. He besieges the temple of Jerusalem; retires; is defeated by the Jews. The Christians of Jerusalem, seeing a war about to break out, retire to Pella, in the kingdom of Agrippa, beyond Jordan. |
| 4055 | First Epistle of Paul to the Thessalo- nians. His Second Epistle to the Thes- salonians, some months after the First. Probably also about this time the Epistle to the Galatians. 55 | | Vespasian appointed by Nero for the Jewish war. Vespasian sends his son Titus to Alexandria; comes himself to Antioch, and forms a numerous army. |
| | Paul leaves Corinth, after a stay of eighteen months; takes ship to go to Je- rusalem; visits Ephesus in his way. Apollon arrives at Ephesus: preaches Jesus Christ. 56 | 4070 | Vespasian enters Judea; subdues Ga- lilee. 70 67 |
| 4056 | Paul, having finished his devotions at Jerusalem, goes to Antioch. 56 | | Divisions in Jerusalem. The zealots seize the temple, and com- mit violences in Jerusalem. |
| 4057 | Paul passes into Galatia and Phrygia, and returns to Ephesus, where he con- tinued three years. 57 | 4071 | Nero, the emperor, dies. Galba suc- ceeds him. 71 68 |
| | Claudius, the emperor, dies, being poi- soned by Agrippina. Nero succeeds him. | | Vespasian takes all the places of strength in Judea about Jerusalem. |
| 4059 | The First Epistle of Paul to the Co- rinthians. 59 | 4072 | Vespasian declared emperor by his army. Is acknowledged all over the East. |
| | Paul forced to leave Ephesus on ac- count of the uproar raised against him by Demetrius, the silversmith. He goes into Macedonia. Second Epistle to the Corinthians. Epistle to the Romans. 60 | 4073 | Titus marches against Jerusalem, to besiege it. 73 70 |
| 4060 | Paul goes into Judea, to carry contri- butions. 60 | | The factions unite at first against the Romans, but afterwards divide again. The Romans become masters of the court of the people; set fire to the gal- leries. A Roman soldier sets the temple on fire, notwithstanding Titus commands the contrary. The Romans being now masters of the city and temple, offer sacrifices to their gods. The last inclosure of the city taken. |
| | Is seized in the temple of Jerusalem. Is sent prisoner to Cæsarea. 61 | 4074 | Titus demolishes the temple to its very foundations. 74 71 |
| 4063 | Porcius Festus made governor of Ju- dea, in the room of Felix. 63 | | He also demolishes the city; reserving the towers of Hippicos, Phazail, and Mariamne. Titus returns to Rome with his fa- ther Vespasian; they triumph over Judea. |
| | Paul appeals to the emperor. He is put on ship-board, and sent to Rome. Paul shipwrecked at Melita. 64 | | |
| 4064 | He arrives at Rome, and continues there a prisoner two years. 64 | | |
| | Epistle of Paul to the Ephesians. 65 | | |
| 4065 | Epistle of Paul to the Philippians. 65 | | |
| | Epistle of Paul to the Colossians. 66 | | |
| 4066 | Epistle of Paul to the Hebrews; 66 | | |
| | written from Italy, soon after he was set at liberty. 67 | | |
| 4067 | Paul comes out of Italy into Judea, passes by Crete, Ephesus, and Macedo- nia. 67 | | |
| | It is thought from Macedonia he writes his First Epistle to Timothy. Paul's Epistle to Titus. 68 | | |

A

THEOLOGICAL, BIBLICAL,

AND

ECCLESIASTICAL

D I C T I O N A R Y.

AAR

A'ARON, אהרן, signifies *mountain* or *mountainous*, but others derive it from the root to *teach* or *divine*. In the former sense, it may refer to Aaron as the founder of God's holy worship, given upon Mount Sinai; and in the latter, as a teacher sent by God.

Aaron was of the tribe of Levi, the son of Amram and Jochebed, and the brother of Moses and Miriam. (Exod. vi. 20.) He was born in the year of the world 2430, about a year before the edict of Pharaoh, which enjoined the Hebrews to destroy all their male children, (ibid. i. 22); and hence it is evident that he was three years older than his brother Moses. (Ibid. vii. 7.) When God had revealed himself to Moses in the burning bush, and declared the resolution he had formed of delivering the Hebrews through his means from the oppressions of the Egyptians, Moses would have excused himself to the Deity, by pleading the difficulty of the undertaking and his natural impediment of speech. God, however, informed him, that his brother Aaron should be his prophet and interpreter, and, in the addresses to Pharaoh, deliver what was necessary to be said. (Ibid. iv. 15.) At the same time, the Lord inspired Aaron with a design of meeting Moses, who departed from the country of Midian, in order to return into Egypt. Aaron, therefore, advanced as far as Mount Horeb, where Moses acquainted him with the commission he had received from God. Aaron expressed great joy at this information, and promised to obey the divine will in all things. They then continued their journey together into Egypt, where they arrived in the year of the world 2513, and before Christ 1491. On their arrival they assembled the elders of Israel, and imparted to them the joyful news of their speedy deliverance. They also presented themselves before Pharaoh, declared to him the

orders they had received, and, in conformity with the commission delivered to them by God, performed miracles in the presence of the king. However, the heart of Pharaoh being hardened, he commanded them to return to their tasks; and not content with oppressing the Hebrews as before, he ordered his officers not to supply them with straw, whilst he employed them in making bricks. The distressed Israelites, overwhelmed with despair, inveighed bitterly against Moses and Aaron, whom they accused as the authors of this addition to their misery. God, however, assured Moses and Aaron, that he would remove the oppression of the Egyptians, and overcome the obstinacy of Pharaoh, by such a multitude of plagues and prodigies, as would induce him to dismiss the Hebrews. This, in effect, he accomplished. See **MOSES**.

During the march of the children of Israel through the wilderness, Aaron and his sons were appointed by God to exercise for ever the office of priests in the tabernacle. (Ibid. xxix. 9.) In point of dignity, Aaron was considered as next to Moses. (ibid. xix. 24.) Previously, however, to this event, when the Amalekites attacked the Hebrews, Moses ascended to the top of a high hill, with Aaron and Hur in his company; and whilst Joshua was engaging the enemy in the plain, Moses held up his hands in prayer, and Aaron and Hur supported them. (Ibid. xvii. 10, &c.)

Moses having ascended Mount Sinai, to receive the law of God, after the Lord had ratified the covenant made with Israel, Aaron, his sons and seventy elders, followed him, though not to the top of the mountain. (Ibid. xxiv. 1, 2, and 9—11.) There, without receiving any hurt, they saw where the Lord was present with Moses. Whilst Moses was absent upon the mount, he appointed Aaron and Hur to be

the rulers of the people; but as the absence of Moses continued forty days, and was longer than had been expected, the people became impatient, and addressed themselves to Aaron in a tumultuous manner. "Make us," said they, "gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Aaron, in all probability, perplexed by the resolute importunities of the people, ordered them to bring their pendants and the ear-rings of their wives and children. These being melted down, were formed into a golden calf. When this idol was finished, the people placed it upon a pedestal, and danced around it, saying, "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

Moses, being informed by God of the sin which the Israelites had committed, immediately descended from the mount, carrying in his arms the tables of the law, engraven by the Almighty himself. When he came near the camp, and observed what was passing there, he threw the tables on the ground; and broke them, and at the same time reproached the people with their transgression, and Aaron with his weakness. In the greatest confusion, Aaron attempted to excuse himself, by imputing the blame to the wickedness of the people, and by a pretence that he only cast the ear-rings into the fire, and that the golden calf had been formed of them by mere chance. (*Ibid.* xxxii. 1, et seq.) Aaron, however, afterwards acknowledged his fault, for which he humbled himself, and God was pleased to continue him in the priesthood.

After the tabernacle was built, Moses consecrated Aaron with the holy oil, and invested him with the sacred ornaments.

About the year of the world 2514, Aaron and his sister Miriam, observing the great power which Moses possessed over the people, began to envy him; but to afford some plausible pretext for their quarrel, they alleged that the cause of his offence, was his marrying Zipporah, an Ethiopian, or rather a Midianite, a Cushite (*Numb.* xii. 1, et seq.). For this conduct Miriam was immediately struck with a leprosy, and her punishment operating on the mind of Aaron, he acknowledged his fault, and asked the forgiveness of Moses, both for himself and his sister. See MIRIAM.

Some time after this, Korah, Dathan and Abiram, rebelled against Moses and Aaron. Korah being of the tribe of Levi, pretended that the office of high-priest belonged to him as much as to Aaron. He was supported in his pretensions by Dathan and Abiram, who were both of the tribe of Judah, and desirous of participating with Moses in the sovereign authority and government of the people. God discovered

his indignation against these rebels in a remarkable manner: the earth opened and swallowed them up with others of their adherents; and immediately after, a devouring flame of fire issued forth from the tabernacle, and consumed two hundred and fifty Levites, the accomplices of Korah, who insolently attempted, of their own accord, to burn incense to the Lord. The next day, the Israelites murmuring against Moses and Aaron, the Almighty sent among them a plague, which seized upon the camp, and destroyed part of the people. Aaron, however, taking his censer, ran and placed himself between the dead and the living, and the plague was stayed. (*Numb.* xvi.) God also wrought another miracle to secure the priesthood to Aaron. Moses having taken twelve rods from the princes of the twelve tribes, and Aaron's separately, he placed them in the tabernacle before the sanctuary, after writing upon each the name of the tribe to which it belonged, and upon the rod of Aaron, the name of that high-priest. The next day, when they were viewed, Aaron's rod, which was made of an Almond-tree, appeared to be covered with leaves, and in full blossom: but the rest were in the same condition in which they were the day before. This rod was therefore placed within the most holy place, to perpetuate the remembrance of the miracle (*ibid.* xvii.).

Aaron married Elisheba, the daughter of Aminadab, of the tribe of Judah, and by her had four sons, Nadab, Abihu, Eleazar, and Ithamar. (*Exod.* vi. 23.) The first two were killed by fire from heaven, as a punishment for presuming to offer incense with strange fire in their censers. (*Levit.* x. 1, 2). From the other two the race of the high priests was continued in Israel.

Aaron and Moses not sufficiently expressing their confidence in God, when he commanded them to strike the rock at Kadesh, (*Numb.* xx. 8—11.) the Lord, in his wrath, declared to them, that they should not enter the promised land. Soon after, God ordered Aaron to ascend mount Hor, at the foot of which the Israelites were encamped, and where he should be gathered to his fathers. As soon, therefore, as Aaron had arrived upon the mount, he stripped himself of his pontifical ornaments in the sight of all the people, and put them on Eleazar his son and successor in the priesthood. This being performed, he died in the arms of his brother and Eleazar his son, in the year of the world 2552, at the age of one hundred and twenty-three years, and was buried by Moses and his son in a cave of Mount Hor. All Israel mourned for him thirty days. (*Numb.* xx. 24, et seq.)

The Hebrews observe the death of Aaron, and they fast on this occasion, on the first day of the fifth month, which they call Ab,

and which, if we suppose the year to begin at Easter, pretty nearly corresponds with our July, O. S. The sepulchre of Aaron has hitherto remained unknown. In one place (Deut. x. 6), the scripture tells us, that Aaron died at Mosera, and in other places (Numb. xxxiii. 38, and Deut. xxxii. 50), that he died upon Mount Hor; the reason of which probably is, that Mount Hor was near the encampment at Mosera. Dr. Wells, however, thinks, that the Hebrew text in Deut. x. 6, 7. has been corrupted by the ignorance or negligence of transcribers. He proposes, therefore, to restore the true reading from the Hebrew, Samaritan, and Pentateuch, which says, that the Israelites, after encamping in the desert of Zin, which is Kadesh, journeyed thence, and pitched in Mount Hor, where Aaron died and was buried. The place of Aaron's interment was kept a secret from the Israelites, that, in after ages, they might not pay to him any superstitious worship, or that the Arabians, in the midst of whom the Hebrews were at that time, might not, upon their departure, violate the sanctity of his grave.

I. In reviewing the life of Aaron, we may observe, that he at once appears as an assistant, and is so far inferior to his brother Moses. Aaron, however, possessed some advantages, which seem to have entitled him to prior consideration. He was the elder brother, an eloquent speaker, and favoured with divine inspiration. No cause is assigned why he was not preferred to Moses, in respect to authority; and, therefore, no other cause can now be assigned, than the good pleasure of God.

II. Among the most confirming signs given by God to Moses, must be reckoned the interview with his brother Aaron, at Mount Horeb. This being predicted by God, and directly happening, was very convincing to Moses. It is probable, also, that Aaron would not have undertaken a journey of two months, from Egypt to Mount Sinai, at great hazard and expense, unless he had been well assured of the authority which sent him. At the same time, he could not have expected to find Moses where he did find him, unless by divine direction, since the place, afterwards called the Mount of God, was then undistinguished and unfrequented. Aaron, therefore, was a sign to Moses, by meeting him there, and Moses was a sign to Aaron. Without doubt, Aaron informed Moses of the events in Egypt, the death of the former Pharaoh, &c.

III. It may be reasonably supposed, that though Moses and Aaron had no pretension to sovereign authority by descent, yet they were of consideration by their property, their office, or some other means. Had Aaron not been above the lower class of people, who were kept to their daily bond-

age, he could ill have spared time and cost for a journey to Horeb. It seems altogether probable, that Aaron was a governor over the Israelites while building the pyramids. Moses and Aaron appear to be acknowledged by Pharaoh himself, and evidently by many of his servants, as persons of great consideration, and as the proper agents for transacting business, remonstrating, &c. between the Israelites and the king. Aaron performed the miracles before Pharaoh, without any recorded wonder expressed by the king of Egypt, how a person kept to his daily labour, could acquire such skill, eloquence, &c. Had Moses and Aaron been merely private persons, Pharaoh would probably have punished them for their impertinence.

IV. The crime of which Aaron was guilty, whilst Moses was in the mount receiving the law, is not to be palliated; though, perhaps, it was not so gross as is usually represented. See CALF.

If the faith or patience of Aaron were exhausted, and if he also supposed that Moses was dead, no collusion between them could exist. If he had expected the speedy return of Moses, he durst not have acted as he did. If he had received any late information respecting Moses, he would not have ventured on what he knew would be punished. The activity of Aaron in building the calf, and his subsequent submission to Moses, are utterly inexplicable, had not a divine conviction been employed on this occasion. Aaron, though blameably active, seems more to have suffered and tolerated, than to have promoted the evil. The expression is remarkable: 'The Lord plagued the people because *they made the calf*, which Aaron made.' (Exod. xxxii. 35.)

V. The sedition of Aaron and Miriam against Moses affords another argument against the supposition of any collusion between the two brothers. At first, indeed, Aaron assumes a high tone, and pretends to no less gifts than his brother; but afterwards he confesses his folly, and, with Miriam, submits. Aaron was not visited with the leprosy; but he could well judge of its reality on his sister. It belonged to him to exclude her from the camp during seven days; and from his expression of 'flesh half consumed,' it appears that this was a very inveterate kind of the disease, and, therefore, the more remarkable. Aaron's affection, interest, and passion, all concurred to harden him against any thing less than a full conviction of the divine interposition. He well knew, that it was not in the personal power of Moses to inflict this disease, in so sudden a manner. See PRIEST, MOSES, CALF, PYRAMIDS, EGYPT.

VI. The departure of Aaron for death, is singular and very impressive. We seem to view this feeble old man ascending the

mountain to a convenient height, where he transferred the insignia of his office to his son, and then proceeding beyond the sight of the people, and giving up the ghost with that faith, resignation, and meekness, which became one, who had been honoured with the Holy Spirit, and with the typical representation of the great High-priest of the human race.

VII. In the general character of Aaron, is much of the meekness of his brother Moses. He seems willing to serve his brethren, and is too easily persuaded against his own judgment. This appears, when the people excited him to make the golden calf, and when Miriam urged him to rival his brother. It would, indeed, seem, that Miriam was the chief promoter of the sedition, as well from her dislike to a foreign woman, as from her being named in it before Aaron, and from the disease, with which she was afflicted. Aaron was less punished, because less guilty, and because he sympathized with his sister, as well as on account of the importance of his priestly office.

VIII. On the whole, it seems probable, that we may add to the express history of Aaron the following particulars: 1. Aaron was in authority before the return of Moses into Egypt. 2. A part, at least, of his authority consisted in overseeing the Israelites at work on Pharaoh's buildings; though it does not appear, that he was one of the officers that were beaten, because it was not his turn to be at work. 3. He greatly assisted in ordering the people at their departure from Egypt, and was perhaps general inspector, or perhaps treasurer to the caravan. 4. He was a good writer, as well as an eloquent speaker. 5. He had his particular department in the camp, beyond which his authority scarcely, if at all, extended. 6. Though he received the ear-rings from the people, yet, whether the calf was made by his own hands, or under his express directions, may be doubted from the order of the narration.

IX. When we consider the talents of Aaron, his natural eloquence, his probable acquirements, that God often spoke to him as well as to Moses, and that Egyptian priests were scribes as a duty of their profession, it seems *very likely*, that he assisted his brother in writing some parts of the books, now called the books of Moses; that, at least, he also kept journals of public transactions, and perhaps transcribed the orders of Moses, especially those relating to the priest's office.

This accounts for the difference of style observable in these books, and for such smaller variations in different places as naturally arise from two persons recording the same facts, without lessening in any degree, the authority, the antiquity, or the real value of these books. It accounts also

for the third person being used when speaking of Moses, and perhaps for some of the praise and commendation bestowed on Moses, where Aaron seems chiefly in fault. In Deuteronomy, Moses uses the pronouns, I and me, 'I said,' the Lord said 'to me,' which seldom or never occur in the former books.—*Additions to Calmet's Dictionary.*

AB, according to the Jewish computation, the eleventh month of the civil, and the fifth of the ecclesiastical year. It answers to the moon of July, and contained thirty days. On the first day of this month, the Jews observe a fast, in memory of the death of Aaron; and on the ninth another, in commemoration of the burning of Solomon's Temple on that day by the Chaldeans, and of the second temple by the Romans. The Jews believe, that on this day, the persons, who had been sent to view the land of Canaan, returned to the camp, and excited the people to rebel. They also fast on this day, in memory of the emperor Adrian's edict, which forbade them to continue in Judea, or even to lament the ruin of Jerusalem. Lastly, they fast on the eighteenth, because in the time of Ahaz, the lamp in the sanctuary was extinguished on that night.

AB'ANA, אבנה, signifies *made of stone* or *a building*, and is a river of Damascus, mentioned by Naaman, the king of Syria's general, in the following terms: "Are not Abana and Pharpar, rivers of Damascus, better than all the rivers of Israel?" (2 Kings v. 12.) Calmet is of opinion that this river is the same as the Barrady or Chrysorrhoeas, which, according to Maundrell, derives its source from the foot of Mount Lebanon towards the east, and flowing through and about Damascus, continues its course till its waters are lost in the wilderness, at the distance of about four or five leagues from that city. Radzivil, however, informs us, that the rivers Abana and Pharpar watered the city of Damascus, and that at the time he visited that country they were unnavigable, and well stocked with fish. On the other hand, Thevenot, who was a curious and minute observer of every thing in the neighbourhood of Damascus, never mentions the rivers Abana and Pharpar, but informs us of three rivers, which water Damascus, and which unite their streams a little below that city. The best Arabian geographers, also, do not once mention the names of Abana and Pharpar. Abulfeda relates, that the stream which supplies Damascus, issues from a cavern on the west side of the city, and immediately divides; and this account corresponds so exactly with Maundrell's description, that they sufficiently confirm each other. It is, therefore, generally supposed that Abana and Pharpar were only branches of the river Barrady, or as it was more anciently called, Chrysorrhoeas.—*Universal History*, vol. ii.

Benjamin of Tudela thinks that part of the Barrady, which runs through Damascus, to be Abana.

AB/ARIM, עבירים, signifies *passages* or *passengers*, or *furries*, and was the name of certain mountains beyond Jordan (Numb. xxvii. 12), which reached far into the country of the Moabites, and of the tribe of Reuben, on each side of the river Arnon. It is probable that they derived their name from the abarim, or passages, between the hills, of which they were formed, and which consisted of the mountains Nebo, Pisgah, Peor, &c. Near these mountains the Israelites had several encampments. (Numb. xxiii. 14—28.)

AB/BA, אבא, in the Syriac as well as in the Hebrew language, signifies *father*, and is expressive of love and confidence. St. Paul says, "We have received the spirit of adoption, whereby we cry, Abba, Father." (Rom. viii. 15.) Jesus Christ praying in the garden, says, "Abba, Father, all things are possible unto thee." (Mark xiv. 36.)

Abba is more particularly used in the Syriac, Coptic, and Ethiopic churches, as a title given to the bishops. By the bishops themselves, the title of *Abba* is bestowed more eminently on the bishop of Alexandria; and this induced the people to give him the denomination of *Baba*, or *Papa*, which signifies grandfather, and which is a title that was borne by him long before it was bestowed on the bishop of Rome.

Abba is a Jewish title of honour, which was given to certain Rabbins called Tannaïtes. It is also used by some writers of the middle age to designate the superior of a monastery.

St. Mark and St. Paul use this word in their Greek (Mark xiv. 36; Rom. viii. 15; Galat. iv. 6), because it was then commonly known in the synagogues, and the primitive assemblies of the Christians. Selden, Witsius, Doddridge, Whitby, and others, are of opinion, that St. Paul alluded to a law, which existed among the Jews, and which forbade servants or slaves to call their master Abba, or Father; and that the apostle intended to convey the idea, that those who believed in Christ, were no longer slaves to sin, but being brought into a state of holy freedom, they might consequently address God as their father.

A'BESS, the superior of an abbey or convent of nuns. The abbess possesses the same rights and authority over her nuns, which the abbots regularly exercise over their monks. She is not, indeed, allowed to perform the spiritual functions annexed to the priesthood, with which the abbot is usually invested; but there are instances of some abbesses, who have a right, or rather a privilege, of commissioning a priest to act for them. They possess even a kind of episcopal jurisdiction, as well as some abbots

who are exempted from the visitation of their diocesan.

ABBEY, a monastery, governed by a superior under the title of abbot or abbess. At first monasteries were only religious houses, to which persons retired from the noise and bustle of the world, that they might spend their time in solitude and devotion. However, these religious houses soon degenerated from their original institution, and procured great privileges, exemptions and opulence. Before the reformation, they prevailed very much in Great Britain, particularly in England. In proportion as they increased in riches, the state became poor; for the lands, which these regulars possessed, could never revert to the lords who bestowed them. These places were entirely abolished by Henry VIII. He first appointed visitors to inspect the lives of the monks and nuns, which were found in some places very disorderly. The abbots perceiving the dissolution of their houses unavoidable, were induced to resign them to the king, who, by that means, became possessed of the abbey lands. These lands were afterwards granted to different persons, whose descendants enjoy them at this day. The clear yearly revenue of the several religious houses, at the time of their dissolution, was estimated at 2,853,000*l.* an immense sum in those days. In some respects, these religious institutions were useful, in others extremely pernicious. Abbeyes were then the repositories, as well as the seminaries of learning. Many valuable books and national records have been preserved in their libraries; the only places in which they could have been safely lodged in those turbulent times. Indeed, the historians of this country are chiefly indebted to the monks for the knowledge they possess of former national events. In these houses the arts of painting, architecture, and printing, were cultivated. Every house of this kind, had at least one person whose office it was to instruct youth. Abbeyes were also hospitals for the sick and poor, and afforded entertainment to travellers, at a time when there were no inns. See MONASTERY.

ABBOT, or ABBAT, the chief ruler of a monastery or abbey. The governors of the primitive monasteries were distinguished from the clergy, though frequently confounded with them, because a degree above laymen. In those early times, the abbots were subject to the bishops and the ordinary pastors. Their monasteries being remote from cities and built in the farthest solitudes, they had no share in ecclesiastical affairs; but having among them several persons of learning, they opposed the rising heresies of those times. This induced the bishops to call them out of those deserts and fix them in the suburbs of cities, and at length in the cities themselves. From that time the abbots degenerated, and learn-

ing to be ambitious, assumed the rank of prelates, and aspired at independence. They aimed at so much power, that some severe laws were enacted against them at the council of Chalcedon. However, many of them carried their point, obtained the appellation of *lord*, and were distinguished by other badges of the episcopate, particularly the mitre.

Hence arose new distinctions among the abbots. Those were termed *mitred* abbots, who were privileged to wear the mitre, and exercise episcopal authority within their respective precincts, being exempted from the jurisdiction of the bishop. Some were called *croziered* abbots, from their bearing the crozier or pastoral staff. Some were styled *occumenical* or universal abbots, in imitation of the patriarch of Constantinople; while others were termed *cardinal* abbots, from their superiority over all other abbots. In Britain, the mitred abbots were lords of parliament, and called abbots sovereign and abbots general, to distinguish them from other abbots. In Roman Catholic countries, the principal distinctions are those of *regular* and *commendatory*. The former take the vow, and wear the habit of their order; but the latter are seculars, though obliged by their bulls to enter into orders, when of a proper age.

ABED'NEGO, עֲבֵד־נֶגוֹ, *Aubednegoo*, or *Obednegoo*, denotes *servant of light*, or *servant of Nago*, or *Nego*, which signifies the sun, or morning star, so called from its brightness, or which was supposed to be a deity of the Babylonians. It is the Chaldean name given by the king of Babylon to Azariah, the companion of Daniel. (Dan. i. 7.) Abednego, with his two companions, Shadrach and Meshach, was thrown into the fiery furnace at Babylon, because he refused to worship the statue erected by the command of Nebuchadnezzar. But the condemnation of Shadrach, Meshach, and Abednego, finally redounded to the glory of God; for the Almighty did not suffer them to be injured by the flames, but sent his angel into the midst of the fire to preserve them in the furnace. (Dan. iii.)

A'BEL, אֶבֶל, or HEBEL, signifies *vanity*, *breath*, or *vapour*, and is the name given to the second son of Adam and Eve. He was born in the second year of the world, and before Jesus Christ 4002. Some are of opinion that he and Cain were twins; some, that Abel was the younger; some, that he was born fifteen years after Cain; and others that an interval of thirty years took place between the birth of these two brothers. Some eastern writers say, that Avina, his sister, who is also called Delbora, Decla, or Edocta, was born at the same time with Abel. Cain and Abel, instructed by their father Adam, in their duty to the Creator, offered to God the first fruits of their labours, Cain, as an husbandman, of his corn;

and Abel, as shepherd, of the firstlings of his flock, and the fat thereof, as it is rendered in our translation of the Bible. (Gen. iv. 4.) The offering of Abel is by some supposed to have been the paschal lamb; but Le Clerc thinks that it was milk, though his opinion is ably controverted by others. God was pleased to shew, either by fire sent from heaven, which consumed the sacrifice, or by some other means, that the offerings of Abel were agreeable to him, whilst those of Cain were otherwise. Cain perceiving this distinction became melancholy, and, listening to the suggestions of envy, formed the design of killing his brother; and having invited Abel to go with him into the field, he there murdered him. (Id. *ibid.* 8, 9.)

It should be remarked, that in our translation of the Bible, no mention is made of Cain inviting his brother into the field; but in the Samaritan text, and in the principal ancient versions, the words are express. In some Hebrew copies is a kind of chasm, as 'and Cain said unto Abel his brother,'—'and it came to pass, &c.' without inserting what he said to his brother.

As the scripture does not specify either the manner of the murder, or the instrument, with which it was perpetrated, expositors are much divided respecting these particulars. Certain, however, it is, that the blood of the innocent person crying to heaven, the Lord demanded Abel at the hand of Cain, his brother, whom he punished. See CAIN.

Jerome tells us, that a tradition prevailed among the Jews, that Abel was murdered in the plain of Damascus; and near a village called Sinie, travellers are shewn a tomb, which is said to be that of Abel, and from which the adjacent country is supposed to have received the ancient name of Abilene. This tomb is thirty yards in length; Josephus is of opinion, that Cain buried Abel in it to prevent a discovery of the murder. *Maundrell's Journey.*

It is asserted in a Hebrew book, intitled *Cozri*, that the foundation of the quarrel between Cain and Abel proceeded from Cain's desiring to possess Palestine, exclusively of his brother Abel.

St. Paul in commendation of Abel, tells us, that by faith he offered unto God a more excellent sacrifice than Cain; that he was declared righteous, God himself having testified that he accepted his gift, and that by reason of his faith, his blood still speaketh even after his death (Heb. xi. 4.) The same apostle compares the voice of Abel's blood to that of Jesus Christ (*ibid.* xii. 24); and our Saviour himself, in the gospel, distinguishes him by the name of righteous, and places him at the head of those saints, who had been persecuted for righteousness' sake. (Matth. xxiii. 35; Luke xi. 51.)

It has been asked, why had Almighty God respect to the offering of Abel, and not

to that of Cain? The reason appears plainly this, that Cain offered only of the fruit of the ground, which had no respect to Christ, and only to God as the creator of the world; but Abel offered the firstlings of his flock, and the fat thereof, which was a bloody sacrifice, typifying the death of Christ, "the Lamb slain from the beginning of the world;" and thus exercised his faith in the promised Messiah. Hence the apostle says, "By faith Abel offered unto God a more excellent sacrifice than Cain." (Heb. xi. 4.) *By faith*, that is, by believing the promise, which God had made to mankind in Christ; and he manifested his faith by offering such a sacrifice, as represented the death of Christ, by whom therefore his sacrifice was well pleasing and acceptable to God. It is not improbable (and it seems to be suggested in the history itself) that there was a main difference in this, that Cain offered the vile and refuse, and Abel the most precious part of his treasures. Thus it is said of the one, that he "brought (barely) of the fruit of the ground;" and of the other, that he "brought of the firstlings of his flock, and of the fat thereof." If this were truly the case, the sacrifice of Abel was therefore more acceptable than Cain's, because it expressed a more grateful sense of the divine goodness. To this may be added, that probably the general course of Cain's life was vicious and immoral; and the very offering up of his sacrifice was not attended with that devotion, which was necessary. *Bishop Beveridge, Bishop Conybeare, &c.*

A'BEL, אבֶל, denotes *mourning*, and was the name of a city, which was also denominated, *Abelbeth-Maacha*, or *Abel-Maim*. According to some, it was situated in Syria, to the north of Damascus, between Libanus, and Antilibanus. Dr. Wells, however, supposes it to have been situated in the north part of the land of Israel, in the tribe of Naphtali, and this supposition seems best founded. Sheba, the son of Bichri, when pursued by the troops of king David, fled to this city; and the inhabitants, that they might free themselves from the siege of Joab, cut off Sheba's head, and threw it over the wall. (2 Sam. xx. 14—18.) About eighty years after, it was taken and ravaged by Benhadad, king of Syria (1 Kings xv. 20.) About two hundred years after this event, it was taken by Tiglath-pileser, who reduced the inhabitants to captivity, and carried them into Assyria. (2 Kings xv. 29.) It was afterwards rebuilt, and, according to some, became the capital of the country of Abilene.

ABELIANS, *Abelins*, *Abelites*, or *Abelonites*; a sect of heretics mentioned by St. Austin, which arose in the diocese of Hippo in Africa. Though Moses never mentions Abel's posterity, yet some explain what is said respecting the blood of Abel crying unto God from the ground (Gen. iv. 19.), as meant

of the posterity of this righteous person: but others are of opinion, that he always continued in a state of celibacy.—This latter conjecture gave rise to the Abelians, who condemned marriages, not as if this state of life was in itself blameable, for they themselves were married: but they enjoined continence, and abstained from that conversation with their wives, which was allowable. They said, they would not be the means of bringing unhappy creatures into the world, to be polluted with original sin. However, that their sect might continue, they adopted the sons and daughters of their neighbours, who were to inherit their fortunes, on condition that they should belong to their society, and marry upon the same terms. This sect arose in the reign of the emperor Arcadius, and terminated in that of Theodosius the younger.

A'BEL OF THE VINEYARDS, or, as it is rendered in our translation of the Bible, *Plain of the Vineyards*, was a town, situated, according to Jerome and Eusebius, six or seven miles from Philadelphia, or Rabbath, the capital of the Ammonites. (Judg. xi. 33.)

A'BEL THE GREAT, was the name of a large stone, which was found in a field belonging to one Joshua, a Bethshemite, and upon which the ark was placed, when it was sent back by the Philistines. It was supposed to have been called by this name, which signifies *great mourning*, on account of the great number of Bethshemites destroyed by God on this occasion; for the scripture informs us, that fifty thousand threescore and ten Bethshemites were smitten, because they looked into the ark of the Lord. (1 Sam. vi. 18, 19.)

A'BEL-MEHO'LAH, אבֶל-מְחֻלָּה, signifies *the mourning of weakness*, or of *sickness*, and is sometimes also called *Abelmea*. It was the birth-place of Elisha (1 Kings, xix. 16.), and is conjectured to have been situated near the river Jordan. According to Eusebius, this town stood in the great plain, sixteen miles to the south of Scythopolis. Not far from it, Gideon obtained a victory over the Midianites. (Judg. vii. 22.)

A'BEL-SHIT'TIM, אבֶל-שִׁטִּים, Ἀβελσάτιμ, signifies *the mourning of the thorns*, or *prevocations*, and is the name of a city, which was situated in the plains of Moab, beyond Jordan, opposite to Jericho. Eusebius says, that it stood in the neighbourhood of Mount Peor. Moses encamped at Abel-shittim some time before the Hebrew army passed the Jordan, under the command of Joshua. At this place, the Israelites fell into idolatry, and worshipped Baal-Peor, for which God punished them severely by the hands of the Levites (Numb. xxxiii. 49; xxv. 1; Josh. ii. 1.) Hence some think it derived its name. Some are also of opinion, that in the neighbourhood of this place, grew a great quantity of that kind of wood which

is called shittim-wood, and of which the ark was made. (Exod. xxv. 5—12, &c.) *Wells's Geography.*

ABI'AH, אבִיָּה, signifies *the father of the Lord*, or *the Lord is my father*; or it may denote, *the Lord is my will, or the will of the Lord*. It was a name by which Abi, the daughter of Zachariah, was sometimes designated.

It was also the name of the second son of Samuel, and brother of Joel. Samuel having entrusted his sons with the administration of public justice, and admitted them to a share in the government, they conducted affairs so ill, that they obliged the people to require of him a king. (1 Sam. viii. 2.) This event took place in the year of the world 2909, and before Jesus Christ 1095.

ABI'ATHAR, אבִי־אֶתָר, signifies *excellent father*, or *father of him that survived*, and was the name of the son of Ahimelech, the tenth high priest of the Jews. And when Saul sent his emissaries to Nob, in order to destroy all the priests at that place, Abiathar, who was then young, was preserved from the slaughter, and retired to David in the wilderness. There he continued in the quality of high priest, while Saul, from aversion to Ahimelech, whom he supposed to have betrayed his interests, transferred the dignity of the high priesthood from Ithamar's family to that of Eleazar, by conferring this dignity upon Zadok. Thus there were, at the same time, two high priests in Israel: Abiathar in the party of David, and Zadok in that of Saul. (2 Sam. viii. 17; 1 Chron. xviii. 16.) In this state matters continued, from the death of Ahimelech till the reign of Solomon, when Abiathar, attaching himself to the party of Adonijah, was deprived of the priesthood by Solomon, in the year of the world, 2989.—During the reign of Solomon, the race of Zadok alone performed the functions of this ministry, exclusively of the family of Ithamar, according to that, which had been predicted to Eli, the priest. (1 Sam. ii. 33, &c.; iii. 11, 12, &c.) Some say that the name of Abiathar was sometimes given to Ahimelech, or Ahimelech; and, on the contrary, that his father Ahimelech was sometimes called Abiathar. (Mark ii. 26) The probability however is, that the expression in the Evangelist is merely a short mode of quotation, equivalent to "in Abiathar," "in the history of Abiathar," or that portion of the history in which Abiathar is the principal person.

A'BIB, אבִיב, according to Jerome, signifies *green fruits* or *ears of corn*, and was the name given by the Hebrews to the first month of their ecclesiastical year. (Exod. xiii. 4) This month was afterwards called Nisan, and answered nearly to our March, O. S. It was the seventh month of the civil year, and contained thirty days.

AB'IGAIL, אבִיגַיִל, signifies *father of joy*, or *the joy of the father*, and is the name of

a woman, who was first the wife of Nabal of Carmel, and afterwards of David. Nabal treated David with the greatest ingratitude and contempt, and refused him the present which he requested. Abigail, being informed of the answer which her husband had sent by the messengers of David, hastened to remedy this fault. Having laden some of her asses with provisions, she herself, attended by several of her domestics, went to meet David, and addressed him with such respect and discretion, that she not only disarmed him of his rage, and stopped the effects of his indignation, but, by her sprightly conversation, so wrought upon him, that he conceived for her a great esteem. David having accepted her presents, Abigail returned home. Nabal died ten days after. As soon as the news of his death was brought to David, he sent to demand Abigail for his wife. She received this honour with great acknowledgments; and when the days of mourning for her husband were finished, she went to the camp of David, and they were married. The issue of this marriage, as some think, were two sons, Chileab and Daniel; but as the 2nd of Samuel speaks only of Chileab, and says nothing of Daniel, and as the 1st of Chronicles mentions only Daniel, and nothing of Chileab, it is supposed that they were two names for one and the same person. Daniel signifies *a mighty judge*, and Chileab *an imprisoner*. It is therefore very possible that the idea of their names is the same; especially if one was a popular name given him for some particular cause or on some particular occasion. (1 Sam. xxv.; 2 Sam. iii. 3, &c.; 1 Chron. iii. 1.) *Patrick, &c.*

ABI'HU, אבִי־הוּ, signifies, *he is my father*, or *his father*, or *father of the Lord*. Abihu was the son of Aaron, the high priest, and Elisheba, and, together with his brother Nadab, was consumed by fire sent from God, because he had offered incense with strange fire, instead of taking it from the altar of burnt offerings (Levit. x. 1, 2). This misfortune happened within eight days after the consecration of Aaron and his sons, in the year of the world 2514, and before Jesus Christ 1490. Some commentators believe that this fire came from the altar of burnt offerings; others, that it proceeded from the altar of perfumes. Several interpreters are of opinion that Nadab and Abihu had drunk wine too freely, at the feast of the peace offerings, and by that means forgot to take the sacred fire in their censers. This conjecture is founded on the command of God, which was immediately after delivered to the priests, and which forbade them the use of wine all the time they should be employed in the service of the temple. It is said that the fire did not consume their bodies, nor burn their clothes, but killed them in the manner men are sometimes destroyed by lightning. (Ibid. 5.) *Patrick, Grotius, &c.*

ABIJAH, אֲבִיָּה, signifies the same as *Abiah*. It was the name of some princes among the Hebrews. **ABIJAH**, the son of Jeroboam, the first king of the ten tribes, died very young. This prince having been seized with a dangerous disease, his mother, at the instigation of king Jeroboam, her husband, disguised herself, and went to inquire of the prophet Ahijah whether her son would recover. Ahijah told her he should die, and that he would be the only person of his family that would receive funeral honours, and be lamented by Israel; that all the other descendants of Jeroboam would be either eaten by dogs, or devoured by birds, as a punishment for his ingratitude and impiety. On the return of his mother, Abijah died, in the year of the world 3046, and before Jesus Christ 958. (1 Kings xiv. 1. et seq.)

ABIJAH, the son of Rehoboam, king of Judah, and of Maachah or Micaiah, the daughter of Uriel or Absalom. Some commentators have supposed Maachah to have been the grandmother, and Micaiah the mother of Abijah; and that the united name of his mother's father was Uriel Absalom. He succeeded his father in the year of the world 3306. This prince was at war with Jeroboam, the first king of Israel. Abijah, having procured an army of four hundred thousand men, of Judah and Benjamin, encamped upon mount Zemaraim, upon which Samaria was afterwards built.

It is observable, that many MSS. and printed Bibles, read only 40,000, and 80,000 instead of 400,000, and 800,000, as in our translation; but the Hebrew, Septuagint, Josephus, and the best Latin Bibles, both MS. and printed, agree in this place with the larger number. If we consider the nature and composition of the Jewish, as well as other eastern armies, we shall probably not be inclined to dispute the possibility that 400,000 men could be collected even in such a country as Judea. The numbers which compose the gross amount of Asiatic armies, are very far from denoting the true number of soldiers composing that army. In fact, when we deduct those whose attendance is of little advantage, we should not be very distant from truth, if we should say that nine out of ten are such as would be excluded from any army in Europe; and we ought not absolutely to despise the suggestion, that when we read 40, instead of 400, the true fighting corps of soldiers only are reckoned and stated. In accounts of other Asiatic armies, we may read sufficient to justify the possibility of such numbers being assembled for the purposes of warfare, as the scripture has recorded; and of these purposes *plunder* is not the least in the opinion of those who usually follow a camp.

At the same time, it may be worthy of observation, that under such circumstances, no conclusive estimate of the population of

a kingdom can be drawn from such assemblages.

Jeroboam marched against Abijah at the head of eight hundred thousand men, collected in every part of his dominions. Abijah, hoping to induce the enemy's army again to submit to the house of David, and to return to the worship of the Lord, wished to harangue them. But, while he was speaking, Jeroboam ordered part of his troops to file off behind the mountain, without the enemy perceiving it, and to surround Abijah's army, which was so greatly inferior in number. Abijah and his people observing this, cried unto the Lord, and implored his assistance. The priests sounded the holy trumpets. God struck the hearts of the enemy with terror, and the army of Judah attacked them with so much fury, that they killed five hundred thousand on the spot. Abijah, pursuing his victory, took several cities from Jeroboam, and the Israelites were so much humbled under the hand of Judah, that they had not courage to undertake any thing against them. Abijah is reproached by the Rabbins for neglecting to destroy the profane altar which Jeroboam had erected at Bethel, and to suppress the worship of the golden calves at that place. He was married to fourteen wives, by whom he had twenty-two sons and sixteen daughters. He imitated the impiety and bad conduct of his father, reigned three years, and was succeeded by his son Asa, in the year of the world 3049. (2 Chron. xi. 20; xiii. 2, 3, &c.) *Fragments annexed to Calmet's Dictionary*, No. xxxvi. p. 59.

ABIJAH was the name of the wife of Ahaz, the mother of Hezekiah, king of Judah. She was the daughter of Zechariah, who was thought by some to be the person who was killed by the command of Joash, between the temple and the altar. (2 Chron. xxiv. 21.)

ABIJAH was also the name of one of the descendants of Eleazar, the son of Aaron. He was chief of one of the four-and-twenty companies of priests, whom David distributed into so many classes. (1 Chron. xxiv. 10.)—Zechariah, the father of John the Baptist, was of the course of Abia or Abijah, which was the eighth of the twenty-four. (Luke i. 5.)

ABILE'NE, Ἀβιλήνη, signifies *the father of the apartment*, or *of murmuring*. It was a small province between Libanus and Antilibanus, and is thought by some to have been situated within the borders of Naphthali, though it was never subdued by that tribe. Abela or Abila, the capital of Abilene, was to the north of Damascus and Paneas, and to the south of Heliopolis. Of this canton Lysanias was governor in the fifteenth year of Tiberius. (Luke iii. 1.)

ABIMELECH, אֲבִימֶלֶךְ, signifies *father of the king*, or *my father, the king*. It was the name of several princes mentioned in Scripture. **ABIMELECH**, king of Gerar, who,

being smitten with the beauty of Sarah, Abraham's wife, and not knowing but she was Abraham's sister, took her from him, and intended to marry her. God, however, did not permit him to defile her, but appeared to him in the night, and threatened him with death, if he did not instantly restore her to Abraham her husband. Abimelech pleaded ignorance in excuse for this action, and said that Abraham had assured him that she was his sister. The next day, therefore, he sent her back to Abraham, and complained that he had been deceived by him. Abraham confessed that she was his wife, but told the king that she was also his sister; being the daughter of his father, but born of a different mother. Abimelech gave great presents to Abraham, and to Sarah a thousand pieces of silver, with which, as the text (Gen. xx. 16.) is generally understood by expositors, he desired her to purchase a veil for a covering to her face. At the same time he cautioned Abraham not to expose himself again to a like inconvenience: it is probable that Abimelech requested Sarah to purchase a veil that all might know she was a married woman; for the wearing of a veil was anciently a token of subjection to the power of a husband. But if the words *a covering of the eyes*, refer to Abraham, the king might mean that Sarah needed no other defence of her chastity than her husband, who was so dear to God, that God would defend Abraham, and Abraham her. Some interpret the words, as if Abimelech meant, that the money which he had given was a mulct, and a testimony how much he had suffered on her account. (Gen. xx. 1, 2, 3, &c.) *Patrick's* and *Le Clerc's Commentaries*.

The event of which we have been treating took place in the year of the world 2107, and before Jesus Christ 1897. Sarah, therefore, was at this time ninety years old; and it may seem strange, that a woman of her age should be desired by a king, who could command the most youthful beauties in his dominions. But, according to some interpreters, persons of ninety were at that time as fresh and vigorous as those of forty are now. Sarah might also surpass many of her co-evals, by reason of her sterility, which is a great preserver of beauty. *Howell's History of the Bible*.

Abimelech offered to Abraham the choice of any part of his dominions, that was most agreeable to him, for an habitation. He also begged that Abraham would intercede with God for the cure of his family, which for the sake of Sarah, had been afflicted with some grievous disorder, that appears to have rendered the women unable to conceive, or, as some say, to bring forth.

It appears (Gen. xx. 17.) that Abimelech himself was seized with some indisposition which was the cause of impotency. *Calmet*.

In our translation of the Bible, it is said of Sarah, after the speech of Abimelech to her, *thus she was reprov'd*. (Gen. xx. 16.) It is, however, very probable, that this translation is incorrect. Abimelech was desirous of purchasing the friendship of Abraham; and Abraham already had so far justified both Sarah and himself, that the king was satisfied. The Hebrew word should not have been translated *reprov'd* but *inquired into*, or *examined*. Abimelech, therefore, intends nothing more, than that she is acquitted after a full hearing; and the passage in the Chaldee paraphrase is translated in this manner. *Universal History*, vol. iii. p. 262, 263.

ABIMELECH, king of Gerar, and son to him of whom we have been speaking, though some think that it was the same person. One day, this prince, seeing Isaac sport with his wife Rebekah, whom he called his sister, ordered Isaac to be sent for, and complaining of his dissimulation, charged him with a design of involving him and his subjects in guilt and punishment. It seems therefore, that Abimelech was not unmindful of what had formerly befallen the nation on account of Sarah. The only apology offered by Isaac for his conduct was the fear of death. This apology being accepted by Abimelech, he published a declaration, that no person, on pain of death, should trouble Isaac or his wife. This transaction took place in the year of the world 2200, and before Jesus Christ 1804. Now as Isaac grew extremely rich and powerful, his posterity excited the envy of the Philistines. Abimelech, therefore, said to him, 'go from us, for thou art much mightier than we,' or according to Shuckford, 'thou art increased from us or by us.' Upon this command, Isaac immediately retired into the valley of Gerar, and afterwards to Beersheba, where some time after he was visited by Abimelech who wished to enter into an alliance with him. In the company of Abimelech, were Ahuzath his favourite, and Phicol the commander in chief of his army. Isaac, when he received them, said, 'wherefore come ye to me, seeing ye hate me, and have sent me away from you?' To this, Abimelech, replied, that he had observed how much God had favoured him, and that he was rising to a great height of power and prosperity. He therefore requested that Isaac would enter into friendship with him by a new covenant, or by a revival of the old covenant, which had existed between his father Abimelech and Abraham. He desired, he said, no other terms, than that the Philistines and their posterity should be treated and considered by Isaac and his posterity, as he and his family had been treated and considered by Abimelech and his people. They were splendidly entertained by Isaac; and the treaty being con-

cluded, the next morning they departed in peace. (Gen. xxvi.)

ABIMELECH, the son of Gideon, was born of a concubine, whom Gideon kept at Shechem. After the death of his father, Abimelech, who was a bold aspiring youth, possessed himself of the government, and procured himself to be acknowledged king or judge of Israel, first by the inhabitants of Shechem, over whom his mother had influence, and afterwards by a great part of the other Israelites. Those of Shechem having presented him with seventy shekels of silver, with this money he levied a troop of vagabonds, who attended him. Being come to his father Gideon's house in Ophrah, he killed seventy of his brethren on one stone; and Jotham only, who was the youngest, escaped, and was delivered from his cruelty. Soon after this massacre, the inhabitants of Shechem, with those of Millo, assembled near the oak of Shechem, for the purpose of creating Abimelech, the son of Gideon, king. When Jotham was informed of their design, he appeared upon the top of Mount Gerizim, and reproved them by his celebrated fable of the trees. See JOTHAM.

In a short time, divisions arose among the inhabitants of Shechem, who reflecting on the injustice of their conduct, detested the cruelty of Abimelech in the massacre of his brethren. Whilst, therefore, he was absent from Shechem they revolted, and placed an ambushade in the mountains, with a design to kill him on his return. Abimelech obtained intelligence of what was transacting from Zebul, whom he had left governor of Shechem. The Shechemites had invited one Gaal to their assistance. Gaal being informed that Abimelech had collected some troops, and was marching towards Shechem, went out with the forces he had, and gave him battle, but was defeated; and, as he was attempting to re-enter the city, Zebul drove him thence, and obliged him to retire. Afterwards, Abimelech defeated the Shechemites, destroyed the city, and burnt the tower; but going thence to Thebez, a town about three leagues to the east, a woman from the top of the tower, threw on his head a piece of a mill-stone, which fractured his skull in such a manner, that his brains issued from the wound.—It has been thought that the woman did not throw on Abimelech a piece of a mill-stone, but a division of the mill itself. The word *recab*, the rider, from the upper riding on the under stone, is inserted to explain the foregoing words. This rider or upper stone, the woman had only to take off the peg which united the mill-stones, even if it were not already separated, and such a stone, two feet in breadth, was amply sufficient to fracture the skull of any man on whom it fell. Finding himself mortally wounded, he called to his armour-bearer, and desired him to put an end to his life, that it might not be said,

he died by the hands of a woman. This event took place in the year of the world 2769, and before the vulgar æra 1235. Abimelech judged Israel three years, and was succeeded by Tolah. (Judg. ix.)—*Fragments annexed to Calmet's Dict. No. cix. p. 16.*

ABIMELECH, the priest of the Lord who gave to David Goliath's sword which had been deposited in the temple, and some of the show-bread, at the time this prince fled from the persecutions of Saul. (1 Sam. xxi. 1.) The Septuagint and several Latin copies read Abimelech; but in the Hebrew, it is אֲחִימֶלֶךְ, *Achimelech*, or *Ahimelech*, which is the true reading. See AHIMELECH.

ABI'RAM, אֲבִירָם, signifies *father of elevation*, or of *fraud*, and was the name of two persons mentioned in the Bible; 1. Abiram, the eldest son of Hiel, the Bethelite. Joshua having destroyed the city of Jericho, pronounced the following curse: 'Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first born, and in his youngest son shall he set up the gates of it.' (Joshua vi. 26.) About five hundred and thirty-seven years after this imprecation, Hiel of Bethel, having undertaken to rebuild Jericho, whilst he was laying the foundation of it, lost his eldest son Abiram; and when they hung up the gates of it, his youngest son Segub. (1 Kings xvi. 34.) The rebuilding of Jericho, and the death of Abiram and Segub, took place in the year of the world 3090, and before Christ 914.

This is a remarkable instance of the fulfilment of a prophetic denunciation, on a person who, perhaps, would not credit the report or the truth of the prediction. It has been questioned whether, supposing that Hiel had many children, they all died from the eldest to the youngest, during the time of his building, or whether only his eldest and his youngest son died at the commencement and the termination of his undertaking. It is probable, that the site of the ancient city, which was at a short distance from new Jericho, was chosen by Hiel, as an extremely pleasant situation; but he, not knowing, or not believing the unhealthiness of the place, determined there to build the city. In consequence of this determination, the younger part of his family, his children, being the weakest, first felt the influences of the situation, to which, perhaps, they were exposed freely and without fear, and died, one after another 'from Abiram, his first-born, 'to Segub his youngest.' No blame seems to be attached to Hiel. It is mentioned merely as a remarkable fulfilment of a prediction; and the unhealthiness of the soil was very probably the means in the hand of Providence, of accomplishing the prophecy of Joshua, respecting the re-building of Jericho. *Fragments annexed to Calmet's Dict. No. v.—See JERICHO.*

ABIRAM, the son of Eliab, and grand-

son of Phallu, of the tribe of Reuben. He was one of those, who conspired with Korah and Dathan against Moses in the wilderness, and was swallowed up alive with his companions in the bowels of the earth, which opened to receive them. (Numb. xvi.)

AB'ISHAG, אבישג, signifies *ignorance of the father, or my father has seized, has taken, is arrived*. It was the name of a young woman, a native of Shunam in the tribe of Issachar. David, at the age of seventy, finding no warmth in his bed, was advised by his physicians to procure some young person, who might communicate to him the heat he wanted. For this purpose, his servants presented to him Abishag, who was one of the most beautiful young women in Israel. David married her, but did not know her: she continued with him a year. (1 Kings i. 1, 2, &c.) After the death of David, Adonijah demanded her in marriage, but Solomon supposing that, when married to one of the king's wives, he might affect the regal power, caused him to be put to death. (1 Kings ii. 17.)

ABISH'AI, אבישי, signifies *the present of my father, or the father of the present; or the father of the sacrifice, or the sacrifice of my father*. Abishai, the son of Zuri and Zeruiah, David's sister, was a very valiant man, and principal general in David's armies. He vanquished Ishbi-benob, a giant who was descended from the Rephaim, and who bore a lance, the head of which weighed three hundred shekels of brass. The giant, was on the point of killing David, when Abishai prevented him by giving him a mortal wound. (2 Sam. xxi. 16.) Abishai and David having one night entered the tent of Saul, and finding him asleep, Abishai would have pierced him with his sword, but David would not permit him. (1 Sam. xxvi. 7, &c.)—When David, that he might preserve himself from Absalom, was obliged to leave Jerusalem, Abishai showed an inclination to kill Shimei, who insulted David with very offensive language: but the king checked his zeal, and told him that the Lord permitted this. (2 Sam. xvi. 9—12.) Abishai commanded a third part of David's army against Absalom. (Ibid. xviii. 2.) He also commanded a part of the army, when his brother Joab gave battle to the Ammonites. (Ibid. x. 10.) It is said in scripture, that he lifted up his spear against three hundred, and slew them all. (Ibid. xxiii. 18); but it is not known on what occasion this happened. The time and manner of his death are also unknown.

ABLUTION, was a ceremony used by the ancients, and is still practised in several parts of the world. It consisted in washing the body, and was always performed before sacrificing, or even entering their houses.—Ablutions appear to be as old as any ceremonies, even as external worship itself. They were enjoined by Moses, adopted by the heathens, and have been continued by Maho-

met and his followers. They were used by the Egyptians, the Greeks, the Romans, and the Jews. Ablutions were practised by the ancient Christians before receiving the sacrament; and they are still retained by the Romish Church before, and sometimes after mass. The Syrians, Copts, &c. have their solemn washings on Good Friday; and the Turks have their ablutions, their gash, their wodon, aman, taburat, gusul, &c. The Indians feel a great veneration for the waters of the Ganges; and when they cannot wash themselves in those sacred streams, the Bramins tell them that other waters will be equally effectual, if whilst bathing they say, 'O Ganges, purify me!'

AB'NER, אבנר, 'Αβερ, signifies *father of the light, or lamp of the father, or the son of the father*, and was the name of the son of Ner, uncle to king Saul, and general of his armies. Abner by his influence and great authority, preserved the crown to Ishbosheth, the son of Saul, and supported him at Mahanaim, beyond Jordan, during seven years, against David, who then reigned at Hebron, in the tribe of Judah. (2 Sam. iii. 1.) Between the two parties of David and Ishbosheth, happened several skirmishes, in all of which David obtained the advantage. The two generals, Joab and Abner, one of whom commanded the troops of David, the other those of Ishbosheth, marching one day at the foot of Gibeon with their armies, Abner challenged Joab to fight twelve of Joab's men, with an equal number of his, and said, 'let the young men arise and play 'before us.' Joab consenting to this proposal, twelve men of Benjamin, who belonged to Ishbosheth, and twelve of the servants of David, immediately appeared and fought till they slew each other. After this a general battle ensued, in which Abner and his men were defeated and put to flight. In this battle were the three sons of Zeruiah, David's sister; Joab, Abishai, and Asahel. Asahel being very swift, undertook to pursue after Abner, who endeavoured to escape; but Abner finding himself hard pursued by Asahel, struck him with the back part of his spear, and killed him on the spot. Notwithstanding this, Joab and Abishai continued to follow Abner till sunset. When Abner's whole army were collected upon an eminence, he called to Joab, and said, 'shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be, then, ere thou bid the people return from following their brethren?' Immediately after Joab sounded a retreat, and the army withdrew from the pursuit of Abner. (2 Sam. ii.)

Sometime after, Abner quarrelled with Ishbosheth, on account of Rizpah, a concubine of Saul, with whom Ishbosheth accused him of familiarity. Abner was very much provoked at this reproach, and threatened to establish the throne of David over both Israel

and Judah, from Dan even to Beersheba. He immediately entered into a private correspondence with David, and at a public interview with that prince, offered him his services, and promised to make him king over all Israel. David, who was then at Hebron, received Abner and his attendants very kindly, and entertained them sumptuously. Soon after Abner had departed from Hebron, Joab and his people returned thither from an expedition against the Philistines, and were informed that Abner had concluded an alliance with David. Joab, therefore, expostulated with David, and said, that he had entertained a man who came only as a spy upon his actions. But not satisfied with this expostulation, he sent a messenger after Abner and desired him to return. On the return of Abner, Joab, under pretence of saluting him, stabbed him to the heart, partly through jealousy, and partly to revenge the death of his brother Asahel.—When David was informed of what had passed, he showed publicly his concern, made for Abner a solemn funeral, which he himself attended in person, and in honour of him composed a mournful song. This transaction happened in the year of the world 2956, and before Jesus Christ 1048. (2 Sam. iii. 6, 7, &c.)

ABOMINATION. The scripture generally terms idolatry and idols *abominations*, not only because the worship of idols is in itself abominable, but because the ceremonies of idolaters were almost always attended with licentiousness, and with actions of an infamous and abominable nature.—Shepherds were an abomination to the Egyptians. (Gen. xlv. 34.) The Hebrews were to sacrifice in the wilderness the abominations of the Egyptians; that is to say, their sacred animals, oxen, rams, goats, and lambs, the sacrifice of which were considered by the Egyptians as abominations, and utterly unlawful. (Exod. viii. 26.) Moses also calls those animals abominable, the use of which were prohibited to the Hebrews.

The *abomination of desolation*, foretold by Daniel (xi. 31.) denotes, according to the best interpreters, the idol of Jupiter Olympus, which was erected in the temple of Jerusalem, by the command of Antiochus Epiphanes. (2 Maccab. vi. 2; 1 Maccab. vi. 7.) By the same *abomination of desolation* (Matt. xxiv. 15.) seen at Jerusalem during the last siege of that city by the Romans, under Titus, is meant the ensigns of the Roman army, upon which were formed the images of their gods and emperors, and which were placed in the temple, after it and the city were taken.

A'BRAM, אַבְרָם, signifies *the father of elevation*; אַבְרָהָם, *the father of a great multitude, or of many nations*. Abram who was afterwards called Abraham, was the son of Terah, and was born at Ur, a city of Chaldea, in the year of the world 2008, and

before Jesus Christ, 1996. (Gen. xi. 26—31.) He spent the first years of his life in the house of his father, who was a worshipper of idols. From the text of Joshua (xxiv. 2), Nehemiah (ix. 7), and Isaiah (xliii. 27), many are of opinion, that Abram himself was at first a worshipper of idols, but that God giving him a better understanding, he renounced that impure mode of worship; and on account of this renunciation, as some suppose, he suffered a severe persecution from the Chaldeans, who threw him into a fiery furnace, from which God miraculously delivered him. The text of the Vulgate in Nehemiah, (ix. 7), already referred to, plainly says that he was delivered from the *fire of the Chaldeans*; and the same is generally taught by the Jews. But Calmet thinks it probable, that this opinion is founded only on the ambiguity of the word *Ur*, which signifies *fire*, as well as the city of *Ur*, from which God called Abram, and sent him into the land of Promise. He is, therefore, of opinion, that Abram demonstrated to his father the vanity of idolatry, since he induced him to forsake the city of *Ur*, in which he was settled, and retire to the place, whither the Lord had called Abram. The first city to which they came, was Haran, in Mesopotamia, where Terah, Abram's father, died. (Gen. xi. 31, 32.) Abram journeyed thence into Canaan, which was at that time in the possession of the Canaanites. Here God promised to give his posterity the property of this country, and to confer on him all kinds of blessings. The patriarch, however, did not acquire any possession in Canaan, but lived always as a stranger in the country. (Ibid. xii. 1, 2, &c.) Sometime after his arrival in Canaan, about the year 2084, a great famine obliged Abram to go into Egypt, in order to procure provisions; but, foreseeing that the Egyptians would be captivated with the beauty of Sarai, and fearing that they might not only force her from him, but also take away his life, if they knew that she was his wife, he desired her permission to say that she was his sister. To this Sarai consented. During their stay in Egypt, her beauty being spoken of to Pharaoh, she was forcibly taken away from Abram, and would have been married to Pharaoh, if God had not afflicted him with such grievous plagues that he was obliged to restore her. (Ibid. 10, 11, &c.)

After the famine Abram left Egypt, and returned to Canaan, and pitched his tents between Bethel and Hai, where some time before he had built an altar. As Abram and his nephew Lot possessed large flocks, and therefore could not dwell together, they separated; Lot retired to Sodom, and Abram to the plain of Mamre in Hebron. (Gen. xiii. 1, 2, &c.)

Some years after their separation, that is, in the year of the world 2092, and before Jesus Christ 1912, Lot being taken prisoner in the wars which Chedorlaomer and his

allies, carried on against the kings of Sodom and Gomorrah, of Admah, Zebaiim, and Zoar, Abram with his people pursued the conquerors; and having overtaken them at Dan, near the springs of Jordan, he defeated them, retook all their spoil, together with his nephew Lot, and brought them back to Sodom. (Ibid. xiv. 1, 2, &c.) At his return, as he marched near Salem or Jerusalem, Melchizedek, king of this city, and priest of the most high God, met him, bestowed on him many blessings, and presented him with bread and wine for himself and for the service of the army, or as some think, offered bread and wine to God, as a sacrifice of thanksgiving for him. (Gen. xiv. 12, &c.)

After this, the Lord renewed all the promises which he had made to Abram, gave him fresh assurances that he should possess the land of Canaan, and that his posterity should be as numerous as the stars of heaven. (Ibid. xv. 1, 2.) As Abram had no children, and could no longer expect any by Sarai, he complied with her solicitations, and married her servant Hagar, who, he imagined, might have children, and thus God would perform the promise, which he had made to him, of a numerous posterity. After her marriage, Hagar finding that she had conceived, treated her mistress with contempt, and Sarai complaining of her conduct, Abram told her that Hagar was still her servant. Hagar, therefore, being used with severity, fled; but the angel of the Lord appeared to her in the wilderness, and commanded her to return to her master, and be more submissive to her mistress. In consequence of this command, Hagar returned to the house of Abram, and sometime after was delivered of Ishmael. (Ibid. xvi. 1, 2, &c.)

In the year 2107, and before Jesus Christ 1897, the Lord having renewed his covenant with Abram, and the promises which he had made to him, changed the name of Abram, or an *elevated father*, by which he had been hitherto designated, to that of Abraham, or *the father of a great multitude*; and that of Sarai, which signifies *my princess*, to that of Sarah, or *the princess*. As a mark and earnest of the covenant, into which he had entered with Abram, God enjoined him to be circumcised, and to circumcise all the males of his family, and promised him expressly, that within a year, Sarah his wife should bear to him a son. (Ibid. xvii.)

In a short time after, the sins of Sodom and Gomorrah, and the neighbouring cities being completed, God sent three angels to destroy them. These angels came first into the valley of Mamre, where Abraham had pitched his tents; and as soon as he saw them, he ran to meet them, invited them to eat, washed their feet, and hastened to prepare for them some meat. Sarah made cakes for them on the hearth, and when

they had eaten, they asked where was his wife Sarah? Abraham answering that she was in the tent, one of the angels said, 'I will surely return unto thee by the time of life; and, lo, Sarah thy wife shall have a son.' Sarah, who was behind the door, heard this, and laughed; and the angel said to Abraham, 'Wherefore did Sarah laugh? Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.' (Ibid. xvii.) The angels being ready to depart, Abraham waited on them with great respect, and accompanied them towards Sodom. Two of the angels advanced with more haste, whilst the third walked with Abraham. This last, who is called by Moses, יְהוָה *Jehovah*, which is the incommunicable name of God, is thought by the generality of Christian writers, to have been the Son of God, who thus appeared in the form of an angel. See *Univ. History*, vol. iii. p. 261, 262. As a farther proof of his favour, he informed Abraham, that the cry of Sodom and Gomorrah had reached heaven, and that he was determined to destroy them utterly, if, upon inquiry, he found their wickedness equal to the cry. Abraham, fearing lest his nephew Lot should be involved in the misfortune of these cities, or rather from his natural compassion, was induced to intercede for those righteous persons, who might be found among the wicked. The patriarch did not cease to expostulate with him, till he had obtained a promise, that if only ten righteous persons should be found in the city, he would spare the place for their sakes. Lot, however, was the only righteous man in the city; and God preserved him from the calamity of Sodom. (Gen. xix.)

Sarah conceived according to the promise of God; and Abraham leaving the valley of Mamre journeyed towards the south, and dwelt as a stranger at Gerar. Abimelech, king of that country, being captivated with the beauty of Sarah, forced her from her husband, but God having informed him that she was the wife of Abraham, he restored her. See ABIMELECH.

In the year of the world 2108, before Jesus Christ 1896, and in the ninetieth year of her age, Sarah was delivered of her son Isaac, whom Abraham circumcised according to the command of God. Sarah herself suckled the child, and weaned him at the usual time, and Abraham feasted all his household on that day. Some time after, Sarah observed Ishmael, the son of Hagar, playing with her son Isaac and treating him with contempt. She therefore said to Abraham, cast out this bond woman and her son, for Ishmael shall not be heir with Isaac. Whatever reluctance Abraham might feel in complying with this request, as soon as God had declared to him that it was his will, he sent them away. (Gen. xxi.)

About this time, Abimelech, king of Gerar, came with Phicol, the general of his army, to visit Abraham, and to enter into an alliance with him. Abraham presented him with seven ewe-lambs out of his flock, in consideration that a well which he had opened should be his own. Each of them swore to the covenant they had concluded; and they called the place Beersheba, or the *well of swearing*, because of the covenant there ratified with oaths. Here Abraham planted a grove, built an altar, and continued some time. (Ibid. xxi. 22, &c.)

In the year of the world 2133, and before Jesus Christ 1871, God commanded Abraham to sacrifice his own son Isaac upon a mountain which he showed him. Obedient to the divine command, Abraham took his son with some servants, and conducted him towards mount Moriah. On their journey, Isaac said to his father, 'Behold the fire and the wood, but where is the lamb for a burnt offering?' Abraham replied, 'My son, God will provide himself a lamb for a burnt offering.' When they had arrived within sight of the mountain, Abraham left his servants behind him, and ascended the mount with his son only. Having bound Isaac he prepared to sacrifice him; but when he was ready to give the blow, an angel cried to him out of heaven, 'Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.' At the same time, Abraham seeing a ram entangled in a bush by his horns, took him, and offered him up as a burnt offering, instead of his son Isaac. He called the place Jehovah-jireh, or *the Lord will see, or provide*. (Gen. xxii.)

Twelve years after this, Sarah, the wife of Abraham, died in the city of Hebron, otherwise called Arba. Abraham was probably at Beersheba; but being informed of her death, he came to Hebron, to mourn, and to perform for her the last offices. He appeared before the people assembled at the gate of the city, and entreated them to allow him the liberty of burying his wife among them; for as he was a stranger in the country, and at that time possessed no land of his own, he could pretend to no right of giving honourable interment to his dead in the sepulchres of that country, without the consent of the proprietors. He therefore requested that Ephron, one of the inhabitants, would sell him the field called Machpelah, to which there belonged a cave and sepulchre. Ephron complied with his request, and the purchase was made before all the people of Hebron, at the price of 400 shekels of silver, or about 45*l.* sterling. Here Abraham buried his wife Sarah, after he had mourned for her according to the custom of the country. (Gen. xxiii.)

Abraham, perceiving that he was grown

old, sent Eliezer, the steward of his house, into Mesopotamia, and instructed him to bring a woman of his own nation, to whom he might marry his son Isaac. Eliezer executed his commission with great prudence, and brought Rebekah, the daughter of Bethuel, and grand-daughter of Nahor, whom Isaac married, and lodged in the tent of his mother Sarah. This transaction took place in the year of the world 2148, and before Jesus Christ 1856. (Gen. xxiv.)

After the death of Sarah, Abraham, in the one hundred and forty-first year of his age, married Keturah, by whom he had six sons; Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. They were all heads of different people, and dwelt in Arabia, in the neighbourhood of Palestine. At length, in the year of the world 2183, and before Jesus Christ 1821, Abraham died, at the age of one hundred and seventy-five years, and was buried with Sarah his wife in the cave of Machpelah. (Ibid. xxv.)

I. In reviewing the history of this patriarch, we may observe, that Abraham is introduced rather suddenly to the reader, in the sacred Scriptures:—'The Lord had said to Abram,' (Gen. xii. 1); but it may be reasonably concluded, that before he would undertake a long, fatiguing, and uncertain journey, he would be well convinced of the authority, which commanded him to undertake that journey. It may be inferred that God had previously spoken to Abraham, perhaps often, though by what means we are ignorant. From other information than that contained in the Scriptures, we know that about this time, Chaldea became polluted with idolatry; and it is therefore every way credible, that Abraham quitted his country principally from a dread of this evil. In Egypt, this evil was not at that time prevalent, and with it the parts, which were at a distance from the great cities, were little, if at all, infected. This accounts for Abraham's going northward, instead of following the direct road, which communicated through Canaan, between Babylon and Egypt. Undoubtedly, the *providence* of God called Abraham to seek, for his own personal quiet and that of his family, a country less polluted than Nineveh; and were this all, so far he may be said to have had divine direction.—Every thing, however, leads us to suppose, that he had *also* a communicated direction to the same purpose.

II. Abraham's estate, previously to his journey, was that of a man of substance. 'He took Sarai his wife, Lot his nephew, and all his property.' It is, therefore, evident that he was no adventurer for a fortune, but was already rich in worldly wealth, and had several dependents, most of whom, probably, accompanied him to his new residence, and many of whom were 'servants born in his house.'

III. Abraham calls Sarai his wife, sister,

instead of 'wife.' (Gen. xii. 13, &c.) In the infancy of the human race, the relations of life were so very few, and so very intimate, that it was next to an impossibility for the nearest in blood not to intermarry. It is not incredible, that some families had formed a resolution of maintaining themselves distinct by this custom, and that they chose to be thus restricted to the branches of their own families, cousins, &c. as among the Jews the restriction was afterwards enlarged to their own tribe.

Independently, however, of this opinion, we may observe that every nation, and frequently every family, adheres to its own manners, which sometimes appear strange to others. It seems to have been the custom of the Hebrew families to use the term sister, and others of near consanguinity, to denote not only a general relation, but also a wife, a companion. See FATHER, BROTHER, SISTER.

It is not necessary to suppose, that this custom commenced with Abraham when about to enter Egypt with Sarai. This was his general request long before (Gen. xx. 13); and he again desired Sarai to use the title brother, when speaking of him, or to him, in her ordinary discourse with the Egyptian women. The report of the Egyptian women respecting her beauty, and the accidental sight of her by the chiefs of Pharaoh's house, induced Pharaoh to take her into his palace; that is, to give her apartments in his harem. It is observable, that according to the custom of the east, whilst Sarai was with Abraham, she conversed with no men, and that the eastern women, though very reserved, are not locked up. Sarai's calling Abraham brother, was as likely to have been the immediate cause of her being taken from him, as his calling her sister. The original says, 'the Lord struck the house of Pharaoh with a great stroke, because of the word of Sarai, the wife of Abraham.' Independently of any reference this word might have to her calling him brother, it probably alluded to her complaints to God of the hardship and injury she suffered, and of the violence, with which she was treated. Had she been only Abraham's sister, by what right did Pharaoh detain her against her own consent, and that of her brother, who was her natural guardian? His behaviour, or, at least, that of his officers, seems too much to justify Abraham's former suspicion respecting the Egyptian manners. On the whole, so far as relates to this transaction in Egypt, we may admit, that though the fear of Abraham induced him to use art and management in this affair; yet his fear was well founded, and does not appear to have overcome his faith, as is sometimes said, nor to have put him out of the regular custom of his life. It seems to have suggested what he thought a prudential application in public of what had been his usual custom in private. At the same time, per-

haps, by this very prudence, he risked as much from the anger of Pharaoh, when he turned him out without delay, as if he had trusted to the ordinary course of things, and to the simple way of his duty.

In the story of Abimelech (Gen. xx. 2.), we may observe, that the original will bear the idea, that Abraham said to his wife, my sister, as well as of her, *that* my sister, that is, my dear sister. He thus addressed Sarah in the hearing of some of Abimelech's people; and Abimelech, thinking to confer honour on Abraham and himself by a near connection, sent and took her. He behaved differently from Pharaoh: he meant good rather than harm; and therefore God expostulated with him. To Abimelech, Abraham apologizes, by discovering their true relation, and his general request,—'at every place to which we journey, call me brother.' These circumstances are very different from those of the haughty and oppressive Pharaoh.

The Arab women, at this day, when at home in their tents, have no veils, though those in cities wear them; and as Sarah had been accustomed to dwell in tents only, this circumstance may account for her not wearing a veil.

IV. The dignity and power of Abraham are incidentally stated in the story of his rescuing Lot. He had three hundred and eighteen servants *born in his house*, whom he could entrust with arms. This implies, that he had many not born in his house, some who must have been old, some women, and some children. If these be added together, they form a considerable tribe, and prove that Abraham was a man of no trifling possessions. In fact, he appears to correspond exactly to a modern Emir; to possess the right of sovereignty in no small degree; and to be little other than an independent prince, even while dwelling in the territories of sovereigns, by whom he was greatly esteemed.

V. Abraham's affection for Sarah seems to have been very great. However customary a plurality of wives might be among the nations around him, he took no other wife than that of his youth, from the great love, it would seem, with which he loved her. His connection with Hagar was not proposed by himself, but by Sarah; and in this Abraham was obedient to Sarah, and yielded to her wishes rather than to his own. The event of this connexion serves to show, that the miracle which preceded the conception of Isaac, principally, if not totally, regarded Sarah. The custom of having more than one wife, especially if the first was barren, is of very ancient origin, and is common in the east at this day, both among Jew and Arabs. In taking Hagar, therefore, Abraham only practised the same as his neighbours. After Hagar had become his wife, he ought not perhaps to have left her so entirely in the power of Sarah; but the sending

away of Ishmael and his mother appeared hard to Abraham himself, and to this action he appeared very reluctant, till God had promised his protection to Ishmael. His manner of sending them away was managed with much caution. They were sent away very early in the morning, before Sarah and many of his family could be spectators, and before the heat of the day; and Ishmael, then about thirteen years old, was sufficiently able to carry the loaves or the skin of water. By this privacy, he avoided all farther harshness and bickerings between Sarah and her servant; and he did all he could to ensure the safety of Hagar and her son.

It may be necessary to observe here, that some writers, thinking it improbable that Abraham, after the death of Sarah, should marry Keturah at the advanced age of one hundred and forty years, have dislocated the chronology of this period, by supposing that Abraham took Keturah as a concubine, in consequence of the barrenness of Sarah, his wife, even before he left Charran, and that Keturah's children were in the number of the souls that were born to him and Lot during their residence in that country. It would seem, however, evident from the whole tenor of the history, that Abraham was "childless" till the birth of Ishmael; (Gen. xv. 2, 3.) that he had no other son than Ishmael when he received the promise of Isaac; (Gen. xvii. 18.) and that Isaac and Ishmael, jointly, as his eldest sons, celebrated his funeral. (Gen. xxv. 9.) That Abraham should marry again, at the age of 140 years, shows his faith in the Divine promise, that he should be "a father of many nations;" for which purpose his constitution might be miraculously renovated, like that of Sarah. Besides, Abraham himself was born when his father Terah was advanced in years. "The souls gotten in Charran," denoted the joint increase of the households of Abraham and Lot. Even after their separation in the land of Canaan, Abraham took with him, in the pursuit of the Assyrian confederates, "three hundred and eighteen trained servants, *born in his own house,*" about eight or nine years after his arrival in Canaan; several of these, therefore, must have been born at Charran, in order to be then able to bear arms. See HAGAR, ISHMAEL, and CONCUBINE.

VI. The covenant made with Abraham is well worthy of consideration, whether we regard its solemnity, occasion, or contents. The history of it is related in two parts; the first is previous to the birth of Ishmael, and the second to that of Isaac. The first foretells that Abraham should have a numerous posterity, and that he need not make a stranger his heir; and the second promises him a son by Sarah, and that with his son the covenant should be established. Respecting the contents of the covenant, the following are worthy of observation: (1) The family of this patriarch has long been ex-

tremely numerous; from him are derived many tribes of Arabs, descending by Ishmael and by Keturah. To say nothing of the Jews, there is not any other man to whom so many nations refer their origin. Some may have begotten families, but Abraham is the father of nations. (2) The changing of the names, Abram into Abraham, and Sarai into Sarah. (3) Circumcision, the sign of the covenant. This sign had reference to posterity. As all the posterity descending from a circumcised person must be begotten by the part bearing the sign of conformity to the covenant, so the issue of such was considered as sacred to God, not because of its relation to a holy or sacred mother, but because it was derived from a part of the father, become holy or sacred. It seems probable, that had the circumcised part been the finger, the ear, &c. the attributed holiness to the posterity had not been valid. At least, the relation between the sign and the offspring had been neither appropriate, consequential, nor apparent.

VII. On the story of Abraham's entertaining the angels, some have thought, that, in addition to the person, whom Abraham addressed, and who remained some time after the others were gone towards Sodom, the Shekinah appeared. It seems, however, more probable, that this person gradually displayed, or suffered to appear, the tokens of the Shekinah, and without leading Abraham to suppose he had seen Jehovah, might convince him that he had seen his messenger. This sort of ambiguity, brightening into certainty, seems well adapted to the circumstances of the subsequent conversation between Abraham and his glorious guest. If Abraham had conceived he was speaking immediately to Jehovah, no room had been left for reasoning, or representation in abatement of his anger. The narrator says, "Abraham stood before Jehovah," and "Jehovah spake," &c.; but Abraham uses merely the word Adonai, behold I have spoken to Adonai, &c. It seems, therefore, that here was an instance of the "unawareness" with which Abraham entertained angels. Though he supposed the dignity of his guest to be great, yet it was much greater than he supposed. He saw the human part of this appearance fully; but he saw the celestial part very imperfectly, and in such a manner only as flesh and blood are capable of seeing it.

VIII. On Abraham's faith, respecting his son Isaac, when called upon to offer him as a burnt sacrifice, it may be observed, that the patriarch must have been well convinced he followed no idle phantasy of his own brain, in proposing to slay him. The common feelings of human nature, the uncommon feelings of the aged patriarch, all argued against such a deed. The length of the journey, the interval of time, the dis-

course of Isaac, all conspired to augment the anguish of the parent, unless that parent was well satisfied in his own mind that he acted under a divine direction.

The eastern people, not only Christians and Mahometans, but also Indians and Infidels, have some knowledge of the patriarch Abraham, and highly commend him. But they tell many fabulous stories of him, and his history is embellished with a variety of fictions. Some have affirmed, that he reigned at Damascus, that he dwelt a long time in Egypt, and taught the Egyptians astronomy and arithmetic; and others say, that he invented letters, and the Hebrew language, or the characters of the Syrians and Chaldeans, and that he was the author of several works.

The fathers of the Church have spoken largely in commendation of this great patriarch. The Old Testament, and the prophets, have proposed him as the perfect pattern of faith and obedience to God's commands. Our Saviour assures us in the Gospel, that Abraham earnestly desired to see the day of his coming, and that he saw it, and was glad. (John viii. 56.) In another place, he tells us, that the happiness of the righteous consists in being seated with Abraham, Isaac, and Jacob, in the kingdom of heaven, (Matt. viii. 11.) and in being received into Abraham's bosom, as into a place of rest. (Luke xvi. 22.)

The emperor Alexander Severus, who knew Abraham only by the wonders related of him by Jews and Christians, conceived so great an idea of him, that he ranked him with Jesus Christ among his gods. *Additions to Calmet's Dictionary; Hales's New Analysis of Chronology, vol. ii. p. 146.*

ABRAHAMITES, an order of monks, who, in the ninth century, were exterminated for idolatry by the emperor Theophilus. It was also the name of another sect of heretics, who had adopted the errors of Paulus. These last derived their name from that of their leader Abraham, a native of Antioch, called by the Arabs, Ibrahim, and hence the name of Ibrahimiah is given by them to this sect. The Abrahamites arose about the close of the eighth century, and were suppressed by the vigilance of Syriacus, Patriarch of Antioch.

AB'SALOM, אבשלום, signifies *father of peace, or the peace of the father, or of consumption, or of recompence*, and was the name of the son of David, who was born of Maachah, the daughter of Talmi, king of Geshur. It is said that he was the most beautiful man in Israel, and had the finest head of hair. When he cut off his hair, which was done at certain periods, it weighed two hundred shekels by the king's weight. (2 Sam. xiv. 25, 26.) In our translation of the Bible, it is said, that the hair on Absalom's head was cut off every year; but the Hebrew does not designate the time. The

Targum, therefore, reads *at stated times*, or when it grew too heavy. The weight of Absalom's hair, when cut off, might be about thirty-one ounces; and we know by the relation of hair-dressers, that some women have thirty-two ounces of hair on their heads. Absalom had a sister both by the father and mother's side, named Tamar. He had also a brother called Amnon, who was also the son of David, but not born of Absalom's mother. Amnon conceived so violent a passion for his sister Tamar, that he began to pine away; but prevailing with the king to allow Tamar to enter his chamber, and to prepare something for him to eat, he ravished her, and then dismissed her with shame and reproach. Absalom not only received his sister into his house, but resolved to revenge the outrage which had been committed. But expecting, perhaps, that the king, his father, would punish so wicked an action, he forbore to say any thing to Amnon. About two years after this transaction, in the year of the world 2974, and before Jesus Christ 1030, Absalom went to a sheep-shearing, at Baalhazor, whither he invited the king and all the royal family. David excused himself, but being pressed by the intreaties of Absalom, he consented that Amnon and his brethren should accompany him. When they had become warm with wine, Amnon was assassinated by the orders of Absalom; and the other princes, in great consternation, immediately fled to Jerusalem. Absalom retired to king Talmi, his mother's father, in the country of Geshur, where he continued three years, and whither David did not pursue him. (2 Sam. xiii.)

Joab, observing that the king was desirous of seeing his son, found means, by the interposition of an artful woman of Tekoah, to procure his consent for the return of Absalom. This woman, in a speech composed for the purpose, persuaded the king that in some cases the life of a murderer might be saved. Absalom, therefore, returned to Jerusalem; but David would not suffer him to appear in his presence. During two years, he continued in disgrace; but at the expiration of that time, he sent for Joab, and intreated him to intercede with the king in his behalf. Joab, however, refusing to go to him, Absalom commanded his servants to set fire to a field of barley, which belonged to Joab. On being informed of this, Joab went, and complained to Absalom, who confessed that the field had been set on fire by his orders, with the hope of procuring his mediation with the king. Joab related all that had passed to David, who commanded Absalom to be immediately introduced, and received him again into his favour. (Ibid. xiv.)

Amnon, his elder brother, being dead, Absalom, after his reconciliation, considered himself as presumptive heir to the crown, and set up a magnificent equipage of chariots

and horses. He came every morning to the gate of the palace, and calling all those, who wished to transact any business with the king, enquired of them their errand. When they had reported to him their business, he told them that their several causes seemed good and just, but that the king had deputed no man to determine them. Absalom also said, 'Oh that I were made judge in the land, that every man, which hath any suit or cause, might come unto me, and I would do him justice!' Absalom continued this practice for some time, and when any man came near to honour him, he put forth his hand, took him up, and kissed him. He practised this conduct during four years, and gradually won the affections of the people; and when he thought that he might declare himself, he requested permission of the king to go to Hebron, under pretence of performing there some vow, which he had made during his abode at Geshur. (Ibid. xv.)

It is observable, that the text, in the seventh verse, mentions forty years, as if Absalom had endeavoured to alienate the affections of the people during that time. The learned Usher, however, has shewn, that the forty years should be reckoned from the time that David was appointed by Samuel, and not from that of his reconciliation with Absalom. This rebellion took place about four years after the reconciliation; and several Latin MSS. Josephus and Theodoret, read four years only. Usher observes, that this rebellion broke out before or about Whitsuntide, in the year of the world 2980, and before Jesus Christ 1024. The particular time of the year appears from the new fruits and parched corn, which Barzilai brought to David in his flight. (Ibid. xvii. 28.)

Absalom having obtained the king's leave went to Hebron, and was accompanied by two hundred men, who followed him without knowing his wicked designs. In the mean time, he sent particular persons, whom he had attached to his interest, throughout all the tribes of Israel, and commanded them to sound the trumpet, and publish in every place, that Absalom was king at Hebron. Immediately a number of people joined him, and he was acknowledged by the greatest part of Israel. David being informed of Absalom's revolt, and that all Israel was of his party, fled with his officers from Jerusalem. Absalom immediately marched to Jerusalem, which he entered without resistance. Ahithophel advised him to abuse his father's concubines publicly, that all the people might understand by this action, that the difference could never be reconciled, and therefore might continue firm to him, without any thoughts of returning to their former allegiance. (Ibid. xvi.)

At the same time, Ahithophel proposed to Absalom, that some troops should be sent

in pursuit of David, before he should have time to collect any forces. From this counsel, however, Absalom was diverted by Hushai, David's friend, who pretended to be of his party, but who gave notice of it to David.

The next day, Absalom marched against David with all his forces; and having crossed the river Jordan, he disposed his troops to attack the king his father. David ordered his forces to march out of the city under the command of Joab. In this engagement Absalom's army was routed; twenty thousand of his troops were killed on the spot, and the rest saved themselves by flight. Absalom was mounted upon a mule; and as he fled through the forest of Ephraim, in which the battle was fought, and was passing under a large oak, with very thick boughs, his hair was entangled among the branches, and his mule going on swiftly, he was left hanging. A man seeing him in this situation, informed Joab, who took three darts, and thrust them through the heart of Absalom. Ten young men that bore Joab's armour compassed about, and smote Absalom, and slew him. His body was thrown into a great pit which was in the wood, and on it was laid a large heap of stones.

Absalom had erected a pillar in the king's valley, saying, 'I have no son, and this shall be a monument to perpetuate my name.' He therefore called the pillar after his own name, and it was so denominated in the time of the author of the books of Samuel. (Ibid. xviii. 18.) Eastward of Jerusalem, in the valley of Jehoshaphat, is a monument which is shown to travellers, and which is said to be that of Absalom. Josephus, speaking of this monument, says, it was a marble column, distant about two furlongs from Jerusalem. Travellers assure us, that all, who go near Absalom's pillar, throw a stone at it, to express their abhorrence of the son's rebellion against his father, and that the heap of stones is so great as almost to cover the lower part of the monument. Though we are told that Absalom's body was thrown into a pit, in the forest of Ephraim, under a great heap of stones, it is probable that David, who lamented his son with such excessive grief, caused it to be removed and laid in the sepulchre of the kings, or perhaps near the monument.

In a passage to which we have already referred, the Scripture seems to intimate, that Absalom, when he erected the monument, had no children. In another place, however, it is said, that he had three sons, and one daughter of great beauty, who was called Tamar. (2 Sam. xiv. 27.) But it is probable, that these children, at least the sons, did not live. Some are of opinion, that Tamar, the daughter of Absalom, married Rehoboam, king of Judah.

It is observable, that Absalom was the

first that used horses among the Israelites. Till his time, the kings rode upon mules, and the greatest nobles upon asses, as may be seen in the history of the Judges. *Univ. Hist.* vol. iv. p. 75; *Bochart*; *Patrick*.

ABSOLUTION signifies acquittal, and is also used for that act, by which the priest declares the sins of penitents remitted. The ministerial power of remitting sins was vested by Christ in the apostles, from whom it was derived to the Church. To more than this, the primitive Church never pretended, leaving the absolute, sovereign, independent, irreversible power of absolution to God alone. The ancients reckoned five kinds of absolution: 1. That of baptism; 2. That of the eucharist; 3. That of the word and doctrine; 4. That of imposition of hands and prayer; 5. That of reconciliation to the communion of the Church, by a relaxation of her censures. The first two may be called sacramental; the third, declaratory; the fourth, precatory; and the fifth, judicial. The first had no relation to penitential discipline, and was never given to persons, who had once received baptism. The second bore some relation to it, but did not solely belong to it; for absolution was given to all baptized persons, who never fell under penitential discipline, as well as to those, who lapsed and were restored to communion. In both respects this absolution was called the perfection of a Christian. By the third, the ministers of Christ publicly declared to men the terms of reconciliation and salvation. The fourth was used as a concomitant of most other absolutions. By the fifth, penitents were finally restored to the peace and full communion of the church. Anciently, no sinners were absolved till they had performed their regular penance, except in case of imminent death. With respect to the ceremony of absolution, the penitent was publicly reconciled, in sackcloth, at the altar, by this, or a similar form: 'He that forgave the sinful woman all her sins, for which she shed tears, and opened to the thief the gates of paradise, make you partaker of this redemption, absolve you from all the bonds of your sins, heal you by the medicine of his mercy, restore you to the body of the Church by his grace, and for ever keep you whole and sound.' The indicative form 'I absolve thee' instead of 'Christ absolve thee,' was not used till the twelfth century, a little before the time of Thomas Aquinas, who first wrote in its defence. Sometimes *chrism* or unction was added to the imposition of hands, in the reconciliation of such heretics and schismatics to the Church as had been baptized in heresy or schism; and the reason of this was, because their baptism out of the Church was null and void, and they were supposed to want the true effect of baptism, the grace or unction of the Holy Spirit. The time of absolution was com-

monly the day of our Saviour's passion. Some penitents were received into the church by absolution, even after their death, particularly such as died during the course of their penance. Absolution was primarily lodged in the bishop, who committed it to the hands of the presbyters and deacons only. However, in cases of extreme necessity, some canons allowed a layman to administer baptism, rather than that a catechumen should die unbaptized.

Some crimes incapacitated a sinner from ever receiving absolution; and these were idolatry, murder, and adultery. Though this rigour was afterwards abated, yet communion was denied to such apostates as remained obstinate and impenitent all their lives, and only desired reconciliation when death approached.

Speaking of the abuse of absolution in the Roman church, the judicious Hooker observes, "They strangely hold, that whatsoever the penitent doth, his contrition, confession, and satisfaction, have no place of right, to stand as material parts in this sacrament, nor consequently any such force as to make them available for the taking away of sin, in that they proceed from the penitent himself, without the privy of the minister, but only as they are enjoined by the minister's authority and power; except, therefore, the priest be willing, God hath, by promise, hampered himself so, that it is not now in his power to pardon any man; he hath no answer to make, but such as that of the angel unto Lot, I can do nothing!" Describing the true nature and effects of absolution, he afterwards says, "The sentence therefore, of ministerial absolution, hath two effects: touching sin, it only declareth us freed from the guiltiness thereof and restored unto God's favour; but concerning right in sacred and divine mysteries, whereof, through sin, we were made unworthy, as the power of the church did before effectually blind and retain us from access unto them, so, upon our apparent repentance, it truly restoreth our liberty, looseth the chains wherewith we are tied, remitteth all whatsoever is past, and accepteth us no less returned, than if we had never gone astray!"

Archbishop Tillotson has given his opinion of the use and intent of absolution in the following words: "Upon this miraculous gift of knowing the secrets of men's hearts, it seems to be very probable, that that which is commonly called, the power of the keys, did depend; I mean the power of remitting or retaining sins; for they, who had the privilege of knowing men's hearts, might do this upon certain grounds, and were secured from mistake in the exercise of their power upon particular persons; which the priests and ministers of the church now are not, nor can be; because they cannot see into men's hearts, whether they be truly penitent,

and qualified for forgiveness, or not. For I cannot easily believe but that those words of our Saviour, whose sins ye remit, they are remitted; and whose sins ye retain, they are retained, were intended to signify something more than a mere declaration of the promises and threatenings of the gospel, which any man might make as well as the apostles and ministers of the church. For that God will forgive the penitent, and that he will not pardon the sinner, except he repent, is as true from any man's mouth, as from an apostle's: and as to the absolution of this, or that particular person, though a minister, by the skill and knowledge of his profession, is ordinarily and reasonably presumed, by virtue of his office, to be a better judge of a man's repentance, than other persons are, and therefore may, with more authority and satisfaction to the penitent, declare his judgment and opinion concerning him; yet not being able to see into his heart, he may be mistaken concerning him; and if he be, his declaring his sins to be forgiven, that is, his absolution of him, will do him no good; and on the other hand, his refusal to absolve him, if he be truly penitent, will do him no harm."

The archbishop says, farther, that, "protestants do not make the absolution of the priest at all necessary to the forgiveness of sins, but only convenient for the satisfaction and comfort of the penitent. For which reason, our church does not require a formal absolution to be given to the dying penitent, unless he himself desire it: which is a certain argument, that in the judgment of our church, the absolution of the priest is not necessary to the forgiveness and salvation of the penitent."

In the liturgy of the church of England are three several forms of absolution. The first, is that at morning prayer; "Almighty God, &c. who hath given power, &c. He pardoneth and absolveth," &c. The second is used at the visitation of the sick: "Our Lord Jesus Christ, who hath left power to his church, &c. by his authority committed to me, I absolve thee," &c. The third is in the communion service: "Almighty God, &c. who hath promised forgiveness of sins, &c. have mercy on you," &c. These three different forms, says Bishop Sparrow, are in sense and virtue the same. "For as when a prince hath granted a commission to any servant of his, to release out of prison all penitent offenders whatever, it were all one, in effect, as to the prisoner's discharge, whether this servant says, by virtue of a commission granted to me, under the prince's hand and seal, I release this prisoner; or thus, the prince, who hath given me this commission, pardons you; or lastly, the prince pardon and deliver you."

Before concluding this article, it is necessary to observe, that a late writer seems to be of opinion, that the Roman Catholics do

not believe that a priest, bishop, or even a pope, can forgive a person his sins, unless that person be sincerely sorry for them, firmly resolved to avoid them through grace in future, and disposed to give satisfaction by penitential works, according to his capacity, to his offended God, and to make restitution, if he can, to his injured neighbour. Without these dispositions, they do not believe that God himself will forgive any man. *Broughton's Dictionary of all Religions; Adams's Religious World displayed.*

ABSTEMII was a name given to such persons as could not partake of the cup in the sacrament, on account of their natural aversion to wine.

ABSTINENCE is a religious duty, and denotes fasting or abstaining from necessary food. The Jewish law ordained, that the priests should *abstain* from wine, during the whole time that they were employed in the service of the temple. (Levit. x. 9.) The same abstinence was enjoined the Nazarites, during the time of their Nazariteship, or separation. (Numb. vi. 3.) The Jews were commanded to abstain from several sorts of animals. See ANIMAL.

By the Jewish law, the fat of all sorts of animals was forbidden to be eaten; and the blood of every animal in general was prohibited under pain of death. (Levit. iii. 17; vii. 23, &c.) The Jews also did not eat the sinew which is on the hollow of the thigh, though otherwise pure, because the angel that wrestled with Jacob at Mahanaim, touched the hollow of Jacob's thigh, and by that means occasioned the sinew to shrink. (Gen. xxxii. 25.)

Among the primitive Christians, some denied themselves the use of such meats as were prohibited by the law; others treated this abstinence with contempt. St. Paul has given his opinion as to these matters, of which we have an account in his epistles. (1 Cor. viii. 7, 10; Rom. xiv. 1, 2, 3.) The council of Jerusalem, which was held by the apostles, enjoined the Christian converts to abstain from meats strangled, from blood, from fornication, and from idolatry. (Acts, xv. 20.) St. Paul requires, that Christians should 'abstain from all appearance of evil,' (1 Thess. v. 22,) and also from every thing which is really evil, and contrary to piety and religion.

The spiritual monarchy of the western world introduced another sort of abstinence which may be termed *ritual*, and which consists in abstaining from particular meats at certain times and seasons, the rules of which are called rogations.

The apostolical Lent was observed only a few days before Easter. In the course of the third century, it extended at Rome to three weeks: and before the middle of the succeeding age, it was prolonged to six weeks, and began to be called *quadragesima*, or forty days' fast. About the time

of the council of Eliberis, Saturday was a day observed for keeping the lesser fast in some of the western churches, and three days of abstinence were observed in the week. However, in time, the fast on Saturday was observed with greater strictness, and that on Wednesday was wholly disregarded. On the days of humiliation, it was customary to pray in a kneeling posture, contrary to the practice of offering their devotions standing. The latter was usual at those times when any joyful event was commemorated, or any festival observed. The increasing passion for austerities, which during the third century was so observable, must be ascribed to the increasing belief in the power of malignant spirits, who were supposed to be continually inciting men to the commission of evil, and whose influence was thought to be considerably diminished by abstinence and mortification. This opinion may be easily traced to the Gnostic philosophy, which insensibly became interwoven with the doctrines of Christianity; but a great number of the rites introduced into the discipline of the church can be considered only as an accommodation to Paganism. *Gregory's Hist. of the Christian Church.*

ABSTINENTS were a sect of heretics, that appeared in France and Spain, about the end of the third century. They are supposed to have borrowed part of their opinions from the Gnostics and Manichæans, because they opposed marriage, forbade the use of flesh meat, and placed the Holy Ghost in the rank of created beings.

ABYSS, or DEEP. By this name hell is designated in Scripture. (Luke viii. 31; Rom. x. 7; Rev. ix. 1; xi. 7, &c.; Gen. vii. 11; Exod. xv. 5; &c. &c.) It is also the name of the deepest parts of the sea, and of the chaos, which in the beginning of the world, was covered with darkness, and upon which the Spirit of God moved. (Gen. i. 2.) According to some writers, by the Abyss we are to understand that vast quantity of water which is contained within the earth.

In the opinion of the ancient Hebrews, and of the generality of the eastern people at this day, the Abyss, the sea, and waters, encompass the whole earth, that floats on the Abyss, of which it covers a small part. According to the same people, the earth was founded on the waters, or at least its foundations were on the Abyss. (Psalm xxxiii. 7, 9; civ. 6.) Under these waters, and at the bottom of this Abyss, the scripture represents the giants as groaning, and suffering the punishment of their sin. There are confined the Rephaim, those old giants, who, whilst living, caused surrounding nations to tremble. (Prov. ix. 18; xxi. 16, &c.) Lastly, in these dark dungeons, the kings of Tyre, Babylon, and Egypt, are described by the prophets as expiating the

guilt of their pride and cruelty. (Isaiah xxvi. 14; Ezek. xxviii. 8, &c.)

These depths are the abodes of devils or wicked men: "I saw," says St. John, "a star fall from heaven unto the earth, and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of it, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke, locusts upon the earth. And they had a king over them, which is the angel of the bottomless pit." (Rev. ix. 1, 2, 11.) In another place, the beast is represented as ascending out of the bottomless pit, and waging war against the two witnesses of God. (Rev. xi. 7.) Lastly, St. John says, "I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." (Ibid. xx. 1, 2, 3.)

In the opinion of the Hebrews, fountains or rivers are derived from the Abyss or sea. (Eccl. i. 7.) At the time of the deluge the depths below, or the waters of the sea, broke down their banks, and the fountains forced their springs, and spread over the earth. The Abyss, which, in the beginning of the world, covered the earth, and was put in agitation by the Spirit of God, (Gen. i. 2,) or by an impetuous wind, was so denominated because it afterwards composed the sea. Out of the midst of this abyss, the earth arose, like an island of the sea, and appeared suddenly, after having been for a long time concealed under water.

ABYSSINIAN CHURCH is that, which is established in the empire of Abyssinia, in Africa. The Abyssinians are a branch of the Copts, with whom they agree in admitting only one nature in Jesus Christ, and in rejecting the council of Chalcedon. Hence they are also called Monophysites, and Eutychians. The Abyssinian church is governed by a bishop, who is styled *abuna*, and who is sent into Abyssinia by the Coptic patriarch of Alexandria, residing at Cairo; but as the *abuna* is ignorant of the Abyssinian language, he takes little share in the government, and attends the court on days of ceremony only. In the Church of Abyssinia, are different kinds of degrees. The *desperas* are neither priests nor deacons, but a sort of Jewish Levites, or chanters, who assist in all public offices of the church. The *komos* are a kind of high priests, under whose care and superintendence, the inferior clergy, and the secular affairs of the

parish are placed. The *priests* have their maintenance assigned them in the productions of the country. The emperor has a kind of supremacy in ecclesiastical matters, and receives holy orders. They have monks and canons. The former lead an austere and regular life, are poor, and live in a state of celibacy.

They differ from the Eutychians, in confessing that the nature of Christ is composed of two natures, the divine and human, which, being united, became one single nature. They practise circumcision on females as well as males. They eat no meats prohibited by the law of Moses; but this prohibition, as well as the rite of circumcision, is considered by them merely as a political institution. They observe both Saturday and Sunday as sabbaths. Women are obliged to the legal purifications. Brothers marry their brothers' wives, &c.

They celebrate the Epiphany with peculiar festivity; observe four lents; pray for the dead; and invoke angels. They adore images in painting, but abhor all those in relievo, except that of the cross. They admit the Nicene, Constantinopolitan, Ephesian, and some other provincial councils; and they consider the apocryphal books, and the canons of the apostles, as well as the apostolical constitutions, as genuine. They allow divorce, which is granted by the civil judge; and their laws do not prohibit polygamy. They have at least as many miracles and legends of saints as the Romish Church; and they pay so great a veneration to the Virgin Mary, that they charged the Jesuits with not rendering her sufficient homage. They maintain that the soul of man is not created, because, they say, God finished all his works on the sixth day. They disown the pope's supremacy, and transubstantiation, though they acknowledge the real presence of Christ in the sacrament. They administer the communion in both kinds. They believe in a middle state, in which departed souls must be purged from their sins, and may be greatly assisted and relieved by the prayers, alms, and penances, of their surviving friends. They use confession, and receive penance and absolution from the priests.

At different times, the Abyssinians have expressed an inclination of being reconciled to the Church of Rome; but the missions of the Jesuits and others in the seventeenth century for that purpose, were frustrated by the tyrannical and impolitic measures of the missionaries themselves. In the same century, the Lutherans attempted to spread the knowledge of the gospel among the Abyssinians; but their missions were also unsuccessful.

The first conversion of the Abyssinians is ascribed by some to the famous prime minister of their queen Candace, who is mentioned in the *Acts of the Apostles*. How-

ever, it is probable, that the conversion of that empire was not perfected till the fourth century, when Frumentius, ordained bishop of Axuma by Athanasius, exercised his ministry among them with great success. They were esteemed a pure church till they embraced the errors of Eutyches and Dioscorus.

It is evident that at present the doctrines and ritual of the Abyssinian Church form a strange compound of Judaism and Christianity, of ignorance and superstition; and it seems difficult to determine, whether it be Jewish or Christian. It is, however, to be feared, that if it be Christian, it retains little more of Christianity than the name. *Bruce's Travels; Universal History, &c.*

ACACIANS were a sect of heretics of the fourth century, who derived their name from Acacius, bishop of Cæsarea. This bishop denied the Son to be of the same substance as the Father, though some of his adherents allowed the Son to be of a similar substance.

It was also the designation of another sect, who derived their name from Acacius, patriarch of Constantinople, and a favourer of the opinions of Eutyches. The events, which followed the formation of this last sect, furnish proofs that the supremacy of the bishop of Rome was far from being universally acknowledged in the fifth century. Pope Felix II. deposed and excommunicated Acacius, patriarch of Constantinople, who not only received the sentence with contempt, but in his turn, anathematized and excommunicated the Pope, and ordered his name to be erased from the diptychs, or sacred registers. This conduct of Acacius was approved by the emperor, the Church of Constantinople, by almost all the eastern bishops, and even by Andreas of Thessalonica, who was at that time the Pope's vicar for East Illyricum. This was the occasion of that general schism, which continued for twenty-five years, between the eastern and western churches. At length, the perseverance of the Latins triumphed over the opposition of the oriental Christians; and the name of Acacius was erased from the diptychs, and branded with infamy. Though several articles were alleged against Acacius, as his attachment to the Monophysites, &c. yet the true reasons of the Pope's hatred to him were his denying the supremacy of the bishop of Rome, and his efforts to enlarge the authority and prerogatives of the see of Constantinople. It is worthy of observation, that the eastern bishops did not adhere to the cause of Acacius, from any other principle than a persuasion of the illegality of his excommunication by the Roman pontiff, who, in their judgment, had no right to depose the first bishop of the east, without the consent of a general council. *Mosheim.*

ACADEMICS was a denomination given

to the cultivators of a species of philosophy originally derived from Socrates, and afterwards illustrated and enforced by Plato.—The contradictory systems, which had been successively urged upon the world, were become so numerous, that, from a view of the variety and uncertainty of human opinions, many were led to conclude, that truth was beyond the reach of our comprehension. The consequence of this conclusion was absolute scepticism. Hence the existence of God, the immortality of the soul, the preferableness of virtue to vice, were considered by the Academics as uncertain. This sect, and that of the Epicureans, were the two principal in repute at the time of Christ's appearance, and were embraced and supported by persons of wealth and high rank. A consideration of the principles of these two sects will enable us to form an idea of the deplorable state of the world at the time of Christ's birth, and of the necessity that existed of some divine teacher, who might convey to the mind true and certain principles of religion and wisdom.

AC/CAD, אכר, 'Αρχαδ, signifies *a vessel, a pitcher*. It was the name of a city built by Nimrod, the situation of which is not sufficiently ascertained. By the Septuagint it is called Archad (Gen. x. 10.) Hence Dr. Wells is of opinion, that some marks of this name are still preserved in that of the river Argades, which flows near Sittace, a town situated at some distance from the Tigris, and anciently giving name to Sittacene, a country between Babylon and Susa. Hence also it is conjectured, that the city Sittace was formerly called Argad, or Archad, and derived its name of Sittace, or Psittace, from the great quantity of psittacias, or pistacias, a sort of nut, which grew in that neighbourhood. Strabo mentions a region in these parts, by the name of Artacene, which was probably formed from Arcad, and might be the ancient denomination of the country Sittacene, as Arcad was of the city Sittace; and Pliny expressly says, that Sittacene was the same as Arbelitis, or the country about Arbelia.

According to Abulfaragi, Accad is the same as Nisibis or Nisibeen, which is situated in the northern part of Mesopotamia, between the Tigris and the Euphrates, though it has been placed on the banks of the former by some geographers, who have confounded that river with the stream that runs by it. Nesibis, Nisibis, Nisibeen, or Nesbin (for all these names have been given to it), is situated in a level plain, with the hills of Mardin on the north, at the distance of from five to ten miles; the high mountains of Sinjar (Singar) on the south, distant about ten or twelve leagues; and a flat desert country, in general, to the east and west. The town is seated on the western bank of the river Mygdonius, the Saocaras of Ptolemy, now called merely the river of Nisibeen,

which is still observed to overflow its banks on the falling of the autumnal rains, and the melting of the vernal snows; confirming the accuracy of Julian, who described it as inundating the country near the walls of the city, and watering the neighbouring fields. Several smaller streams run into this river, near the city itself.—*Mémoires de l'Académie Royale*, tom. xxvii. p. 31; *Buckingham's Travels in Mesopotamia*, vol. i. pp. 430—443, vol. ii. p. 463; *Wells's Geography*.

AC/CHO, or Auchoo, עכר, signifies *close, inclosed*. This city was afterwards called Ptolemais, (Acts xxi. 7.) and more latterly Acra or Acre. It is situated to the north of Mount Carmel, and enjoys every advantage both of land and sea. On the north and east sides is a spacious fertile plain; on the west, the Mediterranean Sea; and on the south, a large bay extending from the city as far as Mount Carmel. On the division, this city fell to the tribe of Asher; but the Israelites did not extirpate the inhabitants of Accho, which continued in the possession of the Canaanites. (Judg. i. 31.)

During a long time, this city was the theatre of contention between the Christians and Infidels, till at length, after a long siege, it was finally taken by the Turks, by whom it was treated with great indignity. Within the walls appear the ruins of the cathedral church; of the church of St. John, the tutelary saint of this city; of the convent of the knights hospitallers; and of the palace of the grand master of that order. This place is remarkable for the opposition, which Bonaparte here encountered from the English and Turks, who, under the direction of Sir Sidney Smith, compelled the French, after a long and memorable siege, to retire from Syria with great loss.

ACCLAMATIONS, were shouts of joy expressed by the people to denote their approbation of the preacher. It seems scarcely credible to us, that practices of this nature should ever have found their way into the church, in which all ought to be reverence and solemnity. Yet such practices were common in the fourth century. The people were not only permitted, but even sometimes exhorted, by the preacher himself, to approve his talents by the clapping of hands, and loud acclamations of applause. The usual words employed on such an occasion were, 'Orthodox,' 'third apostle,' &c. These acclamations being carried to excess, and often misplaced, were prohibited by the ancient doctors, and at length abrogated. However, even at present we find among some sects practices, which are not very decorous, and which consist of loud humming, frequent groaning, strange gestures of the body, &c. See DANCERS, SHAKERS.

ACCOMMODATION OF SCRIPTURE, is the application of Scripture, not to its literal meaning, but to something, to which it is analogous. Thus a scripture prophecy is

said to be properly fulfilled, when that which is foretold comes to pass, and by way of accommodation, when an event happens to any place or people similar to what had before happened to some other. Thus the words of Isaiah, spoken to the people of his own time, are said to have been fulfilled in those who lived in the time of our Saviour:—‘Ye hypocrites, well did Esaias prophesy,’ &c. The same words are afterwards accommodated by St. Paul to the Jews of his time. (Isa. xxix. 13; Matt. xv. 8; Acts xiii. 41).

ACCURSED, denotes something under a curse, or sentence of excommunication. According to the idiom of the Hebrew language, *accursed* and *crucified* were synonymous terms. By the Jews, every one who died upon a tree was reckoned *accursed*. (Deut. xxi. 23.)

ACEL/DAMA, חקל-דמה, Ἀργός αίματος, signifies *the field of blood*, and was the name of that field, which the priests purchased with the thirty pieces of silver that had been given to Judas Iscariot, as the price of the blood of Jesus Christ. Judas having brought back this money into the temple, and the priests not thinking it lawful to use it for the service of so holy a place, they bought with it the potter's field, to be a burying-place for strangers. (Matt. xxvii. 8; Acts i. 18.) This field is shown at this day to travellers.

‘It lies,’ says Maundrell, ‘on the west side of the valley of Hinnom, and at present, from the veneration that it has obtained among Christians, is called Campo Sancto. It is a small plot of ground, not more than thirty yards long, and about half as much broad. One moiety of it is taken up by a square fabric, twelve yards high, built for a charnel house. The corpses are let down into it from the top, there being five holes left open for that purpose. Looking down through these holes, we could see many bodies in different degrees of decay: from which it may be conjectured, that this grave does not make that quick dispatch with the corpses committed to it, which is commonly reported. The Armenians have the command of this burying-place, for which they pay the Turks a rent of one sequin a day.’—*Maundrell's Journey from Aleppo to Jerusalem*, p. 101.

ACEPHALI, signifies headless, and was a name given to a considerable body of the Monophysites, or Eutychians, who, by the submission of their leader Mongus to the decree of union published by the emperor Zeno in 482, had been deprived of their chief. This sect was afterwards divided into three others, called Anthropomorphites, Barsanuphites, and Esaianists; and these again were subdivided into others, which are frequently mentioned by the ancient writers. It is, however, necessary to observe, that these subdivisions of the Eutychian sect are not to be too easily adopted. Some of them are entirely fictions; and others are characterized by a nominal, and not a real difference.

These branches of the Eutychian faction did not long flourish. They gradually declined in the following century; and the influence and authority of the famous Baradeus contributed principally to their extinction, by the union he established among the members of that sect.—*Mosheim*.

ACHA'IA, Ἀχαία, signifies *grief* or *trouble*, and was a province of Greece, of which Corinth was the capital. In this city St. Paul preached, and St. Andrew suffered martyrdom. (Acts xviii. 12.) Under Achaia, the Romans comprehended Greece properly so called, and the Peloponnesus.

This seems to be the region intended when St. Paul, according to the Roman acceptance, mentions all the *regions of Achaia*, and directs his second Epistle to all the saints in Achaia. (2 Cor. xi. 10.) ‘It is worthy of remark, that Luke (Acts xviii. 12.) calls Gallio the deputy, that is, the proconsul of Achaia, which indeed was the proper title for the chief magistrate there, at the time he wrote; but it had not long been so, nor did it long continue to be the case. The propriety of the application, however, confirms, in no small degree, the authenticity of his narrative.’—*Calmet*.

ACHA'ICUS, Ἀχαϊκός, signifies *a native of Achaia*, and was the name of a disciple of St. Paul, who recommended him in a particular manner to the Corinthians. Achaicus, with Stephanus and Fortunatus, was the bearer of St. Paul's first Epistle to the Corinthians, A.D. 56. (1 Cor. xvi. 15. 17.)

A'CHAN, עכן, signifies *he that troubles or bruises, or a snake*. It was the name of the son of Carmi, of the tribe of Judah, who having discovered a Babylonish garment, a wedge of gold, and two hundred shekels of silver, among the spoils of Jericho, took and concealed them. This action was contrary to the command of God, who had cursed the city of Jericho, and devoted it to destruction. Some days after, Joshua sent three thousand men to possess themselves of the little town of Ai, which was distant from Jericho three or four leagues. But these men were attacked by the inhabitants of Ai, and compelled to flee. Though the loss of the Israelites was not considerable, only thirty-six of them being killed in the action, yet they were much discouraged. Joshua and the elders rent their clothes, and put dust upon their heads, crying to the Lord, and begging that he would not forsake his people in the midst of their enemies. ‘The Lord then said to Joshua, Get thee up, why liest thou upon thy face? Israel hath sinned, and they have also transgressed my covenant, which I commanded them; for they have taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore I will be with you no more, unless ye destroy the accursed from among you. Up, sanctify the people against to-morrow: the lot shall discover him

who is guilty of this crime, and he shall be burnt with fire, he and all that he hath.'

The next day, therefore, Joshua assembled all the tribes of Israel, and having cast lots, the lot fell on the tribe of Judah, afterwards on the family of Zarhi, then on the house of Zabdi, and, lastly, on the person of Achan. 'Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, then I coveted them, and took them; and behold, they are hid in the earth, in the midst of my tent, and the silver under it.' Joshua immediately sent to Achan's tent messengers, who, finding in it what he had mentioned, brought the things to Joshua and all the Israelites, and laid them out before the Lord. Then Joshua and all the people taking Achan, and the silver, and the garment, and the wedge of gold, his sons and his daughters, his oxen and his asses, his very tent, and every thing that pertained to him, brought them all into the valley of Achor. And Joshua said to Achan, 'Why hast thou troubled us? The Lord shall trouble thee this day.' Then they stoned him and all his family with stones, and afterwards consumed his property with fire. Upon Achan they raised a great heap of stones, which, says the author of the book of Joshua, remains there to this day. This event took place in the year of the world 2553, and before Jesus Christ 1451. (Josh. vi. 17; vii. 1, 2, 3, &c.)

A'CHIOR, אחיור, 'Achiôr, signifies *brother of light*, or *the light of the brother*. It was the name of the general of the Ammonites, who, in the expedition of Holofernes into Egypt, joined that commander's army, with the auxiliary troops of his country. The inhabitants of Bethulia having shut their gates against Holofernes, and refusing to execute his orders, he called the princes of Moab, and the commanders of the Ammonites, and in a great passion demanded of them who these people were that opposed his passage, for he thought that the Moabites and Ammonites, who were neighbours to the Hebrews, could best inform him of the truth. Then Achior, gener: ' of the Ammonites, answered, My lord, these people were originally of Chaldea; their ancestors dwelt first in Mesopotamia; and because they would not worship the gods of the Chaldeans, they were obliged to leave their country, and settle in the land, which they at present possess. He continued to relate to him Jacob's descent into Egypt; the miracles wrought by Moses for the deliverance of the Israelites; and their conquest of the land of Canaan. Lastly, he told him, that this people had been always invincible, and, so long as they continued

faithful to God, were visibly protected by him; but that, as soon as they showed any infidelity, God never failed to punish them. Now, therefore, he added, learn whether these people have committed any fault against their God; if they have, attack them, for he will deliver them into your hands; but if they have not, we shall not be able to conquer them, because God will undertake their defence, and cover us with confusion. (Judith v. 2, 3, &c.)

On hearing these words, the great men of Holofernes's army were inclined to kill Achior. Holofernes himself was transported with fury, and said to him, Since you have undertaken the office of a prophet, and have told us that the God of Israel would be the defender of his people, to prove to you that there is no other god besides Nebuchadonosor, my master, after we shall have destroyed all these people with the edge of the sword, we will also kill you; and you shall understand, that Nebuchadonosor is lord of all the earth. That you yourself may experience the vanity of your own prophecy, I will cause you to be carried to Bethulia, where you shall undergo the same dangers with this people, whom you consider as invincible. They carried him, therefore, through the hill countries, till they were pretty near the city, when they tied his hands behind him, and fastened him to a tree, that the people of Bethulia, who had come out against him, might take him, and carry him into the city. In the midst of the elders, and in a full assembly of the people of Bethulia, Achior declared to them what he had said, and what had befallen him. Then all the people of the city bowed their heads to the ground, and with great cries begged God's assistance, beseeching him to vindicate the honour of his name, and to humble the pride of their enemies. After this, they comforted Achior; and Ozias, one of the leaders of the people, received him into his house, and entertained him splendidly. (Id. vi. 2, 3, &c.)

Achior continued in Bethulia as long as the siege lasted; but when God had delivered Holofernes into the hands of Judith, and she was returning to the city with his head, Achior was called. Seeing the head of Holofernes, he was so terrified, that he fell with his face to the ground, and his spirits failed him; but recovering soon after, he abandoned the superstitions of the heathens, believed in God, was circumcised, and received into the number of the Israelites. (Id. xiii. 27, 28, &c.; xiv. 6, &c.) See JUDITH.

By some, the war with Holofernes is supposed to have taken place during the reign of Manasseh, king of Judah, in the year of the world 3348, and before Jesus Christ 656; but according to others, it happened after the return from the captivity at Babylon.

A'CHISH, אחיש, signifies *thus it is*, or *is this?* It was the name of a king of Gath. David having resolved to withdraw to some

distant place from Saul, who sought an opportunity to kill him, retired to Gath, a city of the Philistines, of which Achish was king. The officers that belonged to Achish seeing David, asked the king whether this was not that David, who was respected as a sovereign in his own country, and whether it was not he, of whom it was said at a time of public dancing, 'Saul hath slain his thousands, and David his ten thousands?' David hearing this, began to apprehend that his life was in danger. He therefore counterfeited madness in the presence of the Philistines, scrambled on the doors of the gate, and let his spittle fall down on his beard. Upon this, Achish said to his servants, 'Lo, ye see the man is mad; wherefore then have ye brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into my house?' (1 Sam. xxi. 10, &c.)

Three or four years after this, or about the year of the world 2947, and before Jesus Christ 1057, David sent an offer of his service to Achish, and desired that he might be received either into the city, or into some other part of his dominions. Achish, who knew the valour of David, and the cause of the discontent which subsisted between him and Saul, received him cheerfully into Gath, together with his six hundred men, their wives and children. Here they continued for some time, after which David said to Achish, 'If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?' Achish, therefore, gave him the property of Ziklag, in which David settled, and which afterwards pertained to Judah. (1 Sam. xxvii. 1, 2, &c.)

About two years after, the Philistines having taken the field, in order to encounter the Israelites, David received the commands of Achish to prepare for joining him in the war. David complying with the orders of the king, Achish told him, that he placed such confidence in him as to trust him at all times with the guard of his person. (Id. xxviii. 1, 2.) The Philistines, therefore, being come to Aphek, David and his people marched in the rear with Achish. But the princes of the Philistines observing the Hebrews, said to Achish, 'What do these Hebrews here?' To this he answered, 'Is not this David, the servant of Saul, the king of Israel, which hath been with me these days, or these years, and I have found no fault in him?' But the princes of the Philistines were wroth with Achish, and obliged him to dismiss David.

Soon after the battle of Gilboa, in which Saul and his sons were slain, David left Achish, and went from Ziklag to Hebron, in the tribe of Judah. (2 Sam. ii. 1, 2, &c.) From this time we find no mention of Achish in Scripture.

Whether this was the same Achish, who is

mentioned in the twenty-first chapter of the first book of Samuel, and with whom David sought refuge in his first flight from Saul, or some successor of the same name, is a matter of dispute. His being called Achish, *the son of Maoch*, (1 Sam. xxvii. 2.) seems to imply that he was a different person; because these words can have no other use than to distinguish this Achish from another of the same name. *Patrick's and Calmet's Comment.*

A'CHOR, עכור, signifies *trouble*, and was the name of the valley in which Achan, his sons, and daughters, were stoned to death. It is evident from the circumstances mentioned in the history of Achan, that this valley was situated not far from Jericho, and in the north border of the tribe of Judah. (Josh. xv. 7.) *Wells's Geography.* See ACHAN.

ACH'SAH, עכשה, 'Ośā, signifies *adorned*, or, *bursting of the veil*, and was the name of the daughter of Caleb, who promised to give her to the man that should take Kirjathsepher, which, on the division, had fallen to him by lot. Othniel having taken the place, married Achsah. After the wedding, whilst they were conducting her to her husband's house, she persuaded her husband to allow her to ask of her father Caleb a field that was well watered. Alighting, therefore, off her ass, she threw herself at her father's feet, and said, 'Thou hast given me a south land,' (or dry land exposed to the south) 'give me 'also springs of water,' or land in which are springs of water. And he gave her the upper springs and the nether springs, or a field watered with good springs, as well as with dew and rains. (Josh. xv. 16, 17, &c.)

ACH'SHAPH, אכשף, signifies *poison*, *tricks*; or *one that breaks*; or *the lip or brim of any thing*. It was the name of a city, which belonged to the tribe of Asher, and the king of which was conquered by Joshua. (Josh. xi. 1; xii. 20; xix. 25.) Some think it probable, that Achshaph and Achzib are only different names for the same town of Ecdippa, on the coast of Phœnicia. Achzib was the same as that at present denominated Zib by the Arabs. It was situated near the Mediterranean sea, between Tyre and Ptolemais.

ACĒMETĒ, or ACOMETI, a name given to certain monks in the ancient church, who flourished in the fifth century, particularly in the east, and whom the writers of those times called *ἀκρίται*, *watchers*, because they performed divine service day and night without intermission. They divided themselves into three classes, each of which officiated in turn, and relieved the rest, so that they kept up a perpetual course of worship. They founded this practice on that passage of the apostle—'Pray without ceasing.' (1 Thess. v. 17.)

A kind of acemetœ still subsist in the Romish church. The religious of the holy sacrament keep up a perpetual adoration,

some of them praying before the sacrament day and night.

ACOLYTHI, or ACOLUTHI, Ἀκόλουθοι, signifies *followers*, and was a term applied to young persons, who, in the primitive times, aspired to the ministry, and for that purpose continually attended the bishop.

In the Romish church, the acolythi were of longer continuance; but their offices were different from those of their first institutions. Their business was to light the tapers, carry the candlesticks and the pot of incense, and prepare the wine and water. At Rome were three kinds of acolythi: 1. Those who waited on the pope; 2. Those who served in the churches; and 3. Those who, together with the deacons, officiated in other parts of the city.

ACT OF FAITH, AUTO DA FE, in the Romish church, is a solemn day observed by the inquisition, for the punishment of heretics, and the absolution of the innocent persons, who have been accused. It is usually contrived that the auto shall fall on some grand festival, that the execution may take place with the greater awe and regard. At least, it is always on a Sunday. The *auto da fe* may be considered as the last act of the inquisitorial tragedy; it is a kind of gaol-delivery, appointed as often as a sufficient number of prisoners in the inquisition are convicted of heresy, either by their own voluntary or extorted confession, or on the evidence of witnesses. The process is as follows:—In the morning they are brought into a great hall, where they are clothed in certain habits, which they are to wear in the procession, and by which they know their doom. The procession is led on by dominican friars, who enjoy this privilege, because St. Dominic, their founder, instituted the inquisition. Before them is carried the standard of the holy office, in which the image of the founder is wrought in rich embroidery, holding a sword in one hand, and an olive branch in the other, with the inscription, Justice and Mercy. These friars are followed by the penitents, who have narrowly escaped burning, and who over their black coats have flames painted, with their points turned downwards. Next come the negative and relapsed, who are intended to be burnt, and who have flames on their habits pointing upwards. After these follow such as profess doctrines contrary to the faith of Rome, and who, besides flames pointing upwards, have their picture painted on their breasts, and surrounded by dogs, serpents, and devils, all open-mouthed. Each prisoner is attended by a familiar of the inquisition; and those intended to be burnt, have also on each side a Jesuit, who is continually advising them to abjure. After the prisoners follow a troop of familiars upon horseback; after them, the inquisitors, and other officers, upon mules; and lastly, the inquisitor-general, upon a white horse, led by two men with

black hats and green hat-bands. A scaffold is erected sufficiently large for containing two or three thousand people; at one end of the scaffold are the prisoners, at the other end the inquisitors. After a sermon, consisting of encomiums on the inquisition, and of invectives against heretics, a priest ascends a desk near the scaffold, and having received the abjuration of the penitents, recites the final sentence of those, who are to be put to death, and delivers them to the secular power, at the same time earnestly beseeching that *their blood be not touched, nor their lives put in danger!!!* The prisoners being thus in the hands of the civil magistrate, are immediately loaded with chains, and carried first to the secular gaol, and thence, in an hour or two, brought before the civil judge. After inquiring in what religion they intend to die, the civil judge pronounces sentence on such as declare they die in the communion of the church of Rome, that they shall be first strangled, and then burnt to ashes; on such as die in any other faith, that they be burnt alive. Both are immediately carried to the place of execution, where as many stakes are set up as there are prisoners to be burnt, and about each stake is laid a quantity of dry furze. The stakes of the professed, or of such as persist in the heresy, are about four yards in height, and towards the top have a small board, on which the prisoner is seated. The negative and relapsed being first strangled and burnt, the professed mount their stakes by a ladder; and the Jesuits, after repeatedly exhorting them to be reconciled to the church, part with them, and say that they leave them to the devil, who is standing at their elbow to receive their souls, and to carry them with him to the flames of hell. On hearing this, a great shout is raised by the people, who cry, '*let the dogs' beards be made!*' This is performed by thrusting flaming furzes, fastened to long poles, against their chins till their faces are burnt to a coal. This inhuman act is accompanied with the loudest acclamations of joy. At last, fire is set to the furze at the bottom of the stake, over which the professed are chained so high, that the top of the flame seldom reaches higher than the seat upon which they sit, and they seem rather roasted than burnt. There cannot be a more lamentable spectacle: the sufferers continually cry out, while they are able, '*Pity, for the love of God!*' Yet it is beheld by all ages, and by both sexes, with transports of joy and admiration. See INQUISITION.

ACTS OF PILATE, a false and supposititious relation of our Saviour's trial before Pilate, composed by the enemies of Christianity, and containing the greatest blasphemy. By a solemn edict, the emperor Maximin commanded it to be sent into all the provinces of the empire, and enjoined the schoolmasters to teach and explain it to their scholars. This work was written with

such carelessness or ignorance, that in it our Saviour's death is referred to the seventh year of the reign of Tiberius, which was eleven years before the passion of our Saviour, and five years before Pilate was governor of Judea.—*Euseb. lib. ix. cap. 4. 6.*

The genuine Acts of Pilate were sent by him to Tiberius, who reported them to the senate; but they were rejected by that assembly, because not immediately addressed to them. This is testified by Tertullian, in his *Apol. cap. 5. 20, 21.*

ACTS OF THE APOSTLES, a canonical book of the New Testament, which contains a great part of the lives of St. Peter and St. Paul, and which commences with the ascension of our Saviour, and is continued to St. Paul's arrival at Rome, after his appeal to Cæsar. This book, therefore, includes the history of twenty-eight or thirty years. St. Luke has been generally considered as the author of the Acts, and his principal design in writing it, was to compose a true history of the apostles, and of the foundation of the Christian church, in opposition to the false acts and false histories, which began to be dispersed in the world. The exact time in which St. Luke wrote the book of the Acts, is not known. It is evident that it was written after his Gospel, and two years after St. Paul's abode at Rome, on the first journey he made to that city, or about the sixty-second or sixty-third year of our æra. St. Luke speaks of this journey to Rome, and says that St. Paul 'dwelt two whole years in his own hired house.' (Acts xxviii. 30.) Perhaps he wrote it at Rome, whilst he remained with St. Paul during the time of his imprisonment. However, Jerome and many others are of opinion, that this book was written and published in Greece, whither Luke went after he left Paul, in the year of our Lord 63 or 64.

To the genuineness and authenticity of this book, the early Christian fathers bear unanimous testimony. Not to mention the attestations of the apostolic fathers, in the first century, we may remark that Irenæus and Tertullian, in the second century, both ascribed the Acts of the Apostles to St. Luke; and their evidence is corroborated by that of Origen, Jerome, Augustine, Eusebius, and all subsequent ecclesiastical writers. Further, Chrysostom and other fathers inform us, that this book was annually read in the churches every day between the festivals of Easter and Pentecost or Whitsuntide.

St. Luke does not appear to have intended to write a *complete* ecclesiastical history of the Christian church, during the first thirty years after our Saviour's ascension; nor even of St. Paul's life during that period; for he has almost wholly omitted what passed among the Jews after the conversion of that apostle, and is totally silent concerning the diffusion of Christianity in the east and in Egypt, the foundation of the church of Christ at Rome, the journey of St. Paul into Arabia, and many

other subjects, for which the labours and sufferings of the apostles would have afforded the most interesting materials, if he had intended to compose an entire history of the church.

If we carefully examine the Acts of the Apostles, we shall perceive that St. Luke had two objects in view: 1. to relate in what manner the gifts of the Holy Spirit were communicated on the day of Pentecost, and the subsequent miracles performed by the apostles, by which the truth of Christianity was confirmed; and, 2. to deliver such accounts as proved the claim of the Gentiles to admission into the church of Christ, a claim disputed by the Jews, especially at the time when St. Luke wrote the Acts of the Apostles. To these some add, that St. Luke might design to record only those facts, which he had either seen himself, or had heard from eye-witnesses. Others are of opinion, that St. Luke designed his book to be only a concise specimen of the doctrines preached by the apostles, and that he was chiefly desirous of describing the manner in which the Jews, proselytes of the gate, or devout Gentiles, and the idolatrous Gentiles, were respectively converted. Hence, say they, this book may be divided into three parts. The *first* part contains an account of the propagation of the Gospel among the Jews only, from A.D. 33 to A.D. 41, including chapters ii. to x. The *second* comprises an account of the spreading of Christianity among the devout Gentiles, together with its farther progress among the Jews, from A.D. 41 to A.D. 44. (Acts x. to xiii.) The *third* part comprehends the diffusion of Christianity among the idolatrous Gentiles, together with its farther progress among the two preceding classes of persons, from A.D. 44 to A.D. 63. (Acts xiii. to xxviii.)

The Acts of the Apostles were evidently written with a tolerably strict attention to chronological order; though St. Luke has not affixed a date to any one of the facts recorded by him; but there are several parts of this book, in which ecclesiastical history is combined with political facts, the dates of which are known.

St. Luke wrote this work in Greek, and his language is in general purer than that of the other writers of the New Testament. Epiphanius tells us, that this book was translated out of Greek into Hebrew, or Syriac, which was the common language of the Jews of Palestine, but that those heretics corrupted it with many falsities and impieties, which were injurious to the memory of the apostles.

St. Jerome assures us, that a certain priest of Asia added to the true genuine Acts the voyages of St. Paul and St. Thecla, and the story of baptizing a lion. Tertullian informs us, that St. John the evangelist having convicted this priest of departing from the truth in his relation, he excused himself to the

evangelist, by saying, that what he had done was occasioned purely by a love to St. Paul.

Ecumenius calls the Acts the 'Gospel of the Holy Ghost;' and St. Chrysostom, the 'Gospel of our Saviour's resurrection,' or the Gospel of Jesus Christ risen from the dead. In the history of the lives and preaching of the apostles, detailed in this book, we have the most miraculous instances of the power of the Holy Ghost; and in the account of those, who were the first believers, we have received the most excellent pattern of the Christian life.

The book of the Acts has been always esteemed canonical, though it was rejected by the Marcionites, the Manichæans, and other heretics, who were sensible that it clearly condemned their errors. St. Austin says, that the church received this work with great edification; and St. Chrysostom laments, that in his time, this book was too little known, and the reading of it too much neglected.

There were several spurious *Acts of the Apostles*: 1. The Acts of the Apostles, supposed to have been written by Abdias, the pretended bishop of Babylon. He affirmed, that he was ordained bishop by the apostles themselves, when they were upon their journey into Persia. 2. The acts or the voyages of St. Peter, which was originally produced in the school of the Ebionites. 3. The acts of St. Paul, which was intended as a continuation of St. Luke's work to the death of St. Paul, and which is entirely lost. Eusebius, who had seen this work, pronounces it of no authority. 4. The acts of St. John the evangelist, a book used by the Encratites, Manichæans, and Priscillianites. 5. The acts of St. Andrew, received by the Manichæans, Encratites, and Apotacticks. 6. The acts of St. Thomas the Apostle, used particularly by the Manichæans. 7. The acts of St. Philip, which was used by the Gnostics. 8. The acts of St. Matthias. Some have imagined, that the Jews, for a long time, had concealed the original acts of the life and death of St. Matthias; and that a monk of the abbey of St. Matthias, at Treves, having obtained them out of their hands, procured them to be translated into Latin, and published them. The critics, however, will not allow them to be genuine or authentic.—*Lardner's History of the Apostles and Evangelists*; *Horne's Introduction to the Holy Scriptures*; *Benson's History of the first Planting of Christianity*; *Broughton's Dictionary*.

A'DAD-RIM-MON, אדד-רמון, or HADAD-RIMMON, signifies *the shoot of the pomegranate, or the height of the pomegranate, the invocation of the god Rimmon*. It was a city in the valley of Megiddo, where was fought the famous battle, in which Josiah, king of Judah, was slain by the forces of Pharaoh-Necho, king of Egypt. (2 Kings xxiii. 29.) It was situated seventeen miles from Casarea in Palestine, and ten from Jezreel.

A'DAH, אדה, signifies *an assembly*. Adah was one of Lamech's two wives, and the mother of Jabal and Jubal. (Gen. iv. 19.) It is presumed that she had more children, but the names of the rest are no where mentioned. It was also the name of a daughter of Elon the Hittite, wife to Esau, and the mother of Eliphaz. (Ib. xxxvi. 4.)

AD'AM, אדם, signifies *earthly man, red, of the colour of blood*. Adam, the first man, and father of the human race, was created by God, of the dust of the earth. The Almighty breathed into him the breath of life, and gave him dominion over all the creatures of the earth. (Gen. i. 26, 27; ii. 7.) He created him in his own image and resemblance; and having blessed him, he placed him in a delicious garden in Eden, that he might cultivate it, and feed upon its fruits. (Ib. ii. 8, 15.) However, at the same time, God gave him the following injunction: 'Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.' (Ibid. 16, 17.)

The first thing performed by Adam after his creation, and introduction into Paradise, was to give names to all the beasts and birds, which presented themselves before him for that purpose, as well to pay their homage to him, as to make him sensible that there was not among them a fit companion for him. (Ib. 19, 20.)

Now all other animals had been created by pairs, male and female, and man only was without a fellow-creature of his own species. Therefore, God said, It is not good for man to be alone, I will make an help-mate for him. For that purpose, the Lord caused a deep sleep to fall upon Adam, and whilst he slept, he took one of his ribs, or some substance near his side; for the original does not strictly signify a rib; and in the Septuagint it is called *πλεύρα*. He closed up the flesh instead of it; and of the substance which he took from man, he made a woman, (womb-man, *Saxon*) or man-ess, whom he presented to Adam when he awoke. Then Adam said, This is now bone of my bone, and flesh of my flesh, she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and mother, and shall cleave unto his wife, and they two shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. (Ib. 21, 22, 23, 24, 25.) Adam also called his wife's name Eve, because she was the mother of all living. (Ib. iii. 20.)

Now the serpent being more subtle than any beast of the field, came to Eve, and said, 'Yea, hath God said, Ye shall not eat of every tree of the garden?' The woman answered, that they might eat of all the trees of the garden, one only excepted, which they were forbidden to touch, lest they should die. The serpent replied, that they should not

die. For that God knew the virtue of the tree; and that as soon as they had eaten of it, their eyes would be opened, and they would be as gods, knowing good and evil. Therefore, the woman seeing that the tree was good for food, and pleasant to the eyes, and desirable for wisdom, took of the fruit of it, and ate, and gave also to her husband, who did likewise eat. Immediately the eyes of both were opened, and they knew that they were naked; and having sewed fig-leaves together, they made themselves aprons to cover their nakedness. After this, as they heard the voice of the Lord walking in the garden in the cool of the day, they hid themselves from his presence, amidst the thickest trees of Paradise. Then the Lord called Adam, and said unto him, Where art thou? Adam answered, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself. God said, Who told thee that thou wast naked? Hast thou eaten of the tree, of which I commanded thee that thou shouldest not eat? Adam replied, The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, the serpent beguiled me, and I did eat. Then the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. To Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, the ground for thy sake shall be cursed, and in sorrow shalt thou eat of it all the days of thy life. Thorns also, and thistles, shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face thou shalt eat bread, till thou return unto the ground; for dust thou art, and unto dust shalt thou return. Then the Lord made coats of skins for Adam and his wife, and clothed them. He also said, Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground, from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden, cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life. (Gen. iii. 1, 2, 3, &c.)

How long Adam and his wife continued in

a state of innocence is very uncertain. It is probable that they did not immediately transgress the divine command; but it would seem by the narration of Moses, that their fall was not long after their creation. The Jews in general, and most of the Christian fathers, believe that it happened on the very day, on which they were created; but this is almost impossible, for a day would be too short for the several actions, which, on that supposition, it must have comprised. Besides, God himself, after the sixth day was past, declared (as at the end of the preceding days) that every thing was very good. This declaration would not have been consistent with truth, if sin, the greatest of all evils, had then entered into the world. Some have therefore conjectured, that this calamity happened on the eighth day from their creation; that as the first week of the world terminated with the formation of man and woman, the second was probably concluded with their fall. Others think that this event took place on the tenth day of the world's age, and that, in commemoration of the fall, the great day of expiation, which was the tenth day of the year, was afterwards instituted. If we can subscribe to the opinion of Mr. Whiston, who thinks that a day and a year were the same before the fall, there will be no difficulty in supposing it to have happened even on the sixth day.

Some little time after they had been driven out of Paradise, Eve conceived, and brought forth Cain, saying, I have gotten a man from the Lord. (Gen. iv. 1, 2, &c.) It is believed that she had a girl at the same time, and that she was commonly delivered of twins. The Scripture notices only three sons born to Adam, Cain, Abel, and Seth, and does not say particularly that he had any daughter. But Moses will not suffer us to doubt of his having many children, when he tells us, that he begat sons and daughters. Adam died at the age of nine hundred and thirty years; before Christ 3074. (Ib. v. 4, 5.)

This is all we learn from Moses concerning our first parent. But interpreters, not satisfied with this general relation, have invented numberless suppositions, and proposed a variety of questions, to illustrate this subject, and to supply the deficiencies of the narration of Moses.

I. In remarking on the history of Adam, we may observe, that besides the usual derivation of this name from אָדָמָה, (Admah) signifying vegetable earth or mould, other derivations have also been given. 1. In Sanchoniatho, protogonus signifies *first made*, and seems to be the translation into Greek of the Egyptian title of Adam. 2. Mr. Bryant says, Ad and Ada signify first, more laxly, a prince or ruler; and therefore Adad answers to Most High, or Most Eminent, and may probably be referred to Adam. 3. Sir William Jones queries whether Adam may be derived from Adim, which in Sans-

crit means *the first*, and is a name of the first Menu. 4. Mr. Parkhurst supposes the name Adam to be derived from *בדמות*, (*Bede-mut*), which signifies likeness, that is, the likeness of God.

II. The formation of Adam is introduced with circumstances of superior dignity to any, with which the creation of the animals was attended. God said, 'Let us make man (1.) in our image, (2.) according to our likeness, and let him rule,' &c. These appear to be two ideas. First, 'in our image,' in our similitude, could not refer to his figure. 1. Because the human figure, though greatly superior to those of other animals, is not so *distinct* from them in the principles of its construction, as to require a special consultation, *after* the other animals had been formed. 2. If all the species of monkeys were made before man, the difference of some of them from the human form is so small, as greatly to strengthen the former argument. 3. The Scriptures, in other places, represent this matter as referring to moral excellencies; '*in knowledge*, after the image of him who created him,' (Col. iii. 10.), in '*righteousness and true holiness*,' (Eph. iv. 24), &c. &c. Secondly, 'According to our likeness,' is a stronger expression than the former, and more determinate in its application. If we connect this with the words following, and *let him rule*, perhaps the passage may be thus paraphrased: 'Man shall have, according to his nature and his capacity, a general likeness to such of our perfections, as fit him for the purposes, to which we design him; but he shall still more closely resemble us in the rule and government of the creatures; for though he be incapable of any of our attributes, he is capable of maintaining a purity, a rectitude, and a station of dominion, in which he may be our vice-gerent.' Thus, then, in a lower and less confined sense, man was the image of God: he possessed a kind of likeness to him, of which the creatures were absolutely void; and he had also a resemblance to God as his deputy, his representative, among and over the creatures; and for this he was qualified by holiness, knowledge, &c.

The day on which the creation ended was immediately succeeded by a sabbath; and on that evening, the first act of man was the worship of God. Where then is the wonder, that the custom of setting apart a sabbath obtained among his posterity, since not in Paradise only this custom would be maintained by Adam? For the reason of its being every *seventh* day, see *MOON*.

III. It would seem that the most proper idea to be affixed to the words, '*Adam became a living soul*,' is, that Adam became a living person. 1. Because such is the import of the original, simply taken. 2. It having been mentioned that Adam was made *of the dust of the earth*, it was necessary also to mention his animation; and if the word

Adam be derived from *Admah*, earth, it might have been simply said, according to this idea, 'The earth (Adam) became alive.'

3. It, however, implies some real distinction between the nature of the living principle, or soul (not spirit) in Adam, and that of other animals. Perhaps we may suppose, that this principle, thus specially imparted by God, was capable of immortality; that, though the beasts might have died by nature, man would have survived by nature; and that he had no seeds of dissolution in him, but that his dissolution was the consequence of his sin, and the execution of the threat, *dying thou shalt die*. In fact, as Adam lived nearly one thousand years after eating the fruit, which, probably, poisoned his blood, we know not how long he might have lived, had he never taken that poison. Some poisons now exist, whose operation is gradual, continuing for many years, and producing a lingering mortality, an incessant death.

IV. It has been supposed by some, that to Adam, from his very creation, was imparted that knowledge which not only raised him above all men his descendants, but also rendered him a little, and only a little, lower than the angels. This may be admitted in some respects, and under certain restrictions. Adam could not be acquainted with any discovery, mode, or thing, which has originated since his time. He was created pure and holy, and therefore could not feel those baneful passions of the human mind, anger, jealousy, grief, &c. He could have no knowledge of disease, pain, &c.; of the changes of seasons, and their effects; of extreme heat or cold; of thunder or lightning; of ice, snow, &c. In short, it appears, that the glory of Adam's mind consisted in its freedom from any false bias; in its having no easily besetting sin to warp and injure it. The sensations becoming such a mind, were all the amiable passions, gratitude, love, and veneration towards God, affection and attention towards his partner, kindness towards the creatures, and universal good-will infinitely extended. To a mind so capable as Adam's, the contemplation of his Maker would occasionally furnish an increase both of piety and knowledge. The Almighty might more fully reveal himself, his attributes, &c. to the faith, or the conceptions of Adam. As experience ripened or prepared the mind of Adam for farther acquisitions, those acquisitions may have been granted him to degrees of knowledge, understanding, and acquaintance with subjects both celestial and terrestrial, inexpressibly beyond what human attainments or conceptions have ever known. In this sense, Paradise may have been a heaven on earth, abundantly receiving 'favour upon favour, grace upon grace.'

It appears that Adam knew so much of language, as to understand all that was necessary for him to know. He must have understood the prohibition respecting the tree of

knowledge, and have been able to distinguish that and the tree of life by name. As Adam was capable of speech, it is probable he was enabled to use that capacity, by affixing to certain sounds, which expressed natural wants, those determinate ideas, which, ever after, when those wants recurred, prompted him to utter the same vocal sounds. His number of vocal sounds was greatly increased by his being appointed to give names to the creatures; and this may, perhaps, be justly considered as his first extensive lesson in language. The effect would be, that whenever afterwards he meant, for instance, to denote a sheep, he might perhaps use the name *baa*, taken from its voice. If he meant to denote a cow, he might call it *boo*.

V. Though Adam might be a man in capacity of understanding, yet he was only a child in experience; and perhaps it may be asserted without any risk, that scarcely one among the millions of his sons, arrived at man's estate, might not have been an overmatch in *craft* for his father Adam, in his condition of original simplicity. This, however, does not excuse the disobedience of Adam; because, as was his situation, so was the test proposed to him. It was not an active, but a passive obedience; not something to be done, but something to be left undone; a *negative* trial, which did not regard the mind, but the appetite only. Disobedient presumption, unrestrained desire, liberty extended into licentiousness, was the principle of Adam's transgression.

VI. The breaking of a beautiful vase may afford some idea of Adam after he had sinned. By transgression he lost the integrity of his mind. The first compliance with sin opened the way for all others. Spotless purity became defiled; and perfect uprightness becoming warped, lost that completeness, which had been its chief glory. Adam was deprived of that distinction, that character, which fitted him for conversing with his Maker, for immediate communion with perfect holiness. He was reduced to the necessity of accepting, of soliciting such communion mediately, not immediately; by another, not by himself; in prospect, not instant; in hope, not in possession; in time future, not in time present; in another world, not in this.

VII. How precisely have the same principles, which governed Adam, actuated all his posterity! Who is not self-convicted of pride? Whenever the sacred hands of Adam, stained with the blood of the victim recently offered to Jehovah, were extended in blessing his family, he might speak thus to his descendants: 'See in me the sad instance of disobedience to restraint. Had I constantly honoured that simple prohibition, I had been happy. How many restraints, now necessary for human welfare, had never been known! Now is man restrained from this, because to this he is prone; and from that,

because that *seems* good, but in reality produces evil. Such was the character of my temptation! It offered pleasure, but I found it anguish; it allured the sense, but by it the very sense was depraved. Before I sinned I was serene, delighted, happy. After I transgressed, I became gloomy, turbulent, miserable; because I had violated the divine restraint; because in the midst of abundance, I had desired more; because, being a man, I had wished to be as gods; because knowing good only, I had desired to know evil also; and because I had lost the good, but obtained the evil.'

VIII. It is credible, that only, or chiefly in the garden of Paradise, were the prime fruits and herbage in perfection. The land in the vicinity of the garden might be much less *finished*, and forwarded only to a certain degree. To promote its fertility, by cultivation, was now the immediate object of Adam's labour; and in the sweat of his brow he himself ate bread. But the sentence passed on Adam and Eve, seems to consider them as the representatives of their posterity, the whole human race; and after noticing them personally, it appears to suggest the condition of the sexes, in the future ages of the world. Under this idea, the sentence is prophetic, (1.) of the seed of the woman, him, who was to bruise the serpent's head; (2.) of the condition of the female sex, its circumstances, and its duties; (3.) of the condition of the male sex, its labours, and necessary diligence, in the maintenance of its consort and offspring.

IX. Death closes the sentence, and is also prophetic of what should happen to Adam and all his descendants. As if it had been said, 'The poison in thy blood, though slow, is sure; though latent, yet it will act in time. I shall not exert my almighty power in curing this malady directly, but remedy its effects another way. I leave you in daily suspense of the time of your death; every day brings you nearer to that important event. This anxious uncertainty shall be the commencement of your punishment. It is one of the bitternesses of death. When your constitutions, intended for nobler purposes, shall sink under the effects of that poison they have received, the complete termination of life will more fully demonstrate its fatal effects, which, though suspended, are not annihilated, but which I now leave to their natural course.'

By the favour of God, the effect of this sentence is greatly mitigated. It pronounces pain to the woman, but that pain was to be connected with the dearest comforts, and with the great restorer of the human race. It pronounces labour to the man, but that labour was to be for the support of others dearer to him than himself, and, indeed, repetitions of himself. It denounces death, but that death is shown at a distance, and is the path to life.

X. The expression *in the day* (Beium), is used in the threat to man; it obviously has a general signification, and includes a period of time long past, or long to come. *In that very day* (Beium Hehua), has a more confined meaning, and expresses precisely a fixed time, an instant day.

XI. The mercy of God was still farther extended to Adam. Perhaps, he was not instantly expelled the garden, but was allowed some delay; at least so long as his farther instructions, as new rites of worship, and mediatorial institutions, required. Our first parents were now covered with a skin, doubtless of a beast; one skin served them both, for the word is in the singular, not in the plural number. They had endeavoured to cover themselves with trees; but the intertwining, the plaiting of a leaf, or leaves, of boughs, or branches, presented no image of death. It shed no blood, and expressed in it nothing that had the idea of atonement.

On the contrary, the skin of a beast was not to be obtained, without taking away the life of that beast; and the taking away of the life of that beast, must have reminded Adam that this was death.

How would Adam tremble, when he first selected the creature to be slain; when he led it towards the place appointed for its death; when he bound it, wreathed around it the confining twigs, and then proceeded to slaughter it! What would be his reflections, when its blood streamed, its limbs quivered, and at length it ceased to live! Its last gasp would thrill through his soul; and he would now *feel* what death was. To death he must also submit, and to it he had subjected his descendants to the very latest posterity. It seems evident, therefore, that the import of sacrifice was a memorial representation of death deserved, but escaped by transference to a substitute. See EVE, LANGUAGE, REVELATION, &c.

It is pretty generally agreed, that the serpent, which tempted Eve, was the devil, who, envying the privileges of man in innocence, assumed, for a time, the form of a serpent, and, tempting man to disobey the command of his Maker, was the cause of his forfeiting all those privileges, which he had received from God at his creation. This interpretation is supported by many passages of Scripture, in which the devil is called the serpent, and the old serpent. (John viii. 44; 2 Cor. xi. 3; Rev. xii. 9.) Some believe that the serpent then possessed the faculty of speaking, and conversed familiarly with the woman, without her conceiving any distrust of him; and that God, to punish the malice, with which he had abused Eve, deprived him of the power of speech. This is certainly placing the serpent above the level of the brute creation. Some maintain, that a real serpent having eaten of the forbidden fruit, Eve concluded she might also eat of it without danger, and by her disobedience in eating of

the forbidden fruit, incurred the displeasure of God. This, say these last authors, is the plain fact, which Moses has related under the allegorical representation of the serpent conversing with Eve. Bekker thought that the natural serpent was not intended, but that the devil was the tempter, and was only metaphorically a serpent. This opinion, however, is no less liable to exception than any of the rest. For though the devil is frequently called in Scripture the serpent, the old serpent, yet why he should be called the most subtle beast of the field, we cannot conceive. Nor will the punishment inflicted on the serpent suffer us to doubt, that, at least, the body of a serpent was employed in this transaction.

The nature of the forbidden fruit is another circumstance in this relation, which has occasioned no less variety of conjectures. The Rabbins believe that it was the vine; some, that it was wheat; some, from the circumstance of Adam and Eve covering themselves with fig-leaves immediately after their transgression, tell us, that this fruit must have been the fig; some, think that it was the cherry; and the generality of the Latins, the apple. Those, who admire allegorical interpretations, suppose the forbidden fruit to have been merely the sensual act of generation, for which the punishment inflicted on the woman was the pain of child-bearing. But this opinion has not the least foundation in the words of Moses, especially if we consider, that Adam knew not his wife till after their expulsion from Paradise.

In our translation of the Bible, it is said, that our first parents 'sewed fig-leaves together, and made themselves aprons.' But the original denotes only that they adapted or fitted the flexible branches of the fig-tree round their waists, probably in the manner of a Roman crown.

Many have been the suppositions and conjectures on this subject in general; and some have so far indulged their imagination in the history of Adam, and the circumstances of the fall, as to pervert the whole narration of Moses into a fable, full of the most shameful extravagances, and productive of the most absurd heresies. We are assured that the heretics called Ophitæ, or Serpentine, believed Jesus Christ to be the serpent, which tempted the first woman. Others believe that the prince of the devils came in person to tempt Eve, and that he was mounted upon a serpent as large as a camel. Many Jewish writers have asserted that man and woman were created together, and fastened to each other by the shoulders. Not less fabulous are the stories respecting the stature and beauty of Adam, who is said to have been the greatest giant, as well as the handsomest man, that ever lived. The Rabbins tell us, that his stature was so prodigious, that he reached from one end of the world to the other; but that after his transgression, God

pressed his hand heavily upon him, and reduced him to the measure of an hundred ells; others say, that he was reduced to this measure at the request of the angels, who were frightened at his first stature. In order to perfect his beauty, they tell us, that God, before he formed him, assumed a human body of the most exquisite beauty, after the pattern of which he created Adam. In this manner it was literally true, they say, that he was made after the image or resemblance of God.

Adam has also been the reputed author of several books. It has been supposed, that he possessed the most profound and extensive knowledge; and some have believed that he invented the Hebrew language. The Jews say, that he is the author of the ninety-first psalm, which he composed soon after the creation. It is very uncertain where our first parents were buried: some of the ancients believed at Hebron; but others maintained, that Adam was buried upon mount Calvary, where is a chapel dedicated to him.

Some Rabbins and oriental authors inform us, that Adam, during the time of his separation from his wife after his transgression, or as some say, after the death of Abel, begat genii, or familiar spirits, who, as the ancients affirm, had bodies. To these they apply the text of Scripture, that 'the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.' (Gen. vi. 2.) Others maintain, that these genii are older than Adam, and that as they had frequently rebelled against God, the Almighty resolved to confer the government of the world on a new species of creatures. For this purpose he created Adam, and commanded the genii to obey him. They, who refused submission to him, had Eblis, or Lucifer, at their head, and are what we call the evil angels. The rest, who continued in their duty, are the good angels, or sons of God. Both are supposed to be corporeal, and even subject to death.

It would be endless to relate the many fabulous stories of the Persians, Banians, Mahometans, Cabalists, Talmudists, and other eastern nations and sects, relative to the creation of Adam and Eve, their fall, and that of the angels.—*Additions to Calmet's Dict.; Universal History; Patrick's Comment.*

AD'AM, or אָדָם, signifies *earth, earthy, red, or bloody*. It was the name of a city, that was probably so called from the colour of the soil in its neighbourhood, which is understood to have been a stiff clay.—Some, however, suppose that the word Adam denotes beauty or symmetry, and therefore, that this town was handsome. This city was situated in Perea, on the banks of the river Jordan, opposite to Jericho. It was towards the south of the sea of Cinnereth, or Galilee, and was the centre, where the waters separated. (Josh. iii. 16.) *Wells's Geography; Sacred Geography.*

AD'AMAH, or אֲדָמָה, signifies *bloody, earthy, or red earth*. It was one of the four cities, which were destroyed by fire from heaven, and buried under the waters of the Dead Sea. (Gen. xiv. 2. Deut. xxix. 23. Hosea xi. 8.) It was the most easterly of those which were swallowed up. It is probable that it was not entirely sunk under the waters, or that the inhabitants of the country built a new city of the same name, on the eastern shore of the Dead Sea, for Isaiah, according to the Septuagint, 'says that God will destroy the Moabites, the city of Ar, and the remnant of Adamah,' (Ἀρὼ τὸ σπέρμα Μωὰβ, καὶ Ἀριήλ, καὶ τὸ κατὰ-λοιπον Ἀδάμα, Isaiah xv. ult.) This town probably derived its name from the neighbourhood.

ADAMITES were a sect that arose in the second century of the Christian Church. The author of this sect was Prodicus, a disciple of Carpocrates. They assumed the name of Adamites, and pretended to the innocence of Adam, whose nakedness they imitated in their churches, which they called Paradise. Community of women was one of their principal tenets; they condemned the state of matrimony, and lived, or pretended to live, in solitude and continency. When one of them was guilty of any particular crime, they called him Adam, and said that he had eaten of the forbidden fruit; and when they expelled him their assembly, they called it driving him out of Paradise. This obscure and ridiculous sect did not long continue. It was, however, revived with additional absurdities, in the twelfth century. About the beginning of the fifteenth century, one Picard, a native of Flanders, spread these errors in Bohemia, whither he and his followers retired. Their opinions were afterwards disseminated through Germany, and also found some partisans in Poland, Holland, and England. The Adamites assembled in the night; and one of the fundamental maxims of their society was the following:

Jura, perjura, secretum prodere noli;

Swear, forswear, and reveal not the secret.

AD'DAR, אָדָר, signifies *a cloak, or power, or grandeur*. It is the twelfth month of the ecclesiastical year, and the sixth of the civil year among the Hebrews. It consists of only twenty-nine days, and corresponds with our February, but sometimes continues into March, according to the course of the moon. See MONTH.

On the third day of Adar, the building of the temple was finished, and it was dedicated with great solemnity, in the year of the world 3489, and before Jesus Christ 515. (Ezra vi. 15.) On the seventh day the Jews celebrate a fast, on occasion of the death of Moses. On the thirteenth they celebrate a fast called Esther's, in memory of that observed by Mordecai, Esther, and the Jews of Susa, to avert the calamities, with which they were

threatened by Haman. On the fourteenth, they celebrate the festival of Purim, on account of their deliverance from the cruelty of Haman. (Esth. ix. 17.) The twenty-fifth is observed in commemoration of Jehoiachin, king of Judah, who was advanced by Evil-merodach above other kings that were at his court. (Jerem. lli. 31, 32.) The lunar year, which the Jews have followed in their calculation, is shorter than the solar year by eleven days; and as these days at the end of three years make a month, they then insert a thirteenth month, which they call Veadar, or a second Adar, and which consists of twenty-nine days.

ADESSENARIANS were a branch of the Sacramentarians, and derived their name from the Latin word *adesse*, to be present, because they believed the presence of Christ's body in the eucharist, though in a manner different from the Romanists.

ADIAPHORISTS, is derived from the Greek word *ἀδιάφορος*, *indifferent*, and was a name given in the sixteenth century to the moderate reformers, who adhered to the sentiments of Melancthon, and afterwards to those who subscribed the Interim of Charles V. Melancthon declared, that in matters of an *indifferent* nature, compliance was due to the imperial edicts; and hence arose the adia-phoristic controversy, which divided the church during many years, and proved highly detrimental to the progress of the Reformation. See INTERIM.

AD'ONAI, אדני, signifies *my lords* in the plural, and *my lord* in the singular number. It is one of the names of God. The Jews, who, either from respect or superstition, do not pronounce the name Jehovah, read Adonai instead of it, as often as they meet with Jehovah in the Hebrew text. But the ancient Jews were not so scrupulous; and there is no law which forbids them to pronounce the name of God.

ADONIBE'ZEK, אדני-בזק, signifies *the lightning of the Lord*, or *the Lord of lightning*; or *the Lord of Bezek*. Adonibezek was king of the city of Bezek, in the land of Canaan. He was a powerful and cruel prince; and having taken seventy kings, he ordered the extremities of their hands and feet to be cut off, and compelled them to gather their meat under his table. (Judg. i. 7, &c.) After the death of Joshua, Judah and Simeon marched against Adonibezek, who was at the head of an army of Canaanites and Perizzites.—They defeated him, killed ten thousand of his men, and having taken him alive, cut off his thumbs and great toes. Adonibezek then acknowledged the justice of this punishment, and confessed that God had treated him in the same manner in which he had treated the seventy princes, who had fallen into his power. Afterwards the Hebrews carried him to Jerusalem, where he died, in the year of the world 2585, and before Jesus Christ 1419. (Judg. i. 1, 2, 3, &c.)

ADONIJAH, אדנייה, signifies *the Lord is my master*. Adonijah, the fourth son of David and Haggith, was born at Hebron, at the time when his father was acknowledged king by only one part of Israel. (2 Sam. iii. 4.) When his elder brothers, Amnon and Absalom were dead, Adonijah conceived that the crown of Judah, by right of birth, belonged to him; and as David, in the latter part of his life, had fallen into so weak a state, that he could not attend to the affairs of the government, he thought that he ought to endeavour, before his father's death, to be acknowledged king. He therefore set up a magnificent equipage, took horsemen into his service, and had fifty men to run before him. David, his father, never re-proved him for this. Adonijah was the eldest of the royal family, handsome, beloved by the king, and had a powerful party at court.

In particular, he possessed a great ascendancy over Joab, the general of David's armies, and over Abiathar the priest; but neither Zadok the priest, nor Benaiah, the son of Jehoiada, captain of the king's guards, nor Nathan the prophet, nor the body of David's army, were of his party. Adonijah made a great entertainment for his adherents, near the fountain of Rogel, east of the city, and invited to it all the king's sons except Solomon, and the principal persons of Judah, except Nathan, Zadok, and Benaiah. At that meeting, he designed to procure himself to be proclaimed king, and to obtain possession of the government before the death of David. Matters, however, happened otherwise.

Nathan, having understood what was transacting, went directly to Bathsheba, the mother of Solomon, and advised her to go and inform the king, and to remind him of his promise in favour of her son. In compliance with this advice, Bathsheba went immediately to the king, and while she was talking with him, Nathan, as had been before agreed, came and gave the king an account of Adonijah's feast, company, and design, desiring to know whether it was with his consent. The king, surprised at this report, commanded that Solomon should be immediately set upon his own mule, and accompanied by his guards, and by Zadok, Benaiah, and others of his chief officers, carried to Gihon, where he should be crowned king, and that he should be afterwards seated upon the royal throne, and proclaimed his successor by the sound of trumpet.

The king's commands were executed with such dispatch, that Adonijah and his company did not obtain the least knowledge of what had taken place, till they heard the shouts of 'Long live King Solomon.' Soon after, Jonathan, the son of Abiathar, came and gave them an account of the whole proceeding. This unexpected news so amazed them, that they all fled in the utmost haste; and

Adonijah seeing himself deserted, sought refuge at the horns of the altar. Solomon being informed that Adonijah had taken sanctuary, sent him word, that if he conducted himself in future as a good subject, he would not injure one hair of his head, but that if he attempted another disloyal action, he should certainly be punished with death. On this, Adonijah came and humbled himself before the new king, and was afterwards ordered to retire to his own house, (1 Kings i. 1, 2, 3, &c.) This happened in the year of the world 2989, and before Jesus Christ 1015.

Sometime after David's death, Adonijah, by means of Bathsheba, the mother of Solomon, solicited that he might marry Abishag, the recent wife of king David, his father.—Solomon replied, 'Why dost thou ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab, the son of Zeruah.' Then Solomon swore by the Lord, saying, 'God do so to me, and more also, if Adonijah has not spoken this word against his own life. I swear by the Lord, Adonijah shall be put to death this day.' Benaiah, the son of Jehoiada, being sent to kill Adonijah, slew him, in the year of the world 2990, and before Jesus Christ 1014. (Id. ii. 13, &c.)

ADONIS, אָדוֹנִיס, *Thamuz*, signifies *concealment*, or *burning*, according to the Syriac; or *secret*, because Adonis was kept in a coffin. The text of the vulgate in Ezekiel (viii. 14.) says, that the prophet saw women sitting in the temple, and weeping for Adonis; but according to the reading of the Hebrew text, they are said to weep for *Thamuz*, or *Tammuz*, the *hidden one*. Among the Egyptians Adonis was adored under the name of Osiris, the husband of Isis. But he was sometimes called by the name of Ammuz, or Tammuz, the *concealed*, probably to denote his death or burial. The Hebrews, in derision, sometimes call him the *dead*, (Psalm cvi. 28; Lev. xix. 28.) because they wept for him, and represented him as dead in his coffin; and at other times, they denominate him the image of jealousy, (Ezek. viii. 3. 5.) because he was the object of Mars' jealousy. The Syrians, Phœnicians, and Cyprians, called him Adonis; and Calmet is of opinion, that the Ammonites and Moabites designated him by the name of Baal-peor. See BAAL-PEOR.

The manner in which they celebrated the festival of this false deity was as follows: they represented him as lying dead in his coffin, wept for him, bemoaned themselves, and sought for him with great eagerness and inquietude. After this, they pretended that they had found him again, and that he was still living. At this good news they exhibited marks of the most extravagant joy, and were guilty of a thousand lewd practices, to convince Venus how much they congratulated her on the return and revival of her favourite, as they had before consoled with

her on his death. The Hebrew women, of whom the prophet Ezekiel speaks, celebrated the feasts of Tammuz, or Adonis, in Jerusalem; and God showed the prophet these women weeping for this infamous god, even in his temple. See TAMMUZ.

Fabulous history gives the following account of Adonis: he was a beautiful young shepherd, the son of Cinyras, king of Cyprus, by his own daughter Myrrha. The goddess Venus fell in love with this youth, and frequently met him on Mount Libanus. Mars, who envied this rival, transformed himself into a wild boar, and as Adonis was hunting, struck him in the groin and killed him. Venus lamented the death of Adonis in an inconsolable manner. The eastern people, in imitation of her mourning, generally established some solemn days for the bewailing of Adonis. After his death, Venus went to Hell, and obtained from Proserpine, that Adonis might be with her six months in the year, and continue the other six in the infernal regions. Upon this were founded those public rejoicings, which succeeded the lamentations of his death. Some say, that Adonis was a native of Syria; some, of Cyprus; and others, of Egypt.

One of the ceremonies in the festival of Adonis, consisted in the women having their heads shaven, after the manner of the Egyptians at the death of Apis. They, who refused to be shaven, were obliged to prostitute themselves a whole day to strangers; and the money thus obtained was consecrated to Venus, in whose temple the ceremonies were performed. Calmet thinks, that the fabulous relations respecting the birth of Adonis, are much the same as those we learn from the sacred history concerning Lot's incest with his daughter. He also thinks that there is some affinity between Chemosh, the deity of the Moabites, and Ammuz, or Tammuz, which is the same as Adonis.—Macrobius informs us, that Adonis represented the sun, which during six months of the year is with Venus, or the earth, and absent the other six. Chemosh also represented the sun, and under this notion was adored by the Moabites. See LOT and CHEMOSH.

By Adonis some mythologists understand corn, which is hidden six months in the earth, before the time of the harvest. Adonis is said to have been killed by a wild boar, that is, by winter, which extinguishes the heat of summer, and is the enemy of Venus and Adonis, or of beauty and procreation. The scene of Adonis's history is said to have been at Byblos in Phœnicia, where, once a year, the river Adonis changed the colour of its waters, and appeared as red as blood. This was the signal for celebrating their Adonia, or feast of Adonis. The common people were induced to believe, that the Egyptians, during these feasts, sent by sea a box, which was made of rushes, or Egyptian paper, and formed in the shape of a head, in which was inclosed a letter,

informing the inhabitants of Byblos, that their god Adonis, whom they considered as lost, had been found. The vessel, which carried this letter, always arrived safe at Byblos, at the end of seven days.

ADONIZE'DEK, אֲדֹנִיזֶדֶק, signifies *justice of the Lord, or the Lord of justice*. Adonizedek was king of Zedek or Jerusalem: for this city is supposed to have had four names, Salem, Jerusalem, Jebus, and Zedek. A proof of this last name we have in Melchizedek, which signifies the king of Zedek or Salem. Adonizedek being informed that the inhabitants of Gibeon had submitted to the Hebrews, and that the cities of Jericho and Ai had been destroyed by them, was very much terrified, and considered by what means he might put a stop to the conquests of the Israelites. For this purpose, he sent to Hotham king of Hebron, to Piram king of Jar-muth, to Japhia king of Lachish, and to Debir king of Eglon, and invited them to join him, that they might take Gibeon, and chastise the inhabitants, who had submitted to Joshua. These five kings, therefore, marched against Gibeon, and besieged it, in the year of the world 2553, and before Jesus Christ 1451. Upon this, the Gibeonites sent in haste to demand succours from Joshua, who was still at Gilgal. Joshua, without delay, chose some of the bravest men of his army, and marching all night, attacked the enemy at break of day. The Lord having spread a terror among the troops of these confederate princes, he made a great slaughter, and pursuing them towards Beth-horon, continued to cut them in pieces, till they reached Azekah and Makkedah. In their flight came on a dreadful tempest of hail-stones, of such an enormous size, that they suffered more from the hail-stones, than from the sword of Joshua. In so general a dispersion, many might have escaped, had not the sun, at the prayer of Joshua, stopped his course, that the Israelites might see to overtake and destroy the scattered multitude.

The five kings, perceiving only destruction before them, hid themselves in a cave near the town of Makkedah. This being reported to Joshua, he commanded the mouth of the cave to be stopped with large stones, and left men sufficient to guard it. In the meantime, the Israelites continued the pursuit till evening. When they returned to the camp near Makkedah, Joshua ordered the mouth of the cave to be opened; and producing the five kings before the whole army of Israel, he said to the principal officers, 'Come near, put your feet upon the necks of these kings.' He added, 'Fear not, nor be dismayed, for thus shall the Lord do to all your enemies, against whom ye fight.' Afterwards, Joshua smote the five kings, and slew them, and hanged them upon five trees, until evening; and at the time of the going down of the sun, he commanded them to be taken from the trees, and cast into the cave, in which they had been

hid, and the mouth of the cave to be covered with great stones. (Josh. x. 1, 2, &c.)

ADOPTION, an act, by which any person receives another into his own family, owns him for his son, and appoints him his heir. It does not appear that adoption, properly so called, was used by the Hebrews. Moses does not mention it in his laws. Jacob's adoption of his two grandsons, Ephraim and Manasseh (Gen. xlviii. 14), was merely a kind of substitution, by which he intended that the two sons of Joseph should each possess their lot in Israel, as if they had been his own sons, and the effect of which related only to the increase of fortune and inheritance between them. A kind of adoption used by the Israelites, consisted in the obligation of one brother to marry the widow of another, who died without children. (Deut. xxv. 5; Ruth iv.; Matt. xxii. 24.) The children, therefore, that were born of this marriage, were considered as belonging to the deceased brother, and were called by his name. This practice was used before the law, as may be seen in the history of Tamar. (Gen. xxxviii. 6.) Neither of these, however, was the adoption so well known among the Greeks and Romans. Pharaoh's daughter adopted Moses; (Exod. ii. 10.) and Mordecai, Esther (Esth. ii. 7.) We are not acquainted with the ceremonies observed on these occasions, nor how far the privileges of adoption extended. But it is presumed, that the adoption was of the same kind as that mentioned in the Roman law, by which the adopted children participated in the estate with the natural children, assumed the name, and became subject to the paternal authority of the person who adopted them.

By the propitiation of our Saviour, and the communication of the merits of his death, *penitent* sinners become the adopted children of God, and heirs of the inheritance in heaven. This is taught us by St. Paul, in the following passages of his epistles: 'Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.' (Rom. viii. 15.) 'We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.' (Id. *ibid.* 23.) — 'When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.' (Gal. iv. 4, 5.)

Among the Mahometans the ceremony of adoption is performed by obliging the person adopted to pass through the shirt of the person, who adopts him. Something like this is observable among the Hebrews. Elijah adopted the prophet Elisha, and communicated to him the gift of prophecy, by putting his mantle upon him. (1 Kings xix. 19.) When Aaron was about to die, Moses dressed Eleazar in that high priest's vestments, to show that Eleazar succeeded him in the func-

tions of the priesthood, and that he was adopted to the exercise of this dignity. (Num. xx. 26.) St. Paul in several places says, that Christians 'put on the Lord Jesus Christ,' that they 'put on the new man,' to denote their adoption as sons of God, (Rom. xiii. 14; Gal. iii. 27; Ephes. iv. 24; Coloss. iii. 10.)

AD'ORAM, אֲדֹרָם, signifies *their beauty, their power, and their cloak*; or, *praise, or a cry raised*. Adoram was the name of the chief treasurer to Rehoboam. This prince having provoked the ten tribes by his haughty and imprudent answers, and induced them to separate from the house of David, probably thought that he should be able to appease them by sending to them Adoram, chief receiver of the tribute-money, or principal surveyor of the works. Many are of opinion, that Adoram was the same as Adoniram, who had executed this office under Solomon. Whether, therefore, Rehoboam intended to reduce them by harsh or gentle means, or whether he designed to make some concessions to them, by putting into their hands Adoram, who had been the instrument of those vexations, which they had suffered in the preceding reign, seems uncertain. However, the people, who had been extremely irritated, fell upon Adoram, and stoned him to death. (1 Kings xii. 18, &c. See also 2 Sam. xx. 24.)

ADORATION, the act of rendering divine honours, and includes reverence, esteem, and love: this is called supreme or absolute. The word is compounded of *ad*, 'to,' and *os*, *oris*, 'a mouth,' and literally signifies, the applying of the hand to the mouth, 'to kiss the hand.' This in the eastern countries was a great mark of respect and submission. (See Job xxxi. 26, 27. 1 Kings xix. 18.) But we find, that the attitude of adoration has not been confined to this mode. Standing, kneeling, uncovering the head, prostration, bowing, lifting up the eyes to heaven, or fixing them on the earth, sitting with the under part of the thighs resting on the heels, have all been used as expressive of veneration and esteem. But whatever be the form, it ought to be remembered, that adoration is an act, which is properly due to God alone. (Matt. iv. 10; Acts x. 25, 26; Rev. xix. 10.)

It is also used in Scripture for those marks of outward respect, which belong to kings, great men, and superior persons. (Gen. xviii. 2; xxiii. 7; Exod. iv. 31.)

In some churches it consists in the worship paid to an object as belonging to, or representative of another. In this sense, the Romanists profess to adore the cross, not simply, or immediately, but in respect of Jesus Christ, whom they suppose to be upon the cross. This, however, is generally considered by the Protestants as idolatry. See IDOLATRY.

ADRAM'MELECH, אֲדָרָמֶלֶךְ, signifies *the cloak, glory, grandeur, or power of the king*, and was the name of the son of Sennacherib, king of Assyria. This king returning to

Nineveh, after his unfortunate expedition into Judea, against king Hezekiah, was killed by his two sons, Adrammelech and Sharezer, whilst he was performing his devotions in the temple of Nisroch, his god. It is uncertain what induced these two princes to be guilty of parricide. After they had committed the murder, they fled for safety to the mountains of Armenia, and their brother, Esar-haddon, succeeded to the crown. (Isaiah xxxvii. 38; 2 Kings xix. ult.)

ADRAMMELECH was one of the gods adored by the inhabitants of Sepharvaim, that settled in the country of Samaria, in the place of those Israelites, who were carried beyond the Euphrates. The Sepharvaites obliged their children to pass through the fire in honour of this idol, and of another called Anammelech. (2 Kings xvii. 31.) The Rabbins pretend that Adrammelech was represented under the form of a mule: but there is greater reason to believe, that Adrammelech denoted the sun, and Anammelech the moon: the former signifying the magnificent king, the latter the gentle king. See ANAMMELECH.

The learned Hyde is of opinion, that Adrammelech signifies *king of the flocks*; and he supposes that Adrammelech and Anammelech were worshipped as protectors of cattle.

ADRAMYT'TIUM, Ἀδραμύττιον, signifies *pure solidity*; or rather, *the court of death, the mansion of death*. Adramyttium was a maritime town of Mysia, in Asia Minor, opposite to the island of Lesbos. We read in the Acts of the Apostles, that St. Paul, in his first voyage to Italy, embarked in a ship belonging to Adramyttium. (Acts xxvii. 1, 2.)

A'DRIA, Ἀδρία, a city of Italy, on the Tartaro, in the state of Venice. It gives name to the Adriatic Sea, which is sometimes called simply Adria. (Acts xxvii. 27.) When Paul says that they were tossed in Adria, he does not mean (observes Dr. Whitby) the Adriatic Gulf, which ends with the Illyrian Sea, but the Adriatic Sea, which, according to Hesychius, is the same as the Ionian Sea. How then could St. Paul's ship, which was near to Malta, and so in the Lybian or Sicilian Sea, be in the Adriatic? To this it is answered, that not only the Ionian, but even the Sicilian Sea, and part of that which washes Crete, was called the Adriatic. Thus Ptolemy says, that Sicily was bounded on the east ὑπὸ τοῦ Ἀδριῶν by the Adriatic; and that Crete was compassed on the west ὑπὸ τοῦ Ἀδριατικοῦ πελάγους, by the Adriatic Sea: and Strabo says, that the Ionian Gulf μέρος ἐστὶ τοῦ νῦν Ἀδριῶν λεγομένου, is a part of that, which in his time was called the Adriatic Sea. See MELITA. Whitby's Paraphrase and Commentary on the New Testament, vol. ii. p. 711, tenth edition, 1807.

A'DRIEL, אֲדִרְיֵאל, Ἐδριέλ, signifies *the*

flock of God, or a privation or cutting off of God. Adriel, the son of Barzillai, married Merab, the daughter of Saul, who had been first promised to David. (1 Sam. xviii. 19.) She bare to Adriel five sons, who were delivered to the Gibeonites, to be put to death before the Lord, in revenge for the cruelty, which their grandfather Saul had exercised towards the Gibeonites. The text of the second book of Samuel (xxi. 8.) imports, that these five were the sons of Michal and Adriel; but it appears extremely probable, that the name of Michal is put for that of Merab, or that Michal had adopted the sons of her sister Merab.

ADVERSARY, one who sets himself in opposition to another, and is a name of Satan.

ADULLAM, אדולם, עירולם, signifies *their testimony, their prey, or their ornament*. It was the name of a city, which belonged to the tribe of Judah, and which was situated towards the southern part of this tribe, the Dead Sea. (Josh. xv. 35.) This place was rebuilt by Rehoboam, who strengthened it with good fortifications. (2 Chron. xi. 7.) Eusebius says, that in his time it was a very great town, ten miles to the east of Eleutheropolis; and Jerome tells us, that it was not a small place in his days. Judas Macabeus encamped in the plain of Adullam, where he passed the Sabbath-day. (2 Mac. xii. 38.) Joshua killed the king of Adullam. (Josh. xii. 15.) David, when he withdrew from Achish, king of Gath, hid himself in the cave of Adullam. (1 Sam. xxii. 1.)

ADULTERY. By the law of Moses, adultery was punished with the death of both the man and the woman who were guilty of the crime. (Levit. xx. 10.) When any man, prompted by the spirit of jealousy, suspected that his wife had committed adultery, he brought her first before the judges, and informed them that having often admonished his wife not to be conversant in private with a certain person, she regarded not his admonitions; but as she asserted her innocence, and would not acknowledge the fault, he required that she should be sentenced to drink the waters of bitterness, that by that means God might discover what she wished to conceal. (Numb. v. 11, 12, &c.) The man produced his witnesses, who were heard. Afterwards, both the man and the woman were carried to Jerusalem, and brought before the sanhedrim, the judges of which endeavoured, by threats, to confound the woman, and oblige her to confess the crime. If she persisted in denying it, they caused her to walk till she was tired; and if she still refused to confess, she was led to the eastern gate of the court of Israel, where she was stripped of the clothes she wore, and dressed in black, before a multitude of persons of her own sex. The priest then told her, that if she knew

herself to be innocent with respect to the crime, of which she was accused, she need not fear; but that if she was guilty, she might expect to suffer the punishment, with which the law threatened her. To this she answered, 'Amen, Amen.' The priest wrote the terms of the law on a piece of vellum, with ink made particularly for this use without vitriol, that the writing might be more easily blotted out. The words were as follows: 'If a strange man has not come near you, and you are not polluted by forsaking the bed of your husband, these bitter waters, which I have cursed, will not injure you. But if you have gone astray from your husband, and have polluted yourself by coming near another man, may you be accursed of the Lord, and become an example to all his people! May these cursed waters enter into your belly, and cause it to swell till it burst, and may your thighs putrefy!'

After this, the priest filled a pitcher of new earth with water out of the brazen basin, which stood near the altar of burnt-offerings. Into the water he cast some dust taken from the pavement of the temple, and mingled it with wormwood, or some other bitter drug. Having read to the woman the curses above-mentioned, and received her answer of *Amen*, he scraped them into the pitcher of water. During this time another priest tore her clothes as low as her bosom, bared her head, untied the tresses of her hair, and fastened together her clothes which had been torn, with a girdle bound under her breasts. He then presented her with the tenth part of an ephah, or about three pints of barley-meal, which was in a frying-pan, without oil or incense. Then he, who had prepared the waters of jealousy or bitterness, gave them to the accused person; and as soon as she had drank them, he put the pan containing the meal into her hand. This meal was stirred before the Lord, and a part of it thrown into the fire of the altar. If the woman was innocent, she returned with her husband, and the waters instead of injuring her, increased her health, and rendered her more fruitful. If, on the contrary, she was guilty, she immediately grew pale, her eyes seemed to start out of their sockets; and lest the temple should be polluted by her death, she was instantly carried out, and died with all the ignominious circumstances related in the curses. The Rabbins say, that the curses produced effects on the man, with whom the woman had transgressed, even though he were absent, and at a distance. If the husband of the woman had been himself guilty of adultery the bitter waters did not injure her. *Leo of Modena.*

The Jews having surprised a woman in adultery, brought her to Jesus Christ, and asked how they should treat her, Moses

having commanded that women guilty of this crime should be stoned? This they said to tempt Jesus, that they might find matter of accusation against him. Jesus stooped down, and wrote with his finger on the ground. After some time, he raised himself, and said, 'He that is without sin among you, let him first cast a stone at her.' Then stooping down again, he continued to write on the ground. The Jews, convicted by their own consciences, departed one after another, the oldest retiring first. When Jesus arose, and saw only the woman, he said to her, 'Where are those, thine accusers? Hath no man condemned thee?' She answered, 'No man, Lord?' Jesus said, 'neither do I condemn thee: go, and sin no more.' (John viii. 11.)

By the law of Moses, the culprit (male as well as female) was to be brought before the council, and if condemned, the whole audience, *council included*, were to stone him. Hence it appears, 1. that by bringing this woman to Jesus, the Jews were guilty of partiality, as they ought to have brought the adulterer also; 2. They desired Jesus to take on himself the office of the council, which would have been assuming political power, and would have endangered his life. This insidious measure he retorts on themselves, by saying, 'Do you, on your own proposals, assume that conduct, which you well know the council would pursue in such a case; consider this prisoner as *ipso facto* condemned by the circumstances, in which she was apprehended, and do you, therefore, cast stones at her, as the council would cast stones at a person so condemned.' This they declined, being aware of its tendency; and they shrunk from that, to which they had urged Jesus. To this his words seem more particularly to allude: 'Let him who is without *sin*—not moral guilt, but *political offence*—he who can be innocent in assuming that power, which is legally lodged elsewhere, let him act the judge, and stone her.' And so, speaking to the woman, he says, has nobody *condemned thee*—actively shown his condemnation of thee—executed the *condemnation* of the law, on thee, by stoning thee?—Neither do I *condemn* thee; I do not execute condemnation on thee by stoning thee: remember the narrow escape thou hast now experienced: 'go, and sin no more.'

This story is not found in many Greek copies of the Evangelist St. John. St. Jerom observes, that, in his time, no part of it was recorded in many books, as well Greek as Latin. By the generality of the Greek fathers it is never read. Of twenty-three commentators in the Greek Catena on St. John, not one has explained it; and hence it has been thought, that it was not inserted in those books. Maldonat assures us, that of all the Greek copies, which he had consulted, he found it only in that

which contains Leontius's commentary on St. John. Leontius does not speak of it in his commentary; and in the Greek text joined to it, this story is marked with obelisks, to show that it was added to the text. Dr. Mill cites many other Greek manuscripts, in which it is not to be found. It was not known to Origen, St. Chrysostom, Theophylact, or Nonnus. Nor can Eusebius be said to have received it, since he notices that it was not contained in the Hebrew copy of St. Matthew, used by the Nazareans. The manuscripts, in which it is found, vary extremely: in some, it is inserted at the end of St. John's Gospel; in some, at the end of the twenty-first chapter of St. Luke; in some, in the margin of the eighth chapter of St. John; and in others, it is marked with obelisks, to denote that it is of doubtful authority. Euthymius mentions it in his commentary, but confesses that it is not found in the best manuscripts.

On the other hand, it is urged, that this story is contained in all the copies used by Robert Stephens, to the number of sixteen; and in those consulted by Theodore Beza, which amounted to seventeen, one manuscript only excepted. It is also acknowledged, for the most part, by those to which Dr. Mill had recourse. Tatian, who lived in the year 160, and Ammonius, who lived in 230, considered it as canonical, and inserted it in their harmonies of the Gospel; and several others of equal authority, as Athanasius, St. Jerom, St. Austin, Ambrose, and the rest of the Latin fathers, did not hesitate to receive it. 'The story, therefore, of the adulterous woman,' observes Kuinsel, 'though it is brief and concise, and our Evangelists seem to have here (as elsewhere) omitted some circumstances, which, if added, would have thrown greater light on it; yet since it contains nothing improbable or incongruous, since the difficulties met with in it are not inexplicable, since its omission in many MSS. may be accounted for on good grounds, and since it is found in ancient MSS. of various recensions; I can by no means assent to those, who are of opinion that this portion is not genuine. I am inclined to agree with Staudlin, the able defender of this passage, who maintains that this portion may be defended with arguments far stronger and more numerous than those by which it can ever be impugned.' 'Indeed,' says Mr. Bloomfield, 'I do not hesitate to maintain, that even if it could be *proved* that the *narrative* did not come from the pen of the Evangelist, still the reality of the facts might be supported from the high antiquity of the story, and its *strong internal proofs*.' Bloomfield's *Recensio Synoptica Annotationis Sacrae*, vol. iii. pp. 283, 284; *Supplementary Addenda to Calmet's Dictionary of the Bible*.

ADULTERY is also used in Scripture for idolatry, or departing from the true God,

and worshipping idols, (Jerem. iii. 9, 10, &c.) It is likewise used to signify any species of impurity or crime against the virtue of chastity. (Matt. v. 28.) By ecclesiastical writers, it is employed to denote a person's invading or intruding into a bishopric, during the former bishop's life.

ÆLIA-CAPITOLINA, a name given to Jerusalem, when the Emperor Adrian, about the year of Jesus Christ 134, settled in it a Roman colony, and entirely banished the Jews, who were forbidden, on pain of death, to continue in the city. See **JERUSALEM**.

It was called **Ælia** from **Ælius**, the name of Adrian's family, and **Capitolina**, from Jupiter Capitolinus, to whom the city was consecrated. It was known by this name till the reign of the emperor Constantine, when it resumed that of Jerusalem: but the name **Ælia** was not long abolished, for it was so denominated after the time of Constantine.

ÆNON, or **ENON**, עֵינן, אֵינוֹן, signifies *cloud or mass of darkness, or his fountain, or his eye*. It signifies the place of springs, where John baptized. (John iii. 23.) It is uncertain where it was situated, whether in Galilee, or Judæa, or Samaria, where Lubin places it, namely in the half-tribe of Manasseh, within Jordan.

ÆRA, a series of years commencing from a certain fixed point of time called an epoch or epocha; as the Christian æra, that is, the number of years, which have elapsed since the birth of Christ. However, by the generality of authors, the terms æra and epocha were used as synonymous, that is, for the particular time, from which any computation commences. See **EPOCH**.

The ancient Jews used several æras in their computations: sometimes they reckon from the deluge; sometimes from the division of tongues; sometimes from their departure out of Egypt; sometimes from the building of the temple; and, at other times, from their restoration after the captivity. But their vulgar æra was computed from the creation of the world, which agrees with the year 953 of the Julian period. Consequently they supposed, that the world was created 249 years sooner than according to our computations. After the Jews became subject to the Syro-Macedonian kings, they were obliged to use in all their contracts, the æra of the Seleucidæ, which was thence denominated the æra of contracts. This æra commences with the year of the world 3692, of the Julian period 4403, and before Christ 312. The æra generally used among Christians is computed from the birth of Jesus Christ, respecting the true time of which chronologers differ among themselves. Some place it two, some four, and others five years before the vulgar æra, which is computed at the year of the world 4004. Archbishop Usher, and after him the generality of modern chronologers, suppose the

birth of Christ to have happened in the year of the world 4000, and of the Julian period 4714.

The ancient heathens used several æras: 1. The æra of the first Olympiad is placed in the year of the world 3228, and before the vulgar æra of Jesus Christ 776. 2. The taking of Troy by the Greeks, in the year of the world 2820, and before Jesus Christ 1184. 3. The voyage undertaken for the purpose of bringing away the golden fleece, in the year of the world 2760. 4. The foundation of Rome in 3251. 5. The æra of Nabonassar, in 3257. 6. The æra of Alexander the Great, or his last victory over Darius, in 3674, and before Jesus Christ 330.

ÆTIANS, the followers of **Ætius**, a presbyter, and monk, and one of the leaders of the Semi-Arians, in the fourth century. The principal point, on which **Ætius** and his adherents differed from the other Semi-Arians, appears to have been their belief, that no distinction existed in Scripture between a presbyter and a bishop. **Ætius** earnestly condemned prayers for the dead, stated fasts, the celebration of Easter, and other rites; and he attempted to restore the discipline of the church to its primitive simplicity and excellence.

AFFECTION may be defined a settled bent of mind towards any particular being or thing, and occupies a middle place between disposition on the one hand, and passion on the other. It is distinguishable from disposition, which, forming a part of our original nature, must exist before there can be an opportunity to exert it upon any particular object; whereas affection can never be original, because, having a special relation to a particular object, it cannot exist till that object has been at least once presented. It is also distinguishable from passion, which, depending on the real or ideal presence of its object, vanishes with its object; whereas affection is a lasting connection, and, like other connections, subsists even when we do not think of the object.

The affections, as they respect religion, have been defined the vigorous and sensible exercises of the inclination of the soul towards religious objects. When the great truths of religion are not firmly believed, and the mind is not fully persuaded of their reality, they may be contemplated without emotion; but a real belief of the truth of religion will naturally excite devout affections. The doctrines of religion are so important and so interesting, and the objects which they present to view are so glorious, that the man, who can contemplate them without having his affections excited, must either be sceptical, or destitute of the feelings of the human heart. When the devout man in his moments of retirement, contemplates the eternity, the immensity, and the

omnipotence of the Divine Being, and is deeply impressed with sentiments of reverence and godly fear, his feelings are not to be considered as enthusiasm. When he reflects on his own unworthiness, and contemplates the mercy and grace of God towards him, he is not to be ridiculed for humbling himself before the Most High, and dropping a penitential tear in the presence of the Father of mercies, who deals not with him according to his sins, but views him with tenderness and compassion. When he contemplates the bounty of his gracious Creator, and considers every comfort and every blessing as the gift of God, he is not to be ridiculed for giving vent to the emotions of pious gratitude. When with humble confidence, he looks up to God as his father in heaven, who made and preserves him, whose eye is continually upon him for good, and whose care over him is never remitted; when with a firm reliance on his wisdom, and mercy, and faithfulness, he entertains the hope that the Almighty will conduct him safely through all the difficulties and dangers of this life, and afterwards receive him into glory and happiness; he is not to be ridiculed if, in those sacred moments, his devout affections be exalted into rapture. When, impressed with the vanity of the things of time, and the shortness of human life, he looks forward to the regions of immortality, where choice friends are no more separated by death, and where he shall meet his pious departed relations among an innumerable multitude of spirits of just men made perfect; when he indulges the hope of being admitted into the heavenly mansions, to see his Redeemer, to behold the glory of God, and to enjoy the light of his countenance for ever; it is no wonder that, in those sacred moments, his joy should rise into rapture. The views, which the Gospel affords us, of God, of divine providence, of the salvation of mankind by Jesus Christ, and of a future state of immortality, are calculated to animate all the springs of the human heart, and to excite the warmest affections.

That there is such a thing as enthusiasm or fanaticism, the production of a heated imagination, misled by ignorance, is not to be denied. Many baneful effects have resulted from such enthusiasm. But, because there are counterfeits of the devout affections, and abuses of religion, we are by no means to conclude that all religious affections are delusive. There are counterfeits of every virtue; but we are not to suppose that no virtue exists among men. Whilst, therefore, we guard against enthusiasm, let us take heed lest we become insensible to the impressions of piety, and extinguish in our breasts the flame of devotion. The man, who is a stranger to the devout affections, is a stranger to the noblest feelings, and the sublimest enjoyments, of which the heart

is susceptible. Genuine devotion, daily cherished in the breast, refines the sentiments, purifies the heart, and exalts the soul. By the daily exercise of the pious affections, the devout man anticipates on earth, in some degree, the pleasures of the heavenly state, and becomes more and more meet to be translated to the society of the heavenly inhabitants. *Lord Kaimes's Elements of Criticism; Dr. Hood's Sermons.*

AFFINITY. There are several degrees of affinity, in which marriage was prohibited by the laws of Moses. The son was not allowed to marry his mother, nor his father's wife. The brother was not allowed to marry his sister, whether she was so nearly related to him by the father only, or by the mother only, and much less if she was his sister by both the same father and mother. The grandfather was not permitted to marry her, who was his granddaughter, either by his son or his daughter. No person was allowed to marry the daughter of his father's wife, or the sister of his father or mother. The uncle was not permitted to marry his niece; nor the aunt her nephew; nor the nephew the wife of his uncle by the father's side; nor the father-in-law his daughter-in-law. The brother was not allowed to marry the wife of his brother whilst he was living; nor even after the death of his brother, if he left children: but if he left no children, the surviving brother was to raise up children to his deceased brother, by marrying his widow. It was forbidden to marry the mother and the daughter at one time, or the daughter of the mother's son, or the daughter of her daughter, or two sisters together. (Levit. xviii. 7, &c.)

It is certain that before the law, the patriarchs sometimes married their sisters, for Abraham married Sarah, who was his father's daughter by another mother; and two sisters together, for Jacob married both Rachel and Leah; and even their own sisters, by both father and mother, for Seth and Cain married their own sisters. But these marriages are not to be proposed as examples; for in some cases they were authorized by necessity; in others by custom; and, at that time, the law was not in existence. If some other examples be found since the promulgation of the law, they are expressly disapproved of by the Scripture: as, Reuben's incest with Balah, his father's concubine; the action of Amnon with his sister Tamar; and the conduct of Herod Antipas, who married Herodias his sister-in-law, the wife of his brother Philip, whilst her husband was living.

AFFLICTION, that which causes a sensation of pain or sorrow; calamity, or distress of any kind. When we consider the nature of this world, and our state of sin and imperfection, we have reason to expect afflictions. Our passage from the cradle to

the grave, is a scene of disquietude, interspersed with some joy. As daily experience renders it evident that afflictions are unavoidably incident to human life, that calamity will neither be repelled by fortitude, nor escaped by flight, neither awed by greatness, nor eluded by obscurity, it is our wisdom, and will be our advantage, quietly to submit to the dispensations of providence.

Afflictions purify the heart, and teach us many useful lessons. They convince us of human weakness, and dispose us to flee for relief to the Divine Being, and repose ourselves under the shadow of his wings. The present experience of pain and misfortune is never joyous but grievous, never so much an object of congratulation as of complaint. Yet we perceive the uses of affliction, and are willing to acknowledge those uses when the present agony is past, when the danger has subsided, or the difficulties are overcome. We are ready then to exclaim with David, 'It is good for me that I have been in trouble.' (Psalm cxix. 71.) Prosperity may intoxicate, but afflictions bring us to ourselves. They correct our pride and our prejudices, the insolence of our manners, or the loftiness of our looks, and teach us to form juster notions and a more sober estimate of happiness. One of the principal arts of happiness seems to consist in knowing how to appreciate rightly, and to use wisely the good within our reach; and this art we seldom learn so well as from the experience of privations and sufferings.

Afflictions are often physically, but always morally beneficial. In the last moments when the mind is calm, and all things of the world are viewed with more than philosophical serenity, men commonly find that they ascribe more good to their pains than to their pleasures, and that they had more reason to rejoice at those calamitous occurrences, in which, at the time, they beheld the most fruitful source of sorrow and complaint. At that solemn hour, when we are about to leave this world, when the false appearances of things no longer dazzle or deceive, if our minds be at leisure to reflect on the aggregate of the varied events of our lives, or the improvement of our conduct, we shall discover that the pain and suffering, which we experienced, contributed in a greater degree to our real happiness than what we deemed our more prosperous fortune. If, therefore, we be certain that the time is coming when we shall be convinced that that which we deemed the greatest evil, will be found to have been necessary to our greatest good, when we shall look on our present privations and misfortunes with complacency and delight, surely on this conviction we may ground some solid reasons for cheerful acquiescence in the lowest condition, or the most distressing circumstances. For why should we so greatly repine at those

disasters and afflictions, in which, whether they be considered as the correctives of vice, or the corroborants of virtue, we shall afterwards find such abundant arguments to prove, and such abundant excitements to extol the benevolence of God?

Though afflictions bear an unpleasant aspect, yet they are of short continuance. —The day is at hand when we shall be delivered from every temporal evil, and our sorrow be turned into joy. We are now on a tumultuous sea, where the winds roar, and the waves swell; but let us not be discouraged, we are near the harbour where all our toils and dangers shall cease, and be no more. Though we bear the heat and burden of the day, yet the evening is fast approaching, when we shall receive an ample reward and recompense of our sufferings. *Richardson's Divine and Moral Essays; Fellowes's Body of Theology; Johnson's Rambler.*

AFRICA, Ἀφρική, *Libue*, may signify *dust*, or *ashes reduced to dust*, and is one of the four quarters of the world, and a peninsula joined to Asia, by the narrow isthmus of Suez. It is situated between 37 degrees of north, and 35 degrees of south latitude; and between eighteen degrees of west, and 51 degrees of east longitude: it is 4300 miles in length from north to south, and 3500 miles in breadth from east to west. Africa is bounded on the north by the Mediterranean Sea, which separates it from Europe; on the east by the Isthmus of Suez, the Red Sea, and the Eastern Ocean, which divide it from Asia; on the south, by the Southern Ocean; and on the west, by the Atlantic or Western Ocean, which separates it from America. Africa was peopled chiefly by Ham and his descendants. Mizraim peopled Egypt. The Pathrusim, the Naphthuhim, the Casluhim, and the Ludim, peopled other parts of the country, the limits of which are at this time not exactly known. It is supposed that many of the Canaanites, who were expelled their country by Joshua, retired into Africa.

AG'ABUS, Ἀγαθος, signifies *a locust*, or *the feast of the father*. By the Greeks Agabus is said to have been one of the seventy disciples of our Saviour. He was a prophet, and foretold that there would be a great famine in all parts of the earth; and we are informed that it happened accordingly, in the fourth year of the reign of the emperor Claudius, and in the forty-fourth of Jesus Christ. (Acts xi. 28, 29, 30.)

Profane authors notice this famine, and Suetonius observes, that the emperor himself was insulted on this occasion, being attacked by the people in the middle of the market-place, and obliged to retreat to his palace.

Ten years after this, as St. Paul was going to Jerusalem, and had already landed at Casarea in Palestine, the same prophet

Agabus arrived at that place; and coming to visit St. Paul and his company, he took the apostle's girdle, and binding his hands and feet, he said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. When they heard these things, all those who were present besought Paul to go no farther. But he answered, that he was ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. (Acts xxi. 10, &c.) The Scripture furnishes no other particulars of the life of Agabus.

A'GAG, אגג, *Agagos*, signifies *roof, floor*, and was the name of a king of the Amalekites. The Amalekites attacked the Israelites in the wilderness, after they had come out of Egypt, and whilst they were sinking under the fatigues, which they had suffered in that country. Having massacred all those who were unable to keep up with the body of the army, the Lord was not satisfied with the victory, which Joshua had gained over the Amalekites in the same wilderness, in the year of the world 2513, and before Jesus Christ 1491: but he protested with an oath that he would destroy the memory of Amalek from under heaven. (Exod. xvii. 14. 16; Deut. xxv. 17.) About four hundred years after this, the Lord remembered the cruel treatment, which Amalek had formerly shewn to his people, and commanded Samuel to inform Saul, that he should march against the Amalekites, cut them in pieces, and destroy every thing that belonged to them. On receiving this command, Saul ordered the people to assemble, and on a review of them, found that their number amounted to two hundred thousand foot, without reckoning the ten thousand men of the tribe of Judah, who formed a separate body. Having entered into the country of the Amalekites, he cut in pieces all with whom he could meet, from Havilah to Shur. He suffered Agag and the best of the cattle to remain alive. But Agag did not long enjoy this favour. As soon as Samuel heard that he was alive, he sent for him; and notwithstanding his insinuating address, and the vain hopes, with which he flattered himself, that 'the bitterness of death was passed,' he caused him to be hewn in pieces in Gilgal before the Lord. This event happened about the year of the world 2930, and before Jesus Christ 1074. (1 Sam. xv. 1, 2, &c.) See AMALEK.

AGAPÆ, love feasts, or feasts of charity among the ancient Christians, in which liberal contributions were made by the rich for the poor. The word is derived from ἀγάπη, friendship. St. Chrysostom gives the following account of this feast, which he derives from the practice of the apostles; 'the first Christians had all things in common, as we read in the Acts of the Apostles; but when that equality of possessions ceased, as it did

even in the apostles' time, the agapæ, or love-feasts were substituted in its room.' On certain days, after partaking of the Lord's Supper, they met at a common feast, the rich bringing provisions, and the poor, who possessed nothing, being invited.' It was always attended with the receiving of the holy sacrament; but the ancient and modern interpreters differ in opinion whether this feast was held before or after the communion. St. Chrysostom, as we have seen, supports the latter: Calmet, the learned Dr. Cave, and others, are in favour of the former opinion. During the first three centuries, these love-feasts were held in the church without scandal or offence; but in succeeding times the heathens began to tax them with impurity. This occasioned a reformation of these agapæ. The kiss of charity, with which the ceremony used to end, was no longer interchanged between those of different sexes; and it was expressly forbidden to have any beds or couches for the convenience of those, who were disposed to eat more at their ease. Notwithstanding these precautions, the abuses committed in those feasts became so notorious, that the holding of them, especially in churches, was solemnly condemned at the council of Carthage, in the year of our Lord 397.

The Jews had certain devotional entertainments, relating in some respects to the agapæ, of which we have been treating. On their great festival days, they entertained their family, their friends, and relatives, and invited to the feasts, the priests, the poor, and orphans, to whom they also sent a portion of their sacrifices. These repasts were made in the temple before the Lord; and the law appointed certain sacrifices and first fruits, which were to be set apart for this purpose. (Deut. xiv. 22. 27. 29; xxvi. 10, 11, 12. Nehem. viii. 12. Esther ix. 19.)

The Wesleyan Methodists hold their love feasts quarterly. To them no persons are admitted, who cannot produce a ticket to prove that they are members, or a note of admittance from the superintendent. However, to any serious person who has never been present at one of these meetings, a note will be given for once, but not oftener, unless this person shall become a member. The meeting commences with singing and praying. Afterwards, small pieces of bread, and some water are distributed; and all present, eat and drink together, in token of their Christian love for each other. Then, if any persons have any thing to say concerning their past or present Christian experience they are permitted to speak. After a few have spoken, a collection is made for the poor; and the meeting is concluded by singing and praying. The Methodists consider this institution as having no relation to the Lord's Supper. The elements of the Lord's Supper are bread and wine; but at the love-feasts cake and water only are used.

The former is regarded by them as a positive institution, which, as Christians, they are bound to observe; the latter, as merely prudential, which they observe because they think them scriptural and edifying. They suppose, that to this St. Jude alludes, in the twelfth verse, where, speaking of some evil doers that associated with the Christians, he says, 'these are spots in your feasts of love,' and that of this also, the apostle Peter speaks in his second epistle. (ii. 13.) *Adams's Religious World Displayed; Nightingale's Portraiture of Methodism.*

AGAPETÆ, a name given to certain virgins and widows, that in the ancient church associated themselves with ecclesiastics, whom they attended from a motive of piety and charity. See DEACONESSES.

AGATE, a semipellucid gem, which is mentioned in some places of Scripture, and which is variegated with veins and clouds, but has no zones.

The Agate was the second in the third row of precious stones in the breast-plate of the Jewish high-priest. (Exod. xxviii. 19.)

AGES OF THE WORLD. The times preceding the birth of Jesus Christ have been commonly divided into six ages. The first age extends from the beginning of the world to the deluge, and comprehends 1656 years. The second from the deluge to the time of Abraham's coming into the land of promise, in 2082, comprehends 426 years. The third age of the world, from Abraham's entrance into the promised land to the deliverance of the Hebrews out of Egypt, in the year of the world 2513, includes 430 years. The fourth age, from the departure of the Hebrews out of Egypt to the foundation of the temple by Solomon, in the year of the world 2992 comprehends 479 years. The fifth age, from the foundation of the temple by Solomon, to the Babylonish captivity in the year of the world 3416, contains 424 years. The sixth age of the world comprises the time from the Babylonish captivity to the birth of Jesus Christ, which happened in the year of the world 4000, four years before the vulgar æra, and includes 584 years.

Few persons are ignorant, that a great difference exists in the ages of the patriarchs, as they are given in the Septuagint, and in the Hebrew text. This difference, with respect to the time before the deluge, is about 586 years more in the Septuagint, than in the Hebrew, or Vulgate Bible. According to the former, the deluge happened in the year of the world 2242; but according to the latter, in 1656. After the deluge, from the six hundred and first year of Noah, which was the year after the deluge, the Septuagint version reckons 1172 years to the seventieth year of Terah; whilst the Hebrew text computes only 292 years. This difference of reckoning causes a variation of 880 years; and by adding the 586 years before

the deluge, there will be found 1466 years more in the Septuagint than in the Hebrews.

Hitherto no person has been able to discover the true motive, which could induce the Septuagint thus to lengthen the lives of the patriarchs. Some have conjectured, that their design in this was to rescue the sacred books from the censure of the heathens, who unable to credit the relation of the long lives of the patriarchs, maintained, that one of our years was equivalent to ten or five of theirs. One therefore, who had been said to live eight hundred years, in reality lived only eighty, or, at most, one hundred and sixty; and others in proportion. However this may be, no doubt exists, but that the Septuagint interpreters have multiplied the lives of the patriarchs; and there is no reason to consider the diminution of these as effected by the Hebrew writers.

With respect to the length of the year, it appears evident from the computation of Moses and the old Hebrews, that, from the time of Noah, it consisted of twelve months of one-and-thirty days. The proof of this is seen in the particular account of the days of that year, in which the deluge happened; and this account of the days is very accurately given us by Moses.

Ludovicus Capellus attempts to reconcile the difference in the computation between the Septuagint and Hebrew, by saying that this addition was not made by the Septuagint writers themselves, but by some early transcriber of their version. This transcriber, perhaps, thought that their years were only lunar, and computed that thus the patriarchs must have been fathers at the early age of 5, 6, 7, or 8 years. Perceiving, therefore, the incredibility of such a circumstance, he might be induced to add 100 years to each, to render them of a more probable age at the birth of their respective children. But if he thought that the years were solar, he might suppose, that infancy and childhood were proportionably longer in men, who were to live seven, eight, or nine hundred years, than they are in us, and that it was too early for them to be fathers at the age of sixty, seventy, or ninety years. He might, therefore, be induced to add a hundred years, to render their advance to manhood more proportionable to the duration of their lives. That however, which God designed we should learn from the sacred history contained in the first eleven chapters of Genesis, is not affected by this difference in the chronology of the Hebrew and Septuagint. See PATRIARCHS. Dr. Brett's *Dissertation on the Ancient Version of the Bible*. Consult also Brett's *Chronological Essay in Defence of the Computation of the Septuagint*; Vossius de *Ætate Mundi, et de LXX. Interpretibus*; Shuckford's *Connection, &c.*

AGNOETÆ, a sect which appeared about the year of our Lord 370, and which derived its name from ἀγνοέω, to be ignorant. They

doubted the omniscience of God, and alleged that he knew things past only by memory, and things future only by an uncertain prescience. In the sixth century arose another sect of the same name, who followed Themistius, deacon of Alexandria, and who maintained that Christ was ignorant of certain things, and particularly of the time of the day of judgment. It is supposed that they founded their hypothesis on the following passage of the New Testament: 'Of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father.' (Mark xiii. 32.) It seems that the meaning of this passage is, that this was not known to the Messiah himself in his human nature, or by virtue of his unction, as any part of the mysteries, which he was to reveal; for considering him as God, we cannot suppose that he was ignorant of any thing.

AGNUS DEI, in the church of Rome, a cake of wax stamped with the figure of a lamb supporting the banner of the cross. The name literally signifies the *Lamb of God*. These cakes, being consecrated by the pope with great solemnity, and distributed among the people, are supposed to possess great virtues. They cover them with a piece of stuff cut in the form of a heart, and carry them very devoutly in their processions. From selling these agni Dei to some, and presenting them to others, the Romish clergy and monks derive considerable pecuniary advantage.

The practice of blessing the agnus Dei, took its rise about the seventh or eighth century. It was common in those times to convert thousands and tens of thousands in a day by only marking them with the sign of the cross after baptism; and in order to distinguish the converted from heathens, they were commanded to wear about their necks pieces of white wax, stamped with the figure of a lamb. This was done in imitation of the heathenish practice of hanging amulets around the neck, as preservatives against accidents, diseases, or any sort of infection.

Though the efficacy of an agnus Dei has not been declared by councils, the belief in its virtues has been strongly and universally established in the church of Rome. Pope Urban V. sent to John Palæologus, emperor of the Greeks, an agnus folded in fine paper, on which were written verses explaining all its properties. These verses declare, that the agnus is formed of balm and wax mixed with chrism, and that being consecrated by mystical words, it possessed the power of removing thunder, and dispersing storms, of giving to women with child an easy delivery, of preventing shipwreck, taking away sin, repelling the devil, increasing riches, securing against fire, &c. &c.!!—*Claude's Defence of the Reformation.*

AGONISTICI, a name given by Donatus to such of his disciples as were sent to fairs, markets, and other public places, to propa-

gate his doctrine. They were called agonistici, from the Greek word *ἀγών*, a contest, because they seemed to be sent for the purpose of fighting and subduing the people to their opinions. See DONATISTS.

AGONYCLITÆ, a sect of Christians in the seventh century, who thinking it unlawful to kneel, prayed always standing.

AGRIPPA, Ἀγρίππας, signifies one who causes pain at his birth.

AGRIPPA, surnamed Herod, the son of Aristobulus and Mariamne, and grandson to Herod the Great, was born in the year of the world 3997, three years before the birth of our Saviour, and seven before the vulgar æra. After the death of his father Aristobulus, Josephus informs us, that Herod, his grandfather, undertook his education, and sent him to Rome to ingratiate himself with Tiberius. The emperor conceived a great affection for Agrippa, and placed him near his son Drusus. In a very short time Agrippa obtained the favour of Drusus, and of the empress Antonia; but Drusus dying suddenly, all those who had been intimate with him were commanded by Tiberius to depart from Rome, lest the sight and presence of them should renew his affliction. Agrippa, who had lived freely, was obliged to leave Rome overwhelmed with debts, and in a very poor condition. He did not think proper to go to Jerusalem, because he could not appear in that city in a manner suitable to his birth; but he retired to the castle of Masada, in which he lived rather like a private person, than a prince. Herod the tetrarch, his uncle, who had married his sister Herodias, assisted him for some time with great generosity. Herod constituted him chief magistrate of Tiberias, and presented him with a large sum of money; but all this not being sufficient to defray the expenses and profusion of Agrippa, the tetrarch grew weary of supplying him with money, and reproached him for his want of economy. Agrippa was so affected with the reproaches of his uncle, that he determined to leave Judea and return to Rome.

But as Agrippa was in want of money, he obtained from one Protus, a freedman in the suite of Berenice, the loan of twenty thousand drachmas; and he borrowed two hundred thousand drachmas of Alexander, alabarch, or chief of the Jews at Alexandria.

Having arrived in Italy, Agrippa sent to the emperor Tiberius, who at that time was with his court at Caprea, acquainted him with his return, and desired leave to attend him. Tiberius informed him that he was glad to hear of his return, received him with great kindness, and, as a mark of distinction, gave him an apartment in his palace. The next day, the emperor received from Herennius, who superintended his affairs in Judea, letters which acquainted him, that Agrippa had borrowed three hundred thousand pieces of silver out of his majesty's ex-

chequer, and had fled from Judea, without repaying them. This news exasperated the emperor so much, that he commanded Agrippa to leave the palace, and to pay what he owed. However, Agrippa having obtained a sum of money from the empress Antonia, who loved him on account of his mother, appeased the anger of Tiberius, and was again received into favour.

On the death of Tiberius, Caius Caligula, his successor, placed a royal diadem on the head of Agrippa, and gave him the tetrarchy of Batanæa and Trachonitis, which had been possessed by Philip, the son of Herod the Great. To this he added the government held by Lysanias. Soon after, Agrippa returned into Judea, to take possession of his new kingdom. The emperor Caligula, wishing to be adored as a god, commanded that his statue should be set up in the temple of Jerusalem. But the Jews opposed this design with so much resolution, that Petronius was obliged to suspend all proceedings in this affair, and to inform the emperor of the resistance which he experienced.—Agrippa, who was then at Rome, endeavoured to dissuade the emperor from his resolution, and his arguments were so cogent that Caligula was induced to desist, at least in appearance, from his design.

On the death of Caligula, which happened in the beginning of the next year, and the forty-first of Jesus Christ, Agrippa, who was then at Rome, contributed much by his advice to maintain Claudius in the possession of the imperial dignity, to which he had been advanced by the army. But, in this affair, Agrippa showed more cunning and address, than sincerity and honesty. Whilst he pretended to espouse the cause of the senate, he secretly advised Claudius to act with resolution, and not to abandon his good fortune. The emperor, as an acknowledgment for his kind offices, bestowed on him all Judea, and the kingdom of Chalcis, which had been possessed by Herod his brother. Thus Agrippa suddenly became one of the greatest princes of the East, and was invested with perhaps more territories than had been enjoyed by his grandfather, Herod the Great. He returned to Judea, which he governed to the great satisfaction of the Jews. But the desire of pleasing them, and a mistaken zeal for their religion, induced him to commit an action which is mentioned in Scripture.—About the feast of the Passover, in the year of Jesus Christ 44, St. James the Greater, the son of Zebedee, and brother to St. John the Evangelist, was seized by the command of Agrippa, and put to death. He also caused St. Peter to be apprehended and imprisoned, and intended that after the termination of the festival he should be executed. God, however, miraculously delivered St. Peter from the place of his confinement, and frustrated the designs of Agrippa (Acts xii. 1, 2, 3, &c.).

After the passover, this prince went from Jerusalem to Casarea, where he caused games to be performed in honour of Claudius. At this place, the inhabitants of Tyre and Sidon, waited on him to sue for peace. Agrippa, having come early in the morning to the theatre, with a design of giving them an audience, seated himself upon his throne, dressed in a robe of silver tissue, which was wrought in a wonderful manner. The rays of the rising sun gave the robe such a lustre as dazzled the eyes of the spectators. When therefore the king spoke to the Tyrians and Sidonians, the parasites who surrounded his throne said, it is the voice of a god, and not of a man. Instead of rejecting these impious flatteries, Agrippa received them with complacency. At the same time, the angel of the Lord smote him, because he did not give the glory to God. Being therefore carried home to his palace, he was racked with tormenting pains in his bowels, and devoured by worms, and died at the end of five days. Such was the death of Herod Agrippa, after a reign of seven years, in the year of Christ 44. He left a son of the same name, and three daughters, Berenice, Mariamne, and Drusilla.—*Josephus's Antiquities*, lib. xviii. c. 7. lib. xix. c. 3.

AGRIPPA, son to the former Agrippa, was at Rome with the emperor Claudius at the time of his father's death. Josephus says, that the emperor was inclined to give him all the dominions possessed by his father, but was dissuaded from this by his ministers. The year following, which was the 45th of Jesus Christ, the governor of Syria came to Jerusalem, and intended that the high priest's ornaments should be put into the hands of Cuspius Fadus. For this purpose he wished to compel the Jews to deliver them up, that they might be kept in the Tower of Antonia, in which they had been before lodged, till Vitellius committed them to the care of the Jews. However, the Jews were permitted to send to Rome certain deputies, who, by means of the credit and good offices of young Agrippa, managed matters so well, that the Jews were allowed the possession of their privileges and the pontifical ornaments were continued in their custody.

Three years after, Herod, king of Chalcis, and uncle to young Agrippa, dying, the emperor gave his dominions to this prince.—However, Agrippa did not return into Judea till the year of Christ 53, when Claudius took from him the kingdom of Chalcis, and bestowed on him the provinces of Galanitis, Trachonitis, Batanæa, Peræa, and Abilene, which had been formerly possessed by Lysanias. After the death of Claudius, his successor Nero, who felt great affection for Agrippa, added to his other dominions Julius in Peræa, and that part of Galilee to which Tarichæa and Tiberias belonged.—Festus, governor of Judea, coming to his government in the year of our Lord 60, king

Agrippa, and his sister Bernice, went as far as Casarea, to salute him. As they continued at that place for some time, Festus spoke to the king concerning St. Paul, who, about two years before, had been seized in the Temple, and a few days previous to this visit had appealed to the emperor. Agrippa said unto Festus, 'I would also hear the man myself.' 'To-morrow,' answered Festus, 'thou shalt hear him.' The next day, therefore, when Agrippa and Bernice had come with great pomp, and were entered into the place of audience, Paul was brought forth. Festus introduced Paul's case to the king, and added, 'I have brought him forth before you, and especially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable, to send a prisoner, and not withal to signify the crimes laid against him.' (Acts xxv. 13, 14, &c.)

Then Agrippa said to Paul, 'Thou art permitted to speak for thyself.' Paul, therefore, stretched forth his hand, and answered for himself. He related the persecutions, which he had promoted against the Christians, and the miraculous manner, in which God had converted him on his way to Damascus. Whilst he was speaking of the resurrection, and what he had seen in his journey to Damascus, Festus said, with a loud voice, 'Paul, thou art beside thyself: much learning doth make thee mad.'—To this Paul answered, 'I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded, that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.' Then Agrippa said unto Paul, 'Almost thou persuadest me to be a Christian.' And Paul said, 'I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.' Then Agrippa said to Festus, 'This man might have been set at liberty, if he had not appealed unto Cæsar.' (Ib. xxvi. 1, 2, 3, &c.)

Agrippa deprived Joseph Cabei of the high priesthood, which he bestowed on Ananus, in the year of Christ 62. This is the same Ananus, who put to death James the Less, in Jerusalem, near the time of the passover, A.D. 62. This action so offended the people in general, that Agrippa, after he had enjoyed the priesthood only three months, deprived him of the pontifical dignity, and conferred it on Jesus, the son of Damnaeus. Sometime after, he permitted the Levites, who were appointed to sing in the temple, to wear the linen robe, which had hitherto been reserved for the use of the priests only; and he allowed the rest of the Levites, who filled other offices in the temple, to learn singing, that they might partici-

pate in the privilege, which he had granted. Whilst every one in Judea appeared disposed to rebel, Agrippa attempted to quiet the minds of the people, and to incline them to peace. His endeavours, however, were unsuccessful. For some time, indeed, he suspended, but could not suppress, the passions of the Jews, who were exasperated, and driven to the greatest distress, by the cruelties and insolence of their governors. In the year 66, they declared openly against the Romans; and Agrippa was obliged to join his troops with those of Rome, and assist in reducing his countrymen, and taking Jerusalem. After the destruction of that city, he retired to Rome with his sister Bernice, with whom he had always lived in such a manner as to excite much blame. He died about the age of seventy years, in the year of Christ 90.—*Josephus's Antiq.* lib. xix. c. 9; lib. xx. c. 1, 3, 5, 7; *Wars*, lib. ii. c. 22—24; lib. iii. c. 2; lib. iv. c. 3, 6; lib. vi. c. 2.

A'GUR. The thirtieth chapter of Proverbs begins as follows: 'The words of 'Agur, the son of Jakeh,' which, according to the signification of the original terms, may be translated, as the Vulgate reads them, *verbum congregantis, filii vomentis*; or, according to Lewis de Dieu, 'The words of him, who has recollected himself, the son of obedience.' This translation is condemned by Le Clerc and many others, who suppose these to be proper names, which ought not to be translated. The generality of the fathers and ancient commentators think, that Solomon describes himself under the name of Agur, the son of Jakeh. Others conjecture, that Agur, and also Lemuel, mentioned in the next chapter, were wise men, who lived in the time of Solomon, and who were his interlocutors in the book of Proverbs; an opinion which, as that book is not in the form of a dialogue, Calmet thinks is without the least show of probability. This last expositor is of opinion, that Agur was an inspired author, who was different from Solomon, and whose sentences it was thought fit to join with those of that prince, because of the conformity of their matter. For what could have obliged Solomon to disguise his name in this place? For what reason could he have changed his style and manner of writing in this chapter only? For it is certain that the thirtieth chapter of Proverbs is penned in a way very different from the rest of the book. Besides, it could not become Solomon to express himself as this author does in the second verse: 'Surely I am more brutish than any man, and have not the understanding of a man.' Nor is it probable that he would address himself to God in the following manner: 'Give me neither poverty nor riches.' Certainly these words are not consistent with the dignity of king Solomon. Mr. Pool observes, that, from the laws of good interpretation, one of which is, that all words should be understood in their natural and proper sense, when there

is neither evidence nor necessity, that they should be understood figuratively, these words cannot belong to Solomon. Patrick thinks it may be conjectured, that this Agur, the son of Jakeh, had obtained the name of collector, because he had only collected from other men's works, and disclaimed his being a wise man himself. Le Clerc suspects, from the first and third verses of this chapter, that Agur was no Hebrew, but a proselyte from some of the neighbouring nations.

AGYNIANI, a sect who condemned all use of flesh, and also marriage, which they said was not instituted by God, but introduced at the instigation of the devil. The word is compounded of the privative *a*, and *γυνή*, woman. They are sometimes also called *Agynienses*, and *Agynii*, and are said to have appeared about the year 694.

A'HAB, אַחָאב, Ἀχαάβ, signifies, *the brother of the father, uncle, or father of the brother*. Ahab, king of Israel, the son and successor of Omri, began his reign in the year of the world 3086, and reigned twenty-two years. This prince did evil in the sight of the Lord, and exceeded all that went before him in impiety. He married Jezebel, the daughter of Ethbaal, king of the Zidonians, who introduced the idols of Baal and Astarte among the Israelites, and induced Ahab to worship these false deities. (1 Kings xvi. 29, &c.) God, provoked at the sins of Ahab, sent to him the prophet Elijah, who declared to the king that there would be a famine of three years' continuance. The prophet having delivered his message, retired, lest Ahab or Jezebel should procure his death. (Id. xvii. 1, et seq.) The famine having continued three years, Ahab sent Obadiah, who was governor of his house, to find some good pasture in the country, that he might preserve part of his cattle. Obadiah, in his journey, met Elijah, who commanded him to go and tell Ahab, that Elijah was there. Ahab came immediately to meet him, and said to the prophet, 'Art thou he that troubleth Israel?' The prophet answered; 'I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.' Then the prophet desired Ahab to gather all the people to Mount Carmel, and with them the prophets of Baal; and when they were assembled, Elijah caused fire to descend from heaven on his sacrifice. After that, he obtained of God that it should rain, and the earth recovered its former fertility. (Id. xviii.)

Six years after this, that is, in the year of the world 3103, Ben-hadad, king of Syria, besieged Samaria, and sent ambassadors to Ahab, with insolent messages.

Ahab replied, 'Let not him that girdeth on his harness, boast himself as he that putteth it off.' After this, Ahab numbered the young men of the princes of the provinces, whom he found to be a choice company of two hundred and thirty-two young men; and

the people of Samaria, who amounted to about seven thousand men. With this small army, Ahab attacked the numerous host of the Syrians at noon-day, whilst Ben-hadad, and the thirty-two kings that accompanied him, were drinking and making merry. A panic seized the Syrian troops, and they began to flee. Even Ben-hadad himself mounted his horse, and fled with his cavalry. Ahab perceiving this discomfiture of the enemy, pursued, killed great numbers of them, and took a considerable booty. (1 Kings xx. &c.)

What is rendered the 'young men of the princes of the provinces,' (verse 14.) who were the instruments in obtaining this victory, has some ambiguity in the Hebrew.—It may signify either the sons, or the servants of the princes of the provinces; either young noblemen themselves, or their fathers' pages, who were brought up equally delicate and unaccustomed to war. It was by these young men, and not by old experienced officers, that this battle was to be won; that it might be evident the victory was wholly owing to God's gracious and powerful providence, and not to the valour or strength of the people.

After this, the prophet of the Lord came to Ahab, to animate him with fresh courage, and to caution him against negligence and supineness, for he assured the king that Ben-hadad would return against him the next year. According to this prediction, Ben-hadad returned at the end of the year, and encamped at Aphek, with a resolution of engaging the Israelites in battle. Ahab, informed of this, marched against him with an army much inferior in number; but he was assured of victory by a prophet from God. Both armies were ranged in order of battle, during seven successive days; and at length, on the seventh day, a battle ensued, in which one hundred thousand of the Syrians were killed. The rest fled to Aphek; but as they endeavoured to enter the city, the walls of Aphek fell on them, and crushed twenty-seven thousand of them to death. Ben-hadad, submitting himself to the mercy of the conqueror, was received by Ahab into his own chariot. The king of Israel also entered into an alliance with him, and permitted him to depart, on condition, amongst other things, that Ahab should be allowed to make streets and market places in Damascus, as the father of Ben-hadad had formerly done in Samaria. (Id. *ibid.* ver. 22, 23, &c.)

It is not agreed what we are to understand by *streets*. Some are of opinion, that by streets Ben-hadad means market places, in which commodities were sold, and the toll of which should belong to Ahab. Some think that he means courts of judicature, in which Ahab was to maintain a jurisdiction over the subjects of Ben-hadad. Some suppose that they were piazzas, of which Ahab was to receive the rents. Some, that he means citadels or fortifications, which might serve as a restraint on the chief city of Syria, and be a

means of preventing the Syrians from attempting any new irruptions into the land of Israel. But it seems most probable, that some Israelites were allowed to dwell together in certain *streets* of Damascus, where they might exercise their own religion and laws.

The Jews say, that the prophet sent to Ahab to inform him of the return of Ben-hadad, was Micaiah.

The clemency, shown so unseasonably to the king of Syria, greatly provoked the Lord; Ahab was reproved by a prophet. However, the king of Israel returned to Samaria in great indignation, and concerned himself little respecting the prophet's prediction or reproof. (Id. *ibid.* 35, 36, &c.)

In the year of the world 3105, and before Jesus Christ 899, Ahab wished to make a kitchen garden near his palace, and requested one Naboth, a citizen of Jezreel, to sell him his vineyard, which was conveniently situated for his purpose, and for which he offered to give Naboth a better, or to pay him its value in money. Naboth replied, 'The Lord forbid, that I should give the inheritance of my fathers to thee.' On receiving this answer, Ahab returned very discontented to his house, threw himself on his bed, turned towards the wall, and would eat nothing. But Jezebel his wife, wrote letters in the name of Ahab, sealed them with the king's signet, and sent them to the elders of Jezreel, directing them, by false witnesses, to procure the death of Naboth as a traitor. These orders were too punctually executed, and when Ahab was informed of Naboth's death, he immediately took possession of his vineyard. (Id. *xxi.* 1, 2, 3, &c.)

The law of Moses prohibited the alienation of lands from one tribe or family to another; but if a man was reduced to poverty he might sell his inheritance till the jubilee, when it was to revert to its former owner. (Levit. *xxv.* 15, 25, 28.) But as he was not poor, Naboth did not expect that it would be returned to him at the Jubilee: and it is, therefore, probable, that Naboth was one of the seven thousand, who duly observed the law.

It was always customary, on the approach of any great calamity, or the apprehension of any national judgment, to proclaim a fast: and Jezebel ordered such a fast to be observed in Jezreel, that she might the better conceal her design against Naboth. For by this means she intimated to the Jezreelites, that there was among them some accursed thing, which was ready to draw down on their city the vengeance of God, and that it was therefore the business of the Jezreelites to inquire respecting all those sins, which provoked God to anger against them, and to purge them out effectually.

Josephus is of opinion, that as Naboth was of an illustrious house, it was ordered that he should occupy an honourable place among

the elders, and chief rulers of the city, that it might appear they did not condemn him from hatred or ill will, but merely from the force of evidence. Others, however, suppose, that the reason of his being placed upon an eminence, was only because persons accused and arraigned were wont to have a conspicuous situation before their judges, that all the people might see them, and hear both the accusation and defence.

As Ahab returned from Jezreel to Samaria, he was met by the prophet Elijah, who said to him, 'Hast thou killed, and also taken possession? Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine.' Ahab said to Elijah, 'Hast thou found me, O my enemy?' And he answered, 'I have found thee: because thou hast sold thyself to work evil in the sight of the Lord, behold I will bring evil upon thee and upon thy family.' Of Jezebel the Lord spake, saying, 'The dogs shall eat Jezebel by the way of Jezreel.' When Ahab heard these words, he rent his clothes, put sackcloth upon his flesh, and gave other indications of sorrow and repentance.

It is supposed, that at this time Ahab also made his son Ahaziah co-partner of his crown, or perhaps only his viceroy. At least, this is the most likely expedient, by which the anachronisms in the books of Kings and Chronicles can be reconciled.

The Lord, therefore, said to the prophet Elijah, 'Because Ahab humbled himself before me, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house.' (Id. *ibid.* 17, 18, &c.) But as Ahab's repentance was neither sincere nor lasting, God inflicted upon him some part of this punishment. However, he did not extirpate his family till the reign of his son Ahaziah. See *AHAZIAH*.

It has been observed, that God declared to Ahab the cause of the judgment, which was to befall him, but does not assign the place. For though the words in our translation are, 'In the place where dogs licked the blood of Naboth, shall dogs lick thy blood,' yet we are afterwards told, that the dogs licked the blood of Ahab in Samaria. (1 Kings *xxii.* 38.) The original should therefore be rendered, 'as the dogs licked,' or, 'in like manner as the dogs licked Naboth's blood, so shall they lick thine, even thine.' *Patrick's Comment.*

In the year of the world 3107, and before Jesus Christ 897, Jehoshaphat, king of Judah, came to visit Ahab in Samaria. This was at a time when Ahab was preparing to attack Ramoth-gilead, which Ben-hadad, king of Syria, unjustly retained. The king of Israel invited Jehoshaphat to accompany him in this expedition; and that prince accepted the invitation, but desired that some prophet of the Lord might first be consulted. Ahab therefore assembled all the prophets of Baal, who were in number about four

hundred, and all of whom concurred in saying, 'Go up, for the Lord shall deliver Ramoth-gilead into the hands of the king.' But Jehoshaphat said, 'Is there not here a prophet of the Lord besides, that we might inquire of him?' To this Ahab replied, 'There is one Micaiah, who never prophesied any good concerning me.' However, Jehoshaphat ordered to send for Micaiah. When the prophet came, the two kings were dressed in royal apparel, and seated each upon a throne, in an open place near the gate of Samaria, and around them were all the prophets of Baal, who pretended to be inspired persons. One of these prophets, Zedekiah, the son of Chenaanah, making himself horns of iron, said to Ahab, 'Thus saith the Lord, with these shalt thou push the Syrians, until thou have consumed them.' The rest also prophesied in the same manner, and exhorted the king to march resolutely against Ramoth-gilead. (1 Kings xxii. 2, 3, &c.)

Some have thought, that the prophets here mentioned were prophets of the groves, who were not slain with the prophets of Baal, because they are the same in number. (1 Kings, xviii. 19.) But perhaps in Israel, as well as in Judah, were schools of the prophets, in which those were instructed, who pretended to possess this gift. Though it is evident that these were false prophets, yet it is not probable that Ahab would send for those who were professed servants of Baal, and from whom he knew Jehoshaphat would receive no advice. Besides, Jehoshaphat would not have accompanied Ahab, in opposition to the opinion of Micaiah, if he had believed that only Micaiah belonged to the Lord, and his adversaries to Baal. *Patrick's Comment.*

Ahab asked Micaiah whether he should march against Ramoth-gilead? 'Go,' said Micaiah ironically, 'and prosper: for the Lord shall deliver it into the hand of the king.' Ahab added, 'I adjure thee, that thou tell me nothing but that which is true, in the name of the Lord.' Then Micaiah, with a more serious countenance said, 'I saw all Israel scattered upon the hills, as sheep that have no shepherd: and the Lord said, these have no master; let them return every man to his house in peace.'

Then Ahab ordered his people to seize Micaiah, and to carry him to Amon, the governor of the city, and to Joash, the king's son, and to say as follows: 'Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.' But Micaiah said, 'If thou return at all in peace, the Lord hath not spoken by me.' Afterwards, Ahab and Jehoshaphat went up to Ramoth-gilead.—The king of Israel said to Jehoshaphat, 'I will disguise myself, and enter into the battle, but put thou on thy robes.'

God, however, in order to fulfil his word,

permitted one of the Syrian army to shoot a random arrow, which pierced the breast of Ahab. The king of Israel therefore said to his charioteer, 'Turn thine hand, and carry me out of the host, for I am wounded.' The battle lasted the whole day, and Ahab continued in his chariot that he might encourage his army. In the mean time, the blood still issued from his wound, and flowed into the midst of his chariot, and towards the evening he died. As soon as his death was known, it was proclaimed by sound of trumpet, that every man should return to his own city and country. The king's corpse was carried to Samaria, and buried in the royal sepulchre; and his bloody armour, chariot, and harness, were washed in the fish-pool of Samaria, and the dogs licked his blood, according to the word of the Lord, in the year of the world 3107, and before Jesus Christ 897. (Id. *ibid.* 34, 35, &c.)—*Patrick's Comment.*; *Calmet's Comment.*; *Le Clerc's Comment.*; *Pool's Annotat.*

AHAB, the son of Koiaiah, one of the two false prophets that seduced the Israelites at Babylon. The Lord threatened them by Jeremiah, that he would deliver them into the hands of Nebuchadnezzar king of Babylon, who should put them to death in the presence of those whom they had deceived; and that all the people, when they wished to curse any one, should use their names, and say, 'The Lord make thee like Ahab and Zedekiah, whom the king of Babylon roasted in the fire.' (Jerem. xxix. 21, 22.)

AHASUERUS, *חשמונש*, signifies, *prince, chief*. This word is probably Persian. Ahasuerus was also called Artaxerxes, and was the husband of Esther. Chronologers are greatly divided who this Ahasuerus was. Usher believes, that it was Darius, the son of Hystaspes, and that he married Atossa, who is the same as Vashti, afterwards divorced by him; and that he took to wife Aristone, the daughter of Cyrus, and widow of Cambyses, who is the same as Esther. This opinion, however, is contradicted by Herodotus, who informs us that Aristone was the daughter of Cyrus, and, consequently, could not be Esther, who was too young. The same historian says farther, that Atossa had four sons by Darius, without reckoning daughters, and that she had so great an ascendancy over him, as to prevail with him to declare her son Xerxes his successor, to the exclusion of his own sons.—(*Hist. lib. iii. and vii.*)

Scaliger, who has been followed by Jahn, thinks that Xerxes is the Ahasuerus of Scripture, and his wife Amestris, queen Esther. He founds his belief on the resemblance of the names; but the characteristics of Amestris in history incontestably prove that she is not the Esther of Scripture.

The authors of the Universal History think, that Cambyses was the Ahasuerus, and Smerdis the Artaxerxes, of Scripture, from their obstructing the work of the temple; for

in the sacred history they are said to have reigned between Cyrus and Darius, by whose decree the temple was finished; and as no one except Cambyases and Smerdis, reigned between Cyrus and Darius, these authors are of opinion, that no one, except Cambyases and Smerdis, could be the Ahasuerus and Artaxerxes, who are said to have put a stop to the work. (Ezra iv. 5, 6, 7.)

The most probable opinion seems to be that of Dr. Prideaux, who maintains that the Ahasuerus of Scripture was Artaxerxes Longimanus. The following are the reasons on which he founds this opinion: 1. Josephus (Antiq. lib. xi. cap. 6.) assures us, that Artaxerxes Longimanus was the husband of Esther. 2. The Septuagint version, and the Greek additions to the book of Esther, call Ahasuerus by the name of Artaxerxes. 3. Several circumstances in these additions cannot be applied to Artaxerxes Mnemon. 4. The extraordinary favour, with which Artaxerxes Longimanus honoured the Jews, farther strengthens the probability that he had married a Jewess. This opinion of Dr. Prideaux is maintained by Sulpitius Severus, and many others, both ancients and moderns; and it has been adopted by bishop Tomline, Dr. Gray, and Dr. Hales, the very accurate chronologer. See ARTAXERXES LONGIMANUS. *Prideaux's Connexion*, vol. i. pp. 270, et seq.; *Gray's Key*, p. 227; *Tomline's Elements*, vol. i. p. 93; *Hales's Analysis of Chronology*, vol. ii. book i. pp. 524, et seq.; *Horne's Introduction*, vol. iv. p. 69, note; *Univ. History*, vol. v.

AHA'VA, אַחַוָּא, signifies *essence*, or *generation*. It was the name of a river of Babylonia, or rather of Assyria, where Ezra assembled those captives, whom he afterwards brought into Judea. (Ezra viii. 15.) The river Ahava is thought to be that which ran along the Adabene, where a river Diava, or Adiava, is mentioned, and on which Ptolemy places the city Abane or Aavane. This is probably the country called Ava, whence the kings of Assyria translated the people called Avites into Palestine, and where they settled some of the captive Israelites. (2 Kings xvii. 24; xviii. 34; xix. 13; xvii. 31.) Ezra, intending to collect as many Israelites as he could, who might return to Judea, halted in the country of Ava, or Ahava, whence he sent agents into the Caspian Mountains, to invite such Jews as were willing to join him. (Ezra viii. 17.) The history of Izates, king of the Adiabeniens, and of his mother Helena, who became converts to Judaism some years after the death of Jesus Christ, sufficiently proves that there were many Jews still settled in that country.

A'HAZ, אַחַז, signifies *one that takes and possesses*, or *that sees*. Ahaz, king of Judah, and son of Jotham, is celebrated for his impieties. There are great difficulties with respect to the age of this prince when he began to reign. The text says expressly that

he was twenty years of age. (2 Kings xvi. 2.); and if he reigned only sixteen years, he lived only thirty-six years. But we are told that his son Hezekiah was twenty-five years of age when he ascended the throne, and must therefore have been born when his father Ahaz was only eleven years of age, (2 Kings xviii. 2.) This, indeed, is maintained by many good commentators. Such, however, as cannot be reconciled to this opinion, have attempted by various ways to solve the difficulty. See HEZEKIAH.

Ahaz ascended the throne of Judah in the year of the world 3262, and before Jesus Christ 742. He imitated the kings of Israel and Samaria, and gave himself up to idolatry and all manner of disorders. He consecrated one of his sons, whom he made to pass through the fire in honour of the false god, Moloch; and he offered sacrifices upon the hills and high places, and in groves.—About the end of the reign of his father Jotham, the Lord sent Rezin, king of Syria, and Pekah, king of Israel, against Judah; and these two kings invaded the kingdom, in the beginning of the reign of Ahaz, whose troops they defeated, and afterwards besieged Jerusalem. When they found that they could not take that city, they divided their army, plundered the country, and made the inhabitants prisoners. Rezin, and his part of the confederated army, marched with all their spoil to Damascus; but Pekah attacked Ahaz, and after killing one hundred and twenty thousand of his army, took captive two hundred thousand persons, men, women, and children. As these were being carried prisoners to Samaria, the prophet Oded, with the principal inhabitants of the city, came out to meet the captors, and by remonstrances prevailed with them to liberate their prisoners. Besides their liberty they also gave them food, and restored the booty which they had taken. Those who were unable to perform their journey homeward on foot, were conveyed in carriages to Jericho. At the same time, the Philistines and Edomites invaded other parts of the dominions of Ahaz, committed great disorders, killed many people, and carried off much booty. (2 Kings xvi. 2 Chron. xxviii.)

In these deplorable circumstances, and just before the siege of Jerusalem, the prophet Isaiah, with his son Shear-jashub, went to Ahaz, and foretold the deliverance of his country, and the destruction of his enemies. To prove the truth of his prediction, the prophet offered him the choice of what prodigy he pleased; but Ahaz, under the pretence of declining to tempt the Lord, refused to select any sign. 'Hear, then,' saith Isaiah, 'O house of David, is it a small thing for you to weary men, but will ye weary my God also? Behold the sign, which the Lord shall give you; a virgin shall conceive and bear a son, and shall call his name

Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.' Then Isaiah, as a demonstration of the approaching ruin of Rezin and Pekah, pointed to his own son, and assured Ahaz, that before this child should be able to distinguish between good and evil, the two kings confederated against Judah should be slain. (Isaiah vii. 3. 16.)

But as Ahaz did not change his life, God permitted his enemies to return the year following, and to lay waste the kingdom of Judah. In this distressed condition, Ahaz sent ambassadors to Tiglath-pileser, king of Assyria, saying, 'I am thy servant, and thy son, come up and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.' To induce the king of Assyria to espouse his interest, he collected the gold and silver, which were in the temple and the palace, and sent them to the king of Assyria. Soon after, Tiglath-pileser marched to the assistance of Ahaz, attacked Rezin, and killed him. He also took Damascus, and destroyed it, and removed the inhabitants to Cyrene, or to that part of Iberia, in which the river Cyrus runs. (2 Kings xvi. 7. 9.)

The book of Kings says, Tiglath-pileser came to the assistance of Ahaz; whilst that of Chronicles, (2 Chron. xxviii. 20, 21.) that he did not assist, but rather straitened the king of Judah. To reconcile this difference, it seems probable, that Tiglath-pileser, instead of assisting Ahaz against the confederated sovereigns, attacked the king of Syria with his whole army, under pretence of causing a diversion.

Ahaz went to Damascus to meet the king of Assyria, and having seen in that city a profane altar, which he admired, he sent a model of it to the high-priest Urijah, and commanded him to construct one like it, to be placed in the temple of Jerusalem. Accordingly, Ahaz caused the altar, which was in the temple, to be removed, and this to be fixed in its room. Upon this altar he offered sacrifices, and ordered the high-priest Urijah to use no other in future. He also commanded to take away the borders of the bases, and the laver from off them. He removed the brazen sea, which was supported by oxen of the same metal, and ordered it to be placed below, on the pavement of the temple. (2 Kings xvi. 10, 11, &c.)

The misfortunes, to which Ahaz was exposed, produced no amendment in his conduct. In his greatest affliction he showed the highest contempt of God, by sacrificing to the Syrian deities, and endeavouring to render them propitious to his wishes. He broke in pieces the vessels of the house of God, shut up the gates of the temple, and erected altars in all parts of Jerusalem, and in all the cities of Judah, to burn incense on them to false gods. He died, and was buried in the city of Jerusalem, but not in the se-

pulchres of the kings of Judah, on account of his iniquitous course of life, in like manner as his predecessors, Jehoram and Joash, had been, and two of his successors, Manasseh and Ammon, afterwards were treated for the same reason. He was succeeded by his son Hezekiah, in the year of the world 3278, and before Jesus Christ 726. (2 Chron. xxviii. 22, 23, &c.) *Universal History.*

AHAZIAH, אחזיה, signifies *seizure, possession, or vision of the Lord*, and was the name of the son and successor of Ahab, king of Israel. He reigned two years, partly alone, and partly with his father Ahab, who associated him in the kingdom a year before his death. He imitated his father's impieties, and worshipped Baal and Astarte, whose rites had been introduced into Israel by his mother Jezebel. Jehoshaphat, king of Judah, having equipped a fleet at Ezion-geber, Ahaziah requested that his servants might accompany those of Jehoshaphat to Ophir. The fleet of these two princes sailed for Tarshish; but God, provoked at the alliance of Jehoshaphat with this impious king, shattered the ships by tempestuous winds, and disabled them from performing the voyage. (2 Chron. xx. 37.)

The Moabites, who had been subject to the kings of Israel since its separation from Judah, revolted after the death of Ahab, and refused to pay the ordinary tribute. Ahaziah was unable to reduce them to obedience; for about this time he fell from the terrace of his house, and hurt himself considerably. He therefore sent messengers to Ekron, to consult Baal-zebub, the god of that place, whether he should recover of the indisposition occasioned by this accident. The prophet Elijah, by divine appointment, met these messengers, and said, 'Is it because there is not a God in Israel, that ye go to inquire of Baal-zebub, the god of Ekron? Therefore, thus saith the Lord, Thou shalt not come down from that bed, on which thou art gone up, but shalt surely die.' Ahaziah having received this information, immediately sent a captain, with fifty soldiers under his command, to seize Elijah, and to bring him to the palace; but the captain speaking to the man of God in an imperious manner, Elijah called fire from heaven, which consumed him and his fifty soldiers. Ahaziah hearing of this, sent another captain, who with his fifty men was in like manner consumed. A third being sent to the prophet, fell on his knees before him, and entreated Elijah to spare his life, and wait on the king. Elijah therefore, by the advice of the angel of the Lord, went to Ahaziah, and told him that he should not recover. According to the prophet's prediction, Ahaziah died, in the year of the world 3108, and before Jesus Christ 896, and Jehoram, his brother, succeeded to the throne. (2 Kings i. 1, 2, &c.)

AHAZIAH, king of Judah, son of Jehoram and Athaliah, succeeded his father in the

year of the world 3119, and before Jesus Christ 885. He was twenty-two years old when he began to reign, and he reigned only one year at Jerusalem. He did evil in the sight of the Lord, and walked in the ways of Ahab's house, to which he was allied by his mother, (2 Kings viii. 26, 27; 2 Chron. xxii. 2, 3, &c.) This prince was also called Jehoahaz. The text of the Chronicles imports, that he was forty-two years of age when he began to reign, and in this differs from that of the Kings. Some suppose that the forty-two years in the book of Chronicles are not to be understood as pertaining to the age of Ahaziah, but to the time elapsed from Omri's coming to the throne to the reign of Ahaziah. Others think, that as the Septuagint in this place reads only twenty-two years, the passage has been corrupted.

Joram, king of Israel, attacked Ramoth-gilead, and was there dangerously wounded. At his own request he was carried to Jezreel to be healed of his wounds. Ahaziah, his friend and relation, came to visit him at Jezreel. (2 Kings viii. 28, 29.) In the mean time, Jehu, the son of Nimshi, whom Joram had left besieging Ramoth, rebelled against his master, designing to extirpate the house of Ahab, according to the commandment of the Lord. Joram and Ahaziah, who were ignorant of his intentions, went to meet him. Jehu shot Joram dead on the spot. Ahaziah fled; but Jehu's people overtook him at the ascent of Gur, and wounded him so desperately, that he died by the time he reached the city of Megiddo. His servants carried him to Jerusalem, where he was buried with his fathers in the city of David. In this manner is this incident related in the second book of the Kings, (ix. 21, 22, &c.)

In the Chronicles, the story is told rather differently, and as follows: 'When Jehu was executing judgment on the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. And he sought Ahaziah, and they caught him, (for he was hid in Samaria,) and brought him to Jehu; and when they had slain him, they buried him, because, said they, he is the son of Jehoshaphat' (2 Chron. xxii. 8, 9.) Calmet observes, that to reconcile these two relations, it may be said, that in this passage Samaria is put, not for the city, but for the kingdom of that name.—Jehu being informed that Ahaziah was still in the territories of Israel, and continued dangerously ill at Megiddo, ordered him to be brought into his presence, and put to death.

We must also observe, that one great end of writing the book of the Chronicles was to supply what had been omitted in that of the Kings. In the latter, therefore, the account of the death of Ahaziah is very short, and includes the story of Jehoram, that the reader may at once perceive in what manner both these princes fell. In the former, the nar-

ative of this event is given more in detail. From comparing both, it would appear that Ahaziah, perceiving Jehoram mortally wounded, turned his chariot, and hastened to Samaria, that he might escape into his own kingdom: but finding the passes narrowly guarded, he concealed himself in the town. Jehu coming to Samaria, and receiving intelligence that Ahaziah was in the city, commanded diligent search to be made for him, and that, when found, he should be carried to Gur, and there killed in his chariot. But as Jehu's orders to the officers were only to *smite him*, they probably thought it sufficient to wound him mortally. The servants of Ahaziah, therefore, carried their master from Gur to Megiddo, the next town in the tribe of Issachar, where he died.—*Stackhouse's History of the Bible.*

AHIAH, אחיה, signifies *brother of the Lord*. Ahiah was the son of Ahitub the high-priest, and his successor in the sovereign pontificate. He left this dignity to his son Abimelech, who was put to death by the order of Saul. (1 Sam. xiv. 3.)

AHIJAH, אחיה; see AHIAH. Ahijah was a prophet of the Lord, who dwelt at Shiloh. It is thought that he was the person, who spoke twice to Solomon from God: once whilst he was building the temple, when he promised him divine protection, (1 Kings vi. 11.); another time, after his irregularities, when God expressed his indignation with great threatenings and reproaches, (Id. xi. 6.) Ahijah wrote the history of this prince's life. (2 Chron. ix. 29.) The same prophet met Jeroboam, and taking from off Jeroboam's (or rather perhaps his own) shoulders a mantle, which he then wore, he tore it in twelve pieces, and said, 'Take ten pieces for thyself; for thus saith the Lord God of Israel, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.' He added, 'Howbeit, I will not take the whole kingdom out of his hands, and I will suffer him to govern for the remainder of his life; but I will take the kingdom out of his son's hands, and will give it unto thee, even ten tribes.' (1 Kings xi. 29, &c.) This happened in the year of the world 3020, and before Jesus Christ 984. See JEROBOAM.

About the end of Jeroboam's reign, and towards the year of the world 3046, Ahijah, the son of Jeroboam, fell sick. Jeroboam therefore said to his wife, 'Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam, and get thee to Shiloh; behold there is Ahijah the prophet, which told me that I should be king over this people. And take with thee ten loaves and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.' Accordingly, the queen went to Ahijah's house in Shiloh. Now the prophet could not see, his eyes being darkened with age; but the Lord said to him, 'Behold the wife of Jeroboam cometh to

consult thee concerning the indisposition of her son; thus and thus shalt thou say to her.' As Jeroboam's wife, disguised, and concealing her dignity, entered the house, Ahijah heard the sound of her feet, and said, 'Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.' The prophet then commanded her to go and tell Jeroboam all the evil, which the Lord had declared he would bring upon his house, for his impieties. He also informed her, that as soon as she entered the city, her son Ahijah would die, and that he only, of Jeroboam's house, should come to the grave, or receive the honours of burial. (1 Kings xiv. 2, &c.) See **AHIJAH** and **JEROBOAM**.

In all probability Ahijah did not long survive these predictions; but with the time and manner of his death, we are not acquainted.

AHIJAH, son of Baasha, king of Israel. Baasha killed Nadab, the son of Jeroboam (of whom we have been speaking), and usurped his kingdom; thereby executing the vengeance, which God had denounced by Ahijah the Shilonite. (1 Kings xv. 27.)

AHIM'AAZ, אֲחִימָאֵז, signifies *brother of the council*, or *my brother is counsellor*, or *the beauty of my brother*. It was the name of the son of Zadok, the high-priest. He succeeded his father under the reign of Solomon, in the year of the world 3000. He rendered David very important services during the war with Absalom; for whilst his father Zadok was in Jerusalem with Hushai, the friend of David, Ahimaaz and Jonathan remained without the city near En-rogel, or the fountain of Rogel, whither a maid-servant came to tell them the resolutions of Absalom's council. They immediately departed to give intelligence to the king; but being discovered by a young lad, who informed Absalom, they were pursued. Ahimaaz and Jonathan, fearing to be taken, retired to the house of a man of Bahurim, in whose court-yard was a well, in which they concealed themselves. Upon the mouth of this well the woman spread a covering, and on the covering corn ground, or rather parched. When Absalom's people came and inquired after Ahimaaz and Jonathan, the woman answered, 'They are over the little water, being in great haste.'—Deceived by this equivocation, the pursuers passed over a brook at no great distance, but not finding them, returned to Jerusalem.'—Afterwards Ahimaaz and Jonathan continued their journey to David. (2 Sam. xv. 27, &c.; xvii. 17, &c.)

After the battle of Joab and Abishai, in which Absalom was slain, Ahimaaz desired leave of Joab to carry the news to David; but Joab first sent Cushai, and afterwards, at his repeated entreaty, Ahimaaz, who went by the way of the plain, and out-ran Cushai. The sentinel, who kept watch upon the roof over the gate, seeing him, gave notice to the king,

and said, 'The running of the foremost messenger is like the running of Ahimaaz, the son of Zadok.' The king said, 'He is a good man, and bringeth good tidings.' Ahimaaz coming near, called, and said, 'All is well,' and he fell down to the earth on his face before the king, and spoke as follows: 'Blessed be the Lord thy God, who hath delivered up the men that lift up their hand against my lord the king.' The king said, 'Is the young man Absalom safe?' Ahimaaz, from prudence, or real ignorance, or unwillingness to declare the truth, replied only, 'When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was.' The king said, 'Turn aside, and stand here.' (2 Sam. xviii. 19, 20, &c.) This is all we learn concerning Ahimaaz. He was succeeded in the high-priesthood by his son Azariah. (1 Chron. vi. 9.)

AH'IMAN, אֲחִימָן, Ἀχίμαν, signifies *a brother prepared*, or *brother of the right hand*.—Ahiman was a giant of the race of Anak, and dwelt at Hebron, when the spies visited the land of Canaan. (Numb. xiii. 22.) He was driven from Hebron with his brethren Sheshai and Talmai, when Caleb took that city, in the year of the world 2559, and before Jesus Christ 1445. (Josh. xv. 14.)

AHIM'ELECH, אֲחִימֶלֶךְ, signifies *my brother is a king*, or *the brother of my king*. Ahimelech, in some versions is called Abimelech, and was the son of Ahitub, and brother of Ahijah, whom he succeeded in the high-priesthood. At that time, the tabernacle was at Nob, where Ahimelech, with other priests, dwelt. David finding it necessary to retire from Saul, went to Nob, to the high-priest Ahimelech, who was very much surprised to see him, and said, 'Why art thou alone, and no man with thee?' David pretended urgent business, which belonged to the king, and persuaded the priest to give him the shew-bread recently brought from the sacred table in the holy place, Ahimelech having no other in his house. David also took the sword, which he had won from Goliath, and of which he said, 'There is none like that, give it me.' Afterwards David fled to Achish, king of Gath. It happened that Doeg the Edomite was at Nob, when David went thither. (1 Sam. xxi. 1, &c.) Some time after, when Saul was complaining to his officers, that no one was affected with his misfortunes, or informed him of what was carrying on against him, Doeg related what had happened when David came to Ahimelech the high-priest. Immediately Saul sent for Ahimelech, and the other priests, and said to Ahimelech, 'Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him?' Ahimelech, in vindication, answered the king, 'Who is so faithful among all thy servants as David, which is the king's

son-in-law, and goeth at thy bidding, and is honourable in thine house? Did I then begin to inquire of God for him?' By this last interrogation Ahimelech meant, that he had often before inquired of God for David. Saul commanded his guards that were about him to slay the priests; but they refused to commit so barbarous an action, as to kill the priests of the Lord. However, Doeg, who had been their accuser, by the king's command became their executioner, and with his sacrilegious hand slew eighty-five of them, though the Septuagint and the Syriac version read three hundred and fifty. He afterwards went to Nob, and put to the sword, men, women, children, and cattle; but one of Ahimelech's sons, by name Abiathar, escaped the slaughter, and retired to David. (1 Sam. xxii. 9, &c.) This happened in the year of the world 2944, and before Jesus Christ 1060.

AHITOPHEL, אֲחִיתוֹפֶל, signifies *brother of ruin or folly*, and was the name of a native of Gilo. He was a great statesman, and for some time the counsellor of king David, whom he at length deserted, by participating in the rebellion of Absalom. The Jews describe him as grandfather to Bathsheba, the wife of Uriah, and afterwards of David, by his son Ammiel, the father of Bathsheba. If so, Ahitophel must have been very old at the time of Absalom's rebellion, since his grand-daughter Bathsheba had been some time married to Uriah, before she became the wife of David. Some conjecture, that the cause of Ahitophel's embracing the interest of Absalom with so much warmth, was revenge for the dishonour which David had brought on his grand-daughter. For the same reason also they imagine, he advised Absalom to lie with his father's concubines; but the Scripture says, this was done to render Absalom and David irreconcilable. However this might be, Absalom was no sooner acknowledged king by the greater part of Israel, than he sent for Ahitophel to assist him with his advice; for at that time, Ahitophel's counsels were received as oracles.—Nothing gave David more uneasiness, than the information that this great statesman was of Absalom's party; when his friend Hushai came to accompany him in his flight he entreated him rather to return to Jerusalem, offer his services to Absalom, and endeavour to frustrate the prudent measures, which might be proposed by Ahitophel.

When Absalom had entered Jerusalem, Ahitophel advised him, in the first place, publicly to abuse his father's concubines, that all Israel might know he had rendered the breach with his father absolute and irrevocable. Soon after, Ahitophel said to Absalom, 'Let me now choose out twelve thousand men, and I will arise and pursue after David this night. And I will come upon him while he is weary and weakened, and will make him afraid; and

all the people that are with him will flee; and I will smite the king only. And I will bring back all the people unto thee; the man, whom thou seekest, is as if all returned: so all the people shall be in peace.' This advice was very agreeable to Absalom, and to all the elders of Israel. However, Absalom desired that Hushai might be called, and give his opinion.

Hushai being informed of the advice of Ahitophel, said, The counsel that Ahitophel has given is not good at this time.' He then proposed some other measure; and the Lord permitted the advice of Ahitophel to be rejected, that the ruin of Absalom might be hastened. When Ahitophel saw that his counsel was neglected, he went to his house at Gilo, and hanged himself, and was buried in the sepulchre of his fathers. (2 Sam. xvi. 15; xvii. 1.) Without doubt, he foresaw what would be the event, and was determined to avoid that ignominious death, which he deserved, and which David would certainly have inflicted on him, when resettled on the throne. This happened in the year of the world 2981, and before Jesus Christ 1023.

AHO'LIBAH, or **AELIBEH**, אֲהוֹלִיבָה, signifies *my tent and my tabernacle*.

Aholibah and Aholah are two feigned or symbolical names used by Ezekiel in his prophecy to denote the two kingdoms of Judah and Samaria. (xxiii. 4.) They are represented as sisters, and of Egyptian extraction. Aholah denotes Samaria, and Aholibah, Jerusalem. The first signifies *a tent*; the second *my tent is in her*. They both prostituted themselves to the Egyptians and Assyrians, whose abominations and idolatries they imitated. Therefore the Lord abandoned them to the power of those very people, for whom they had shown so excessive and so impure an affection. They were carried into captivity and reduced to the severest servitude.

AHUZ'ZATH, אֲחֻזַּזַּת, *Ahuzath* or *Achozath*, signifies *possession, occupation, vision, or brother of the olive*. Ahuzzath was the friend of Abimelech, king of Gerar, and came with that prince and Philco the general of his army, to make an alliance with Isaac. (Genesis xxvi. 26.) Several interpreters, following the Chaldee and St. Jerom, take Ahuzzath in an appellative sense to signify *a company of friends*, who attended Abimelech. The Septuagint call him Ahuzzath, the bride-man. He lived in the year of the world 2200, and before Jesus Christ 1804.

A'I, a city to the westward of Bethel. (Gen. xii. 8. Josh. vii. 2, 3, &c.) The Septuagint call it Agai, Josephus denominates it Aina; and others call it Aiath. Joshua having sent a detachment of three thousand men against Ai, God permitted them to be repulsed on account of the sin of Achan, who had violated the anathema, pronounced against the city of Jericho, by appropriat-

ing to his own profit some of the spoil, in the year of the world 2553, and before Jesus Christ 1451. After the expiation of this offence, the Lord commanded Joshua to march the whole army against Ai, and treat this city and its king as he had treated Jericho, with the difference, that the plunder should be given to the army. (Josh. viii. 1.)

Joshua sent by night thirty thousand men, to lie in ambush behind Ai. The next day, early in the morning, he marched against the city with the remainder of his army. The king of Ai sallied hastily out of the town, with all his people, and attacked the Israelites, who, on the first onset, fled, as if under some great terror; but this flight was only a feint, to draw the enemy into the open plain. When Joshua perceived that all of them were out of the gates, he elevated his shield upon the top of a spike, as a signal to the ambuscade, which immediately entered the town, now without defence, and set it on fire. The people of Ai, perceiving the rising smoke, endeavoured to return, but were attacked in the rear by those, who had set fire to the city, whilst Joshua and his army advancing in front, destroyed them all. The king was taken alive, and brought to Joshua. The Israelites entered the place, and killed, in this day's action, twelve thousand men, women, and children. The king of Ai was hung upon a gibbet, where he continued till sun-set; and when taken down, he was thrown before the entrance of the city, and over him was raised a great heap of stones. Afterwards, the Israelites divided among themselves the spoil of the place, as had been permitted them by the Lord.

The author of the book of Joshua says, 'Joshua arose and all the people of war, to go up against Ai, and Joshua chose out thirty thousand men of valour, and sent them away by night.' (viii. 3.)

There is a manifest contradiction between this verse and the twelfth, in which it is said, that 'Joshua chose five thousand men, whom he sent to lie in ambush between Bethel and Ai.' Calmet observes, that Masius allows only five thousand for the ambuscade, and twenty-five thousand for the attack of the city, being persuaded, that an army of six hundred thousand men would occasion only confusion. Masius seems to argue rightly, and to think like a soldier; but the generality of interpreters, continues Calmet, acknowledge two bodies to be placed in ambuscade, both between Bethel and Ai, one of twenty-five thousand, the other of five thousand men. It is probable, that Joshua sent at first thirty thousand men, who marched by night, and, to prevent discovery, went behind the eminences of Bethel, and posted themselves at the place appointed for the ambuscade. The officer at the head of these troops, detached five thousand men, who lay as close to the town

as possible, that they might throw themselves into it on the first opportunity.

With respect to the nature of the signal used by Joshua, several embrace the opinion of the Rabbins, who believe it was a staff belonging to some of their colours. Some think it very probable, that it was one of the fire-pots, which are used as ensigns by the eastern caravans, and the smoke of which would rise to a considerable height, and denote the fate intended for the city. However, Bochart and others are of opinion, that the signal was only a spear or lance, to which was fastened a flag to render it more visible. *Patrick's Comment. ; Additions to Calmet's Dict.*

A'JALON, אֵילֹן, *Ailon*, signifies a *chain*, or *strength*, or a *stag*. It was the name of a city of the tribe of Dan, and was assigned to the Levites of Koath's family. It was situated between Timnath and Bethshe-mesh, and is probably the city alluded to by Joshua, (x. 12.) There were three other cities of this name, one was in the tribe of Benjamin, east of Bethel, (2 Chron. xi. 10.); another in the tribe of Ephraim, not far from Shechem; and the third in the tribe of Zebulun, but its situation is not known. (2 Chron. xxviii. 18.)

AICHMALOTARCH, Αἰχμαλωτάρχης, signifies the *prince of the captivity*, or *chief of the captives*. The Jews pretend, that this was the title of him, who had the government of the people during the captivity of Babylon, and they believe these princes or governors to have been constantly of the tribe of Judah, and family of David. But they would be very much at a loss to prove the real existence of these Aichmalotarchs. There was no prince of the captivity before the end of the second century. The office continued till the eleventh century. The princes of the captivity resided at Babylon, where they were installed with great ceremony, held courts of justice, &c. They were set over the eastern Jews, or those settled in Babylon, Chaldæa, Assyria, and Persia.

AKIBA, a famous rabbin, who lived about the year of our Lord 130, and was, as it were, the forerunner of the celebrated impostor Barchochebas. Respecting this man, the Jews relate many ridiculous fables. He was in the height of his reputation, and prince of the Sanhedrim, when Barchochebas appeared, to whom he was attached, and whom he served in almost the same quality as John the Baptist served our Saviour. But these two men were governed by a very different spirit from that of our Saviour and his forerunner. They kindled a war in Judea, prompted the Jews to rebellion, committed infinite disorders in Judea and Syria, killed thousands of Christians and Romans, and caused the entire destruction of the country. See BARCHOCHEBAS.

ALABARCH, Ἀλαβάρης, a term used to

signify the chief of the Jews in Alexandria. Some believe that this name was given to the principal magistrate, or head of the Jews at Alexandria, by the Gentiles, who hated and despised the Jews. Some derive the word from *alaba*, ink used in writing. Others suppose it to denote the person who had the custom of salt, and that it was given in derision to the head, or governor of the Jews at Alexandria.

ALABASTER, the name of a genus of fossils, nearly allied to the marbles. We read in the Gospel of St. Matthew, that Jesus Christ being at table in Bethany, in the house of Simon the leper, Mary, the sister of Lazarus, poured an alabaster box of precious ointment upon his head, (xxvi. 6, 7.) It is observed that all vessels for the purpose of keeping liquors or unguents, were denominated alabaster, and hence it is supposed by some, that the box here mentioned was made of glass. This conjecture, they think, is supported by what St. Mark says, that the woman, who poured the perfume on our Saviour, broke the box of alabaster, (xiv. 3.) To this it is replied by others, that the expression, *breaking the box*, merely implies, that the seal which closed the box, and kept the perfume from evaporating, had never been removed, but on this occasion was broken, or first opened.

Alabaster was also used by the ancients as a liquid measure, containing ten ounces of wine, or nine of oil. Hence some have supposed, that the box mentioned in the Gospels was made of glass, and denominated alabaster, from its holding the measure known by that name. *Addenda to Calmel's Dictionary.*

ALASCANI, a sect of Anti-Lutherans in the sixteenth century, whose distinguishing tenet, besides their denying baptism, was, that the words, 'This is my body,' in the institution of the eucharist, are not to be understood of the bread, but of the whole action or celebration of the supper. They derived their name from Johannes Lisco, a Polish baron, who was superintendent of the Polish church in England.

ALBANENSES, a sect which arose about the year of our Lord 796. They held, with the Gnostics, and Manicheans, two principles, the one good, and the other evil. They believed with Pythagoras in a transmigration of souls. They denied the divinity, and even the humanity, of Jesus Christ, asserting that he was not truly man, did not suffer upon the cross, die, rise again, nor really ascend into heaven. They rejected the doctrine of the resurrection, and affirmed that the general judgment was past, and that hell torments were no other than the evils we feel and suffer in this life. They denied free will, did not admit original sin, and never administered baptism to infants.—They disallowed marriage; maintained the eternity of the world; and held that a man can give the Holy

Spirit of himself, and that it is unlawful for a Christian to take an oath. They derived their name from the place in which their spiritual ruler resided. *Gregory's Hist. of the Christian Church*, vol. i. pp. 447, 448. See **MANICHEANS** and **CATHARISTS**.

ALBANOIS, a denomination, which arose in the eighth century, and renewed the greatest part of the Manichean principles. They also maintained the eternity of the world. See the article **MANICHEANS**.

ALBIGENSES, a party of reformers in the twelfth and thirteenth centuries, who derived their name from Albi, a considerable town of Guienne, where they first settled. They were a branch from the parent stock of the Waldenses, in common with whom they opposed the errors and superstitions of the Romish Church. Such an enormity could not pass unpunished; and Peter de Bruys, one of their first teachers, was condemned to be burned. By their adversaries they were charged with the errors of Manicheism; but certainly no errors of that nature appear to have been proved against them, though some of the later adherents to this sect seem to have imbibed the reveries of the Gnostics.

The Waldenses, Albigenes, and other sects, daily increased, spread imperceptibly throughout all Europe, assembled numerous congregations in Italy, France, Spain, and Germany, and formed by degrees, so powerful a party, as rendered them formidable to the Romish pontiffs, and menaced the papal jurisdiction with a fatal revolution. To the ancient sects, new factions were added, which differed indeed in various instances, yet were all unanimous in one opinion, "That the public established religion, was a motley system of errors and superstition; and that the dominion, which the Popes had usurped over Christians, and the authority they exercised in religious matters, were unlawful and tyrannical." These reformers refuted the superstitions and impostures of the times by arguments deduced from Scripture, and declaimed against the power, the opulence, and the vices of the popes and clergy, under whose usurpations many princes and civil magistrates felt uneasy. The pontiffs, therefore, considered themselves as obliged to have recourse to new and extraordinary methods of defeating enemies, who, by their number and their rank, were every way calculated to alarm their fears. In 1198, Pope Innocent III. prohibited all communion with the Waldenses and Albigenes; he confiscated their goods, disinherited their children, denied them the rites of burial, and gave to their accusers one-third of their effects. The same pontiff sent into the southern provinces of France legates extraordinary to extirpate heresy, in all its forms and modifications, without being at all scrupulous in using such methods, as might be necessary to effect their salutary purpose. From these spiritual champions, the formidable and odious

tribunal, called the inquisition, derived its origin.

But as Innocent III. perceived that the labours of the first inquisition were not immediately attended with the effects he had fondly expected, he addressed himself, in 1207, to Philip Augustus, king of France, and to the leading men of that nation, and solicited them by the alluring promises of the most ample indulgences, to extirpate the heretics by fire and sword. This address was repeated the year following. In 1209, a formidable army of Crusaders appeared against the heretics, who were comprehended under the general denomination of Albigenses, and commenced an open war, which they carried on with the utmost exertions of cruelty, though with various success, for several years. The principal director of this ecclesiastical war was Arnold, abbot of the Cisterians, and legate of the pope; and the commander-in-chief of the expedition was Simon, earl of Montfort. Raymond VI., earl of Toulouse, who had been solemnly excommunicated, to deliver himself from the ecclesiastical malediction, forsook the Albigenses, and joined the crusaders; but as fear had occasioned the apostasy of the earl of Toulouse, a similar motive produced his return to the friends he had deserted. The earl of Montfort had embarked in this war, not so much from a principle of zeal for religion, or of aversion to the heretics, as from a desire of augmenting his fortune, which he hoped to improve by obtaining the territories of Raymond. The selfish views of Montfort were seconded and accomplished by the court of Rome. After many battles, sieges, and a multitude of other exploits, conducted with the most intrepid courage, and the most abominable barbarity, he received from the hands of Innocent III. at the council of the Lateran, in 1215, the county of Toulouse, and the other lands belonging to that earl, as a reward for his zeal in supporting the cause of God and of the Church. About three years after this he lost his life at the siege of Toulouse; and Raymond, his valiant adversary, died in the year 1222.

The death of the two chiefs of this deplorable war, was far from extinguishing the flame of persecution on the side of the pontiffs, or calming the restless spirit of faction on that of the pretended heretics. Raymond VII. earl of Toulouse, and Amalric, earl of Montfort, succeeded their fathers at the head of the contending parties, and prosecuted the war with the utmost vehemence, and with such various success, that the issue for some time seemed doubtful.—Raymond commenced his career with advantages superior to those of his antagonist; and pope Honorius III. alarmed at his vigorous opposition to the orthodox legions, engaged Lewis VIII. king of France, by the most pompous promises, to march in person with a formidable army against the enemies of

the Church. The obsequious monarch attended to the solicitations of the pontiff, and embarked with a considerable military force, but did not live to reap the fruits of his zeal. However, his engagements with the court of Rome, and his furious designs against the heretics, were executed with the greatest alacrity and vigour, by his son and successor, commonly called St. Lewis. Raymond, pressed on all sides, was obliged, in the year 1229, to conclude a peace on the most disadvantageous terms, even by ceding the greater part of his territories to the French monarch, after having sacrificed a portion of them, as a peace-offering, to the Church of Rome. This treaty of peace gave a mortal blow to heresy, and dispersed the champions, who had appeared in its defence. The inquisition was established at Toulouse, and the heretics were not only exposed to the pious cruelties of Lewis, but Raymond himself, who had formerly been their patron, became their persecutor, and treated them, on all occasions, with the most inhuman severity. Afterwards, Raymond broke the engagements, into which he had entered by the treaty, and renewed the war against Lewis and the inquisitors, who abused their victory, and the power they had acquired in the most odious manner. However, this new effort in favour of the heretics, was attended with little or no effect; and the unfortunate earl of Toulouse, the last representative of that noble and powerful family, dejected and exhausted by the losses he had sustained, and the perplexities in which he was involved, died in the year 1249, without male issue. Thus ended a civil war, of which religion had been partly the cause, and for which it was partly the pretext.—The war, however, in its consequences, was highly profitable both to the kings of France and the Roman pontiffs.

It is impossible to contemplate the vast effusion of human blood on this occasion, without emotions of horror. In the course of these wars, not less than a million of men are supposed to have been sacrificed; and in this number are included three hundred thousand of the crusaders themselves.—What aggravates the horror to the utmost extreme, is, that the name of Christ should have been profaned to sanction such destruction. *Gregory's History of the Christian Church*, vol. ii. pp. 127. 174.

AL'CIMUS, Ἀλκιμος, signifies *strong*, *vigorous*. Alcimus, or, as he is called by Josephus, Jacimus, or Joachim, was high-priest of the Jews, and succeeded to this office in the year of the world 3842, and before Jesus Christ 162. He was of the race of the priests, but not of a family of the first rank, nor whose ancestors had enjoyed the high-priesthood. Besides, he had been polluted with idolatry during the persecution of Antiochus Epiphanes, (2 Macc. xiv. 3.) and obtained this dignity by very irregular methods. After the death of

Menelaus, he was confirmed in his office by king Antiochus Eupator. Alcimus did not perform the functions of it, till after the death of Judas Maccabæus. Seeing, therefore, that he could not exercise his dignity of high-priest, he no sooner heard that Demetrius, the son of Antiochus Epiphanes, had privately left Rome, and was arrived in Syria, than he waited on the new monarch at the head of the apostate Jews, who were then at Antioch. He besought Demetrius to defend them from the violence of Judas Maccabæus, whom he accused as an oppressor of such as supported the king's party, and who had expelled them their country. He also entreated him to send some person into Judea to examine into the mischiefs and disorders committed by Judas Maccabæus, and to chastise his insolence. (1 Macc. vii.)

Demetrius immediately sent Bacchides with an army into Judea, and confirming Alcimus in his office of high-priest, charged them jointly with the conduct of the war. They endeavoured to surprise Judas and his brethren, who, suspecting the snare laid for them, happily escaped. However, Alcimus swearing that no injury should be offered to any, about sixty Assideans, with many scribes and doctors of the law, put themselves in his power, and were all murdered. After this perfidious action, no one would trust him.

Bacchides having established Alcimus by force in Judea, marched into Syria, and left to Alcimus the whole government of the province, with troops sufficient for his support. Alcimus for some time defended himself with success; but Judas obtaining a superiority, he found himself unable to resist him, and returned to the king with a present of a gold crown, a palm-tree, and golden branches, which he had probably taken out of the temple. (2 Macc. xiv. 3, 4.) Seizing a favourable opportunity, he represented to the king, that so long as Judas lived, his authority would never be settled in Judea. The same was suggested by others, who had much influence with the king. Demetrius, therefore, was at length persuaded to send a new army into Judea, under the command of Nicanor. This general was killed, and his army routed, in a battle, which he fought with Judas Maccabæus. Demetrius, being informed of this, again sent Bacchides and Alcimus, with a powerful reinforcement, consisting of the choice of all his troops. Judas Maccabæus having ventured to attack this army with a body of only eight hundred men, was killed in the engagement. (1 Macc. ix. 1, 2, &c.)

By the death of Judas, Alcimus and his party were delivered from a formidable enemy, and obtained superiority in the country. Alcimus began to exercise the offices of the priesthood, which he had purchased with money; but attempting to pull down the wall of the inner court, which had been built by the prophets, and which probably separated the altar of burnt-offerings from the

priests' court, God punished him by a stroke of the palsy, of which he died in the year of the world 3844. (1 Macc. vii. 9; ix. 54.)

ALEPH, (א), the name of the first letter of the Hebrew alphabet, from which the alpha of the Syrians and Greeks was formed. This word signifies *prince, chief, or thousand*. Certain Psalms, and other parts of Scripture, begin with aleph; and other verses with the rest of the Hebrew letters. These pieces are called acrostics, because all the verses, which compose them, begin with a letter in alphabetical order.

ALEXAN'DER, Ἀλέξανδρος, signifies *one that assists men; helps stoutly; or turns away evil*.

ALEXANDER the Great, son and successor of Philip, king of Macedon, is denoted in the prophecies of Daniel by a leopard with four wings, signifying his great strength, and the unusual rapidity of his conquests. (Dan. vii. 6.) and by a one-horned he-goat running over the earth so swiftly as not to touch it, attacking a ram with two horns, overthrowing him, and trampling him under foot, without any being able to rescue him. (Id. viii. 4, 5, 6, 7.) The he-goat prefigured Alexander; the ram, Darius Codomannus, the last of the Persian kings. In the statue beheld by Nebuchadnezzar in his dream, (Id. ii. 39.) the belly of brass was the emblem of Alexander, and the legs of iron denoted his successors. He was appointed by God to destroy the Persian empire, and to substitute in its room the Grecian monarchy.

Alexander succeeded his father Philip in the year of the world 3668, and before Jesus Christ 336. He was chosen by the Greeks general of their troops against the Persians, and entered Asia at the head of thirty-four thousand men, in the year of the world 3670. In one campaign, he subdued almost all Asia Minor, and afterwards defeated, in the narrow passes, which lead from Syria to Cilicia, the army of Darius, which consisted of four hundred thousand foot, and one hundred thousand horse. Darius fled, and left in the hands of the conqueror, his camp, baggage, children, wife, and mother.

After subduing Syria, Alexander came to Tyre; and the Tyrians refusing him entrance into their city, he besieged it. At the same time, he wrote to Jaddus, high-priest of the Jews, that he expected to be acknowledged by him, and to receive from him the same submission, which had been hitherto paid to the king of Persia. Jaddus refusing to comply, under pretence of having sworn fidelity to Darius, Alexander resolved to march against Jerusalem, when he had reduced Tyre. After a long siege, this city was taken and sacked; and Alexander entered Palestine, in the year of the world 3672, and subjected it to his obedience. As he was marching against Jerusalem, the Jews became greatly alarmed, and had recourse to prayers and sacrifices. The Lord, in a

dream, commanded Jaddus to open the gates to the conqueror, and at the head of his people, dressed in his pontifical ornaments, and attended by the priests in their robes, to advance and meet the Macedonian king. Jaddus obeyed; and Alexander perceiving this company approaching, hastened towards the high-priest, whom he saluted. He then adored God, whose name was engraven on a thin plate of gold, worn by the high-priest upon his forehead. The kings of Syria, who accompanied him, and the great officers about Alexander, could not comprehend the meaning of his conduct. Parmenio alone ventured to ask him, why he adored the Jewish high-priest? Alexander replied, that he paid this respect to God and not to the high-priest. 'For,' added he, 'whilst I was yet in Macedonia, I saw the God of the Jews, who appeared to me in the same form and dress as the high-priest at present, and who encouraged me, and commanded me to march boldly into Asia, promising that he would be my guide, and give me the empire of the Persians. As soon therefore as I perceived this habit, I recollected the vision, and understood that my undertaking was favoured by God, and that under his protection I might expect all kind of prosperity.'

Having said thus, Alexander accompanied Jaddus to Jerusalem, where he offered sacrifices in the temple according to the directions of the high-priest. Jaddus showed him the prophecies of Daniel, in which the destruction of the Persian empire by Alexander is declared. The king was therefore confirmed in his opinion, that God had chosen him to execute this great work. At his departure, Alexander bade the Jews ask of him what they would. The high-priest desired only the liberty of living under his government according to their own laws, and an exemption from tribute every seventh year, because in that year, the Jews neither tilled their grounds nor reaped their fruits. With this request, Alexander readily complied.

Having left Jerusalem, Alexander visited other cities of Palestine, and was every where received with great testimonies of friendship and submission. The Samaritans, who dwelt at Sichem, and were apostates from the Jewish religion, observing how kindly Alexander had treated the Jews, resolved to say, that they also were by religion Jews. For it was their practice, when they saw the affairs of the Jews in a prosperous state, to boast that they were descended from Manasseh and Ephraim; but when they thought it their interest to say the contrary, they failed not to affirm, and even to swear, that they were not related to the Jews. They came therefore with many demonstrations of joy, to meet Alexander, as far almost as the territories of Jerusalem. Alexander commended their zeal; and the Sichemites entreated him to visit their temple and city. Alexander promised that he would at his re-

turn; and as they petitioned him for the same privileges as the Jews, he asked them if they were Jews? They replied they were Hebrews, and were called by the Phœnicians Sichemites. Alexander said that he had granted this exemption only to the Jews, but that at his return he would inquire into the affair, and do them justice.

This prince having conquered Egypt, and regulated it, gave orders for the building of the city of Alexandria, and departed thence, about spring, in pursuit of Darius. Passing through Palestine, he was informed that the Samaritans in a general insurrection had killed Andromachus, governor of Syria and Palestine, who had come to Samaria to regulate some affairs. This action greatly incensed Alexander, who loved Andromachus. He therefore commanded all those, who were concerned in his murder, to be put to death, and the rest be banished from Samaria, and settled a colony of Macedonians in their room. What remained of their lands he gave to the Jews, and exempted them from the payment of tribute. The Samaritans who escaped this calamity, retired to Sichem at the foot of Mount Gerizim, which afterwards became their capital. Lest the eight thousand men of this nation, who were in the service of Alexander, and had accompanied him since the siege of Tyre, if permitted to return into their own country, should renew the spirit of rebellion, he sent them into Thebais, the most remote southern province of Egypt, where he assigned them lands.

A detail of Alexander's history is foreign to our subject. After defeating Darius in a pitched battle, and subduing all Asia and the Indies, with incredible rapidity, he gave himself up to intemperance. Having drunk to excess, he fell sick and died, after he had obliged 'all the world to be quiet before him.' (1 Macc. i. 3.) Being sensible that his end was near, he sent for the *grandses* of his court and declared, that 'he gave the empire to the most deserving.' Some affirm that he regulated the succession by a will. The author of the first book of Maccabees says, that he divided his kingdom among his generals while he was living. (1 Mac. i. 7.) This he might do; or he might express his foresight of what actually took place after his death. It is certain, that a partition was made of Alexander's dominions among the four principal officers of his army, and that the empire, which he founded in Asia, subsisted for many ages. Alexander died in the year of the world 3681, and before Jesus Christ 323, in the thirty-third of his age, and the twelfth of his reign. He was buried at Alexandria. See ALEXANDRIA.

ALEXANDER BALAS, so called from Bala his mother, was the natural son of Antiochus Epiphanes, and upon medals is sur-named Theopator Euergetes. Some historians will not allow him to be even the na-

tural son of Antiochus Epiphanes. Florus calls him an unknown person, and of uncertain extraction. Justin says, that the enemies of Demetrius, king of Syria, suborned a young man from among the meanest of the people, to declare himself son and heir of Antiochus; and that he, warring with success against the king of Syria, obtained his kingdom. Appian plainly affirms, that Alexander Balas pretended to be of the family of the Seleucidæ without any title to that pretension; and Athenæus says, that he was the supposed son of Antiochus Epiphanes. However, the Roman senate, the Jews, the Egyptians, and the Syrians, acknowledged him as son and heir of that prince. Heraclides of Byzantium was the person, who undertook to seat Alexander Balas on the throne of Syria, and to displace Demetrius, his particular enemy. He carried Alexander to Rome, and by presents and intrigue prevailed on the senate not only to acknowledge Alexander as the son of Antiochus, but also to issue a decree permitting him to recover the kingdom of Syria from Demetrius, and promising him the assistance of the Roman people. By virtue of this decree, Alexander Balas raised forces; and sailing to Ptolemais in Palestine, he possessed himself of that city, and assumed the title of king of Syria, in the year of the world 3851, and before Jesus Christ 153. He then wrote to Jonathan Maccabæus, and sent him a purple robe, and a crown of gold. (1 Mac. x. 18, &c.) Jonathan therefore embraced the party of Alexander, notwithstanding the offers and solicitations of Demetrius. The two contending kings committed the determination of their cause to a decisive battle, in which Demetrius, after performing prodigies of valour, was defeated and slain.

Alexander Balas having thus obtained full possession of the kingdom of Syria, sent to demand the daughter of the king of Egypt in marriage. Ptolemy complied with the demand; and the marriage was performed at Ptolemais, where the two kings met. But Alexander did not long enjoy prosperity. He had not filled the throne above two years, when Demetrius Nicator, eldest son of the former Demetrius Soter, resolving to revenge the death of his father, procured from Crete an army of mercenaries, and passed into Cilicia. Alexander was then in Phœnicia; and as soon as he received the news, he returned with all speed to Antioch, that he might order affairs before the arrival of Demetrius.

In the mean time, Demetrius having given the command of his troops to Apollonius, that general was defeated by Jonathan Maccabæus, whom Alexander, for his services, advanced to new honours, and made an addition to his territories. (1 Mac. x. 69, &c.) Whilst these things were transacting, Ptolemy Philometor, father-in-law of

Alexander Balas, devised how he might unite the kingdom of Syria with that of Egypt, and took private measures to destroy both Demetrius Nicator, and Alexander Balas. Under the pretence of assisting his son-in-law, he entered Syria; and after possessing himself of many cities, which received him as a friend, he said that Balas had prepared for him several ambuscades in Ptolemais. (1 Mac. xi. 1, 2, &c.) He advanced to Antioch, without encountering any resistance, and seating himself on the throne of Syria, put upon his head the two diadems of Egypt and Syria. (Id. ib. 13.)

Balas, who had retreated into Cilicia, collected a numerous army, with which he marched against Ptolemy and Demetrius Nicator, who were now confederated against him. He gave them battle, but his army was routed, and himself obliged to flee into Arabia; and Zabdîel, a prince of the Arabians, cut off his head, and sent it to Ptolemy. (1 Mac. xi. 17.) This is the account given by the author of the first book of Maccabees. Other historians relate, that Alexander's generals, considering their own interests and security, treated privately with Demetrius, treacherously killed their master, and sent his head to Ptolemy at Antioch. This happened in the year of the world 3859, and before Jesus Christ 145. Alexander Balas left a son very young, who was called Antiochus Theus, and whom Tryphon raised to the throne. See ANTIOCHUS.

ALEXANDER LYSIMACHUS, alabarch of Alexandria, and brother to Philo the Jew. Some think that this was the Alexander, who was in company with the priests when the apostles were carried before the senate, to give an account of their doctrine and conduct. (Acts iv. 6.) This happened in the year of our Lord 34. Josephus says, that this Alexander was the wealthiest Jew of his time. He presented rich gifts to the temple, and was the father of Tiberius Alexander, who renounced the religion of the Jews, and turned Pagan. Alexander Lysimachus managed the affairs of the empress Antonia. He was imprisoned by the emperor Caligula, and was not liberated till the reign of Claudius, his successor.

ALEXANDER of Ephesus, who addressed the rabble that clamoured against St. Paul, and endeavoured to appease them. When, however, he appeared in the assembly, and was known to be a Jew, the Ephesians cried more vehemently, 'Great is Diana of the Ephesians!' It is not known whether this Alexander was friendly or inimical to St. Paul; whether he was a Jew, or a convert to Christianity. (Acts xix. 33.) This took place in the year of our Lord 56.

ALEXANDER, an artificer in copper, mentioned by St. Paul in his first Epistle to Timothy. (i. 19, 20.) The generality of commentators are of opinion, that the apostle excommunicated him and Hymeneus, be-

cause they had blasphemed against the truth. Some, however, think, that they were not excommunicated, but instructed by suffering to reform their conduct. *Addenda to Calmet's Dictionary.*

ALEXANDRIA, a celebrated city in Egypt, built by Alexander the Great, in the year of the world 3673, and situated between the lake Mœris and the Mediterranean Sea. Alexandria is pretty often mentioned in the Latin version of those books of the Old Testament, which were written before the reign of Alexander. But this name does not occur in the original Hebrew; and instead of it we read No, or Ammon-no, which is thought by some to be the city of Diospolis, in the Delta, between Busiris and Mendes. Some are of opinion that the old city No having fallen into decay, Alexander the Great approved so much of the situation of the place, that he built there the noble city, from him called Alexandria.

The Arabians inform us, that Alexandria was called Caissoun, before it was rebuilt or enlarged by Alexander the Great. Dinocrates, who prepared the plan of this city, was the same architect that rebuilt the temple of Diana at Ephesus. Aridæus, the brother of Alexander, was charged with the care of carrying the corpse of that prince from Babylon, where he died, to Alexandria. He employed two years in preparations for the funeral pomp, which is described by Diodorus Siculus. A prophecy had prevailed, that the place in which Alexander should be buried would rise to great prosperity. The governors, therefore, of several towns and provinces disputed the honour and advantage of possessing his body. It was proposed to carry it to Aigui, in Macedonia, where the kings of that country were generally buried; but, at length, Egypt prevailed. His body was deposited first at Memphis, and afterwards in Alexandria, and is said to have been enclosed in a coffin of gold, and embalmed in honey. Some years ago, a sarcophagus was brought to this country from Alexandria, and deposited in the British Museum. This sarcophagus was supposed by some to be the actual tomb of Alexander the Great. This opinion, however, has been ably controverted, and little doubt remains that the sarcophagus in question contained the remains of some other mighty conqueror, whose 'path of glory led but to the grave.'

The happy situation of Alexandria, between the Mediterranean and the Red Sea, attracted the commerce of the East and West, and soon rendered it one of the most flourishing cities in the world. But this city, formerly so rich and powerful, has now little remarkable besides its ruins, the remains of its past grandeur.

The commerce of Alexandria was formerly so considerable, especially in corn, that the century might readily find a ship of Alexan-

dria, laden with corn, sailing into Italy. (Acts xxvii. 6.) Apollon was a native of this city. (Id. xviii. 24.) *Wells's Geography; Monthly Magazine, 1804; Addenda to Calmet's Dict.*

ALEXANDRIAN MANUSCRIPT, a famous copy of the Scriptures, in four volumes folio. It contains the whole Bible in Greek, including the Old and New Testament, with the Apocrypha, and some smaller pieces, but not quite complete. It is preserved in the British Museum. It was sent as a present to King Charles I. from Cyrilus Lucaris, patriarch of Constantinople, by Sir Thomas Rowe, ambassador from England to the Grand Seignior, about the year 1628. Cyrilus brought it with him from Alexandria, where it was probably written. In a schedule annexed to it, he gives the following account:—that it was written, as tradition informed them, by Thecla, a noble Egyptian lady, about thirteen hundred years ago, and not long after the council of Nice. But this high antiquity, and the authority of the tradition, to which the patriarch refers, have been disputed; and the most accurate biblical writers are not agreed respecting its age. Grabe thinks, that it might have been written before the end of the fourth century; others are of opinion, that it was not written till near the end of the fifth century, or rather later.

This manuscript received the name of the Alexandrian MS., because Cyrilus brought it immediately, though perhaps not originally, from Alexandria. It appears, however, to have been really written in Egypt. After a great display of learning, in which Dr. Woide examines the evidence for the antiquity of this manuscript, he concludes by saying, *Codicem Alexandrinum intra medium et finem sæculi quarti scriptum esse.* This is supposed to be the very greatest antiquity that can be allowed to this manuscript. But the question relative to the antiquity of a manuscript, is of much less importance, than that which relates to the antiquity of its text. Dr. Woide published the Alexandrian MS. in 1786, with types cast for that purpose, line for line, without intervals between the words, as in the manuscript itself: its title is *Novum Testamentum Græcum à Codice MS. Alexandrino, qui Londini in bibliotheca Musei Britannici asservatur descriptum.* It consists, as has been already mentioned, of four folio volumes, the first three of which contain the Old Testament, and the fourth the New Testament, together with the first epistle of Clement to the Corinthians, and a fragment of the second. *Michaelis's Introduction to the New Testament, with notes by Dr. Herbert Marsh, vol. ii. pp. 186, 187, &c.; vol. iii. pp. 655, &c.*

ALLEGORY, a figurative discourse, which employs terms appropriate to one thing, to signify another. It is a metaphor prolonged and pursued. The prophets present the Jews under the allegory of a

vine, which is planted, cultivated, and watered, by the hand of God, but which, instead of producing good fruit, brings forth sour grapes. In like manner, the apostle compares the two covenants of Sinai and the Gospel, or Jerusalem that 'now is,' and the heavenly Jerusalem, and says that these things may be allegorized.

Allegories, as well as metaphors, parables, similitudes, and comparisons, are frequent in Scripture. It is therefore one principal business of a commentator to distinguish between the literal and allegorical meaning of passages, and to reduce the allegorical to the literal sense. The ancient Jews, as the Therapeutæ, the Book of Wisdom, Josephus, and Philo, and, in imitation of them, many of the fathers, turned even historical passages of the Scripture into allegories, and such places as had already a literal sense. But such allegorical explanations are of little or no use.

ALLELUIAH, or HALLELU-JAH, הללויה, signifies *praise the Lord*; or, *praise to the Lord*. This word occurs at the beginning or end of many psalms. Halleluiah was sung on solemn days of rejoicing. (Tobit xiii. 18.) St. John says, that he heard a great voice of much people in heaven, who cried, Alleluiah; and the four and twenty elders, and the four beasts, fell down and worshipped God that sat on the throne, saying Alleluiah. (Rev. xix. 1. 3. 4. 6.) This is the song of the saints at the fall of Antichrist. This expression of joy and praise was transferred from the synagogue to the church, and is still occasionally used in devotional psalmody.

An expression very similar in sound to this, seems to have been used by many nations, who can scarcely be supposed to have borrowed it from the Jews. Could this be one of the most ancient expressions of devotion? As the Greeks used *ἐλεεὺ ἰού*, in a solemn beginning and ending of their hymns to Apollo, it would seem that they knew it; and it is said also to have been heard among the Indians in America; and *Alla, alla*, as the name of God, and likewise in composition, is used in a great part of the East. *Ad-denda to Calmet's Dictionary.*

ALLUSH, ALUSH, or OLLUSH, אלוש, Ἀλως, signifies *paste* or *dough*. The Israelites being in the wilderness of Shur, departed from Dophkah to Allush, and thence to Rephidim. (Numb. xxxiii. 13.) Eusebius and S. Jerom fix Allush in Idumea, about Gabala or Petra, the capital of Arabia Petraea. In the accounts of the empire, it is situated in the third Palestine, and is reckoned by Ptolemy among the cities of Idumæa.

Some suppose that this word may signify *a tongue*, and in that case it would indicate a tongue of land, or a cape, as it imports a tongue of sea, or a bay. (Josh. xv. 2. 5.) Hence, probably, it implies, that the Israelites traversed the peninsula of Arabia to

its most southern cape or point, now Ras Mohammed, before they turned directly towards Mount Sinai. *Taylor's Sacred Geography.*

ALMAH, ערמה *Halma*, a Hebrew word signifying properly a *virgin*, a young woman unacquainted with man. In this sense it occurs in the famous passage of Isaiah, (vii. 14.) 'Behold, a virgin shall conceive and bear a son.' The Hebrew has no term that more properly signifies a virgin, than *almah*, though it must be confessed, without lessening the certainty or application of Isaiah's prophecy, that sometimes by mistake, a young woman, whether truly a virgin or not, is called *almah*. In like manner, the Latin word *virgo* is sometimes applied to one that has not her virginity. St. Jerom, in his Commentary on this passage, observes, that the prophet declined using the word *bethaul*, which signifies any young woman, or young person, but employed the term *almah*, which denotes a virgin never seen by man. This is the import of the word *almah*, which is derived from a root that signifies to *conceal*. It is very well known, that young women in the East do not appear in public, but are shut up in their houses, and their mothers' apartments, like nuns. The Chaldee Paraphrast and the Septuagint translate *almah*, a virgin, ἡ παρθένος; and Akiba, the famous Rabbim, who was a great enemy to Christ and Christians, and lived in the second century, understands it in the same manner. The apostles and evangelists, and the Jews of our Saviour's time, explained it in the same sense, and expected a Messiah born of a virgin.

The Jews, that they may obscure this plain text, and weaken this proof of the truth of the Christian religion, pretend, that this Hebrew word signifies a young woman, and not a virgin. But this corrupt translation is easily confuted. 1. Because this word constantly denotes a virgin in all other passages of Scripture, in which it is used. 2. From the intent of the passage, which was to confirm their faith by a strange and wonderful sign. It surely could be no wonder, that a young woman should conceive a child, but it was a very extraordinary circumstance, that a virgin should conceive and bear a son. *Poole's Annotat.*

ALMARICIANS, a sect so denominated from their leader Almaric, who broached his tenets in France, in the year 1209. He affirmed that every Christian was actually a member of Christ, and without this belief no one could be saved. His followers went farther, and asserted, that the power of the Father continued only during the Mosaic dispensation; that the coming of Christ introduced a new law; that at the end of the twelfth, or the beginning of the thirteenth century, commenced the reign of the Holy Ghost, in which the sacraments and all external worship were to be abolished; and

that every one was to be saved by the internal operations of the Holy Spirit alone, without any external act of religion.—Their morals were as infamous as their doctrine was absurd. *Mosheim's Eccles. Hist.* vol. iii. pp. 129—133.

AL'MON, עֲלִמֹן, signifies the same as Alameh. Almon was a city belonging to the tribe of Benjamin, (Josh. xxi. 18.) and is thought by Calmet to be the same as Ale-meth, which was given to Aaron's family. (1 Chron. vi. 60.)

ALMOND-TREE, a tree often mentioned in Scripture. The Hebrews call it שָׁקֵד *shaked*, from a root which signifies to watch; and, indeed, the almond-tree is one of the first trees that blossom in the spring. The Lord intending to display to Jeremiah the vigilance of his wrath against his people, showed him the branch of an almond-tree, and said unto him, 'What seest thou?' He answered, 'I see the rod of an almond-tree,' (Jer. 11.); a watcher; which signified that God would watch over his word to fulfil it. In Judea, the almond-tree blossoms in January, and bears fruit in March.

Aaron's rod, which bore blossoms and fruit in the wilderness, was of the almond-tree. (Numb. xvii. 8.) Ecclesiastes, expressing in an enigmatical manner, that an old man's hair will grow white, says, 'the almond-tree shall flourish,' (xii. 5). This tree blows white.

ALMUGIM, or Almug-tree, a certain kind of wood, which is mentioned in the first book of Kings, (x. 11.) and which the Vulgate translates *ligna thyina*; and the Septuagint *wrought wood*. The Rabbins generally render it coral; and others ebony, brazil, or pine. But it has been observed that the almug-tree cannot be coral; for coral is not proper to make musical instruments, nor to be used in rails, nor in a stair-case, for which purposes the Scripture tells us this wood was employed. The wood thyinum is that of the citron-tree, which was known to the ancients, and much esteemed for its colour and beauty. It came from Mauritania. By the best commentators, therefore, the almugim, or algumim, or simply gummim, taking *al* for a kind of article, is understood to be an oily and gummy wood, particularly the tree, which produces gum Arabic. It is said, that gum Ammoniac proceeds from a tree resembling that which bears myrrh; and gum Arabic comes from the black acacia, which is supposed to be the same as the shittim-wood, frequently mentioned by Moses. If so, Solomon's almug-tree, and Moses's shittim-wood, will be the same. See SHITTIM.

ALOES, or ALOE, in the Linnæan system of botany, is a genus of the hexandria monogynia class of plants.

Of this genus, botanical writers enumerate ten species; of which the most considerable are the Aloe of America, and that

of Asia, the former being valued on account of its beautiful flowers, and the latter for the drug prepared from it. This drug, which is also called Aloe or Aloes, is procured from the inspissated juice of the Asiatic plant in the following manner. From the leaves fresh culled is pressed a juice, the thinner and poorer sort of which is poured off; and being afterwards placed in the sun, becomes a hard yellowish substance, called socotorine aloe. The thicker part being put into another vessel, hardens into a substance of a liver-colour, and is thence called aloe hepatica. The thickest part, or sediment, hardens into a coarse substance, which is called aloe caballina, or horse aloe, from its being given to horses. This juice is famous for its purgative virtues, and is usually given in wine, in the form of a tincture.

This drug was used by the ancient Jews in embalming, to prevent the putrefaction of the dead body. Nicodemus bought about a hundred pounds of myrrh and aloes, to embalm the body of Jesus Christ. (John xix. 39.) In Proverbs, the debauched woman says, that she had perfumed her bed with myrrh, aloes, and cinnamon, (vii. 17.); and the spouse in the Canticles, that myrrh, aloes, and all kind of perfumes, are to be found in the garden of her beloved, (iv. 14.) The Hebrew text in these passages, and in Numbers, (xxiv. 6.) reads *ahalim*, which some interpret sandal-wood; but the generality of commentators understand by it the aloe. *Linnæi Gen. Plant.*; *Hill's Hist. of the Mat. Med.* &c.

ALOGIANS, a sect of heretics that sprang up in the church soon after the death of John the Evangelist. They were called Alogians from their denying the Divine Logos, the Word, or Son of God. They rejected the Gospel of St. John as a spurious work, only because it opposed their tenets. Their founder was one Theodore of Byzantium, a currier by trade. This man, having apostatized from the catholic faith, during the heat of persecution, offered to return to the church; but his offer being rejected, he broached the preceding opinions, which were afterwards improved by the Arians. *Hurd on Religions.*

ALPHA, (Α) the first letter of the Greek alphabet, which is derived from aleph (א) the first of the Hebrew alphabet. In the Greek alphabet, alpha stands for one, or the first. Α and Ω, or Alpha and Omega, the first and last letters of the Greek alphabet, are appellations, by which Jesus Christ denominates himself in three different places of the Revelation, (i. 8; xxi. 6; xxii. 13.) By this expression he denotes, that he is the beginning and the end, the power that produces every thing, and to whom all things shall be referred.

ALPHE'US, Ἀλφαῖος, signifies a *thousand*, and was the name of the father of St.

James the Less, the first Bishop of Jerusalem. (Matt. x. 3. Luke vi. 15.) Alpheus was the husband of Mary, who is supposed to have been sister to the mother of our Saviour, and therefore, James is called the Lord's brother; but, though the fact is probable, the term brother is too general in its application, to fix their relation. Many are of opinion that Cleophas, mentioned by St. Luke, is the same as Alpheus. (Luke xxiv. 18. John xix. 25.) It is therefore supposed, that Alpheus was his Greek, and Cleophas his Hebrew or Syriac name according to the custom of this province, or of the time; men being often known to their friends and countrymen by one name, and to the Romans or strangers by another.

ALTAR, a kind of table or raised place, upon which ancient sacrifices were offered to God. Calmet thinks, that as sacrifices are nearly as ancient as the world, altars are of equal antiquity; but we do not read of altars in the Jewish history till after the flood, when Noah built an altar to God, and offered upon it burnt-offerings. The Scriptures speak of altars erected by the patriarchs, without describing their form or their matter. The altar, which Jacob set up at Bethel, was the stone, which had served him for a pillow. Gideon sacrificed upon a rock, which was before his house. In the patriarchal times, altars were commonly built near some grove of trees. The Jews were forbidden to plant groves, or even a single tree, near the altar of God. (Deut. xvi. 21.) The first altars, that God commanded Moses to raise, were made of earth, or rough stones, (Exod. xx. 24, 25.); and the Lord declared, that if iron tools were used in constructing them, they would become impure. (Ibid. 25.) The altar, which Moses enjoined Joshua to build upon mount Ebal, was to be made of unpolished stones, (Deut. xxvii. 5. Josh. viii. 31.); and it is very probable, that such were those built by Samuel, Saul, and David. The altar, which Solomon erected in the temple, was of brass, but filled, it is believed, with rough-stones. It was twenty cubits long, twenty wide, and ten high. (2 Chron. iv. 1.) That built at Jerusalem by Zerubbabel, after his return from Babylon, was of rough stones, as was also that of the Maccabees. Josephus says, that the altar, which in his time was in the temple, consisted of rough stones, and was fifteen cubits high, forty long, and forty wide.

The principal altars of the Jews were the altar of burnt-offerings, the altar of incense, and the table of shew-bread, which is improperly called an altar.

ALTAR of burnt-offerings was a kind of coffer of shittim-wood, covered with brass. It was five cubits, or two yards and a half, square, and three cubits, or one yard and a half, high. Moses placed it to the east,

before the entrance of the tabernacle, in the open air, that the smoke of the fire, which was kept perpetually upon it, might not defile the inside of the tabernacle. At each of the four corners of this altar was a spire in the form of a horn, which was made of the same piece of wood as the altar itself, and covered with brass. Within the altar was a grate of brass, upon which the fire was kept, and through which the ashes fell as they increased upon the altar, and were received into a pan placed below. At the four corners of the grate were four rings and four chains, by which it was fixed to the four horns of the altar. This altar was portable, and was carried upon the shoulders of the priests by means of staves of shittim-wood, overlaid with brass, and fastened with rings to the sides of the altar. (Exod. xxvii. 1, 2, 3.)

Such was the altar of burnt-offerings belonging to the tabernacle, which Moses erected in the wilderness. The altar of burnt-offerings in the temple of Solomon was much larger, being twenty cubits square and ten high. It was covered with thick plates of brass, and filled with rough stones; and on the east side was an easy ascent to the altar. After the return of the Jews from the Babylonish captivity, and the building of the second temple by Zerubbabel, the altars of the Jews were different in some respects from those, which had been before used. Though the altar of burnt-offerings was built in the same place, in which it had stood before the captivity, after the return of the Jews from Babylon, it was a large pile of unhewn stones, thirty-two cubits square at the bottom, and twenty-four at the top. The ascent to this altar was by a gentle rising on the south side, called the Kibbish, which was thirty-two cubits in length, and sixteen in breadth. For to ascend the altar by steps was forbidden by the law. (Exod. xx. 26.) *Prideaux.*

ALTAR of incense, was a small table of shittim-wood, covered with plates of gold, one cubit in length, another in width, and two in height. At the four corners were four kinds of horns; and all round it was a little border, or crown. Every morning and evening, the officiating priest offered upon it incense of a particular composition; and for this purpose, he entered with the smoking censer, filled with fire from the altar of burnt-offerings, into the sanctuary or holy place, where this altar was fixed opposite to the table of shew-bread. The priest having placed the censer upon it, retired from the sanctuary. (Exod. xxx. 1, 2, 3.) This was the altar hidden by Jeremiah before the captivity. (2 Maccab. ii. 5, 6.)

ALTAR, or table for the shew-bread, was a small table of shittim-wood, covered with plates of gold, having round it a little border adorned with sculpture. It was placed in the sanctuary, and was two cubits in length, one

in breadth, and one and a-half in height. Upon this table were placed, every Sabbath day, twelve loaves, with salt and incense. (Exod. xxv. 23, 24. Mal. i. 7.)

ALTAR at Athens inscribed ἀγνώστῳ θεῷ, *to the Unknown God*. St. Paul being come from Thessalonica to Athens, he disputed every day either in the synagogue with the Jews, or in the market-place with the philosophers. As he discoursed on the resurrection of the dead, some of the philosophers brought him before the judges of the Areopagus, to whom he spoke in the following manner: 'Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by, and beheld your devotions, I found an altar with this inscription, *To the Unknown God*; whom therefore ye ignorantly worship, him declare I unto you.'

It has been disputed what this altar was, which was thus consecrated to an Unknown God. Jerom says, that it was inscribed 'to the gods of Asia, Europe, and Africa; to the unknown, and strange gods;' and that the apostle uses the singular form, because his design was only to demonstrate to the Athenians, that they adored an unknown God. But as Dr. Doddridge observes on this passage, the express testimony of Lucian sufficiently proves, that there was such an inscription at Athens, and shows the unnecessary, as well as unwarrantable supposition of Jerom.

Some believe, that St. Paul speaks of altars, extant in several places of Attica, without any inscription, and erected after a solemn expiation for the country, by the philosopher Epimenides. Some affirm, that this altar is the same as that mentioned by Pausanias and Philostratus, who tell us, that there were altars at Athens consecrated to the unknown gods. The occasion of this altar is differently related by Peter Comesator, author of the *Historia Scholastica*, Theophylact, and Eucumenius; but it has been observed, that their several accounts have no authority from the ancients. St. Chrysostom thinks, that each of these opinions is liable to objections. The altar inscribed 'to the gods of Asia, Europe, and Africa, to the unknown and strange gods,' he observes, is not, in all probability, that mentioned by St. Paul; for the Areopagites would never have understood it by the bare name of the Unknown God. He also thinks that one of the altars set up by Epimenides, and not inscribed to any deity, cannot be that, which is mentioned by the apostle.

Some have thought that the God of the Jews was the object of this altar, he being a powerful God, but not fully known, as the Jews, instead of using his name in speech, substituted 'the Lord,' for 'Jehovah.' But it would seem, that this was a public altar, and probably stood in a public place, and therefore alluded to some public incident of former ages.

Eichhorn conjectures that there were many altars at Athens originally with no inscriptions, from the art of writing having been, at the period of their erection, unknown, or not generally received; and that these, in a later age, the Athenians did not destroy, but, since they knew not to whom they were dedicated, inscribed on them ἀγνώστῳ θεῷ, *to an (some) unknown god*; and that of several altars so inscribed St. Paul saw only one: and since he knew that more were so inscribed, made mention of this, in order to show that he proposed nothing unusual or unheard of, but that his *one God* was found in the number of the *gods already worshipped* by them. To this opinion Niemeyer accedes. For my own part, says Kuinoel, I think that there were at Athens several altars on which this inscription was written in the plural number, as in the passages of Pausanias and Jerom above cited. And Pausanias, (v. 14.) tells us, that in Elis, where the Olympic games were celebrated, there were placed near the altar of Jupiter Olympus βασιλὸς ἀγνώστων θεῶν. But I am of opinion, that at Athens there was also one altar with the inscription ἀγνώστῳ θεῷ; although it does not appear that any other writer has recorded it. For no argument can be deduced from their silence, to the discredit of any writer, like St. Paul, of unimpeached integrity. The altar in question had probably been dedicated ἀγνώστῳ θεῷ on account of some remarkable benefit received, which seemed attributable to some God, though it was uncertain to whom.

The opinion of Kuinoel, observes Mr. Bloomfield, seems, upon the whole, best founded; and in this Bishop Pearce (who wrote most judiciously upon the passage) appears to have finally acquiesced. For, in conclusion, he says, 'Therefore we may reasonably suppose that each of the altars, (viz. those mentioned by Pausanias, Philostratus, and others,) or at least one of them, may have had the inscription ἀγνώστῳ θεῷ.' He very properly rejects the interpretation of Jerom, and judiciously remarks, that 'the case between Paul and Jerom is this: Paul, who was on the spot, says that he saw at Athens an altar with this inscription, *To the Unknown God*; and Jerom, who never was there, and who lived some hundreds of years after Paul, says, that the inscription which Paul saw, was not *To the Unknown God*, but *To the Unknown Gods*.' Now, utri creditis, Quirites? Bloomfield's *Recensio Synoptica Annotationis Sacrae*, vol. iv. pp. 573, 574; Dr. Doddridge in loc.

ALTAR, is also used among Christians for the table where the Lord's Supper is administered. In the primitive church, altars were made only of wood, as being frequently to be removed from one place to another; but the council of Paris, in 509, decreed, that every altar should be built of stone. At first there was only one altar in each church; but the number soon increased; and from the writings of Gregory

the Great, who lived in the sixth century, we learn that twelve or thirteen were in the same church. Not less than 49 altars are in the cathedral of Magdeburg. The altar is sometimes sustained on a single column, and sometimes by four columns; but the customary form is a massive stonework, sustaining the altar-table.

At the beginning of the reformation a dispute arose, whether those tables in the form of altars, which had been used in the times of popery, and upon which the mass had been celebrated, should be continued? This was followed by another controversy, whether the table placed in the room of the altar, should retain the same situation? In consequence of the former dispute, it was ordered that the altars should be destroyed; but this order was afterwards countermanded by queen Elizabeth, who observed, that it was not a matter of importance whether there were altars or tables, but that if the altar should be destroyed, a table should be set in the same place, in which the altar had before stood. *Bingham's Antiq.*; *Wheatly on the Common Prayer.*

AMALEK, or Omelek, אֶמֶלֶק, signifies a people that licks up, or that takes away all; or a people that strikes, or that uses ill; or the people of the sovereign, or ruler.

AMALEK was the son of Eliphaz and Timna his concubine, and grandson to Esau. He succeeded Gatam in the government of Edom, south of Judah. (Gen. xxxvi. 12. 16. 1 Chron. i. 36.) Amalek was father of the Amalekites, a powerful people, who dwelt in Arabia Petræa, between the Dead Sea and the Red Sea, or between Havilah and Shur, perhaps in moving troops. (1 Sam. xv. 7.) We cannot assign the particular place of their habitation, nor does it appear they had any cities, though one is mentioned. (1 Sam. xv. 5.) They lived generally in parties, in caves, or tents. The Israelites had scarcely passed the Red Sea, when the Amalekites attacked them in the deserts of Rephidim, and slew those who, through fatigue or weakness, were obliged to lag behind. Moses, by God's command, directed Joshua to attack this people, to record this act of inhumanity in a book, that it might be remembered, and to revenge it in the most remarkable manner. Joshua, therefore, fell on the Amalekites, and defeated them, while Moses was upon the mountain, and in company with Aaron and Hur. During the engagement, Moses lifted up his hands to heaven; and to this his success was owing, for as oft as he did not extend them, Amalek prevailed. But the hands of Moses being tired, Aaron and Hur supported his arms, and held them extended, during the remainder of the battle, which continued from morning till the approach of night. (Exod. xvii. 8, &c.) This happened in the year of the world 2513, and before Jesus Christ 1491.

The ground of the enmity of the Amalekites against the people of Israel, is generally supposed to have been an innate hatred from the remembrance of Jacob's depriving their progenitor of his birthright and his blessing. However, their attacking the Israelites without any provocation, when they perceived them weak through great fatigue, and excessive drought, was an inhuman action, and justly deserved the defeat which they experienced. The reason of God's denouncing against them perpetual war, may be explained as follows: the Amalekites, knowing that God intended to give the Israelites possession of the land of Canaan, attacked them with an armed force, in hopes of frustrating the designs of providence concerning them.

Under the judges, we see the Amalekites united with the Midianites and Moabites, to oppress Israel, (Judg. vi. 3.); but Ehud delivered Israel from Eglon, and Gideon delivered them from Midian and Amalek. (Judg. iii. 13; vii. 1.) In the year of the world 2930, and before Jesus Christ 1074, the Lord said to Samuel, 'Go to Saul, and say, Thus saith the Lord of Hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass.' Saul, therefore, marched against the Amalekites, advanced to their capital, and defeating them, drove them from Havilah, which is towards the lower part of the Euphrates to Shur, towards the Red Sea. He destroyed the people, but spared the best of the cattle and moveables, and thereby violated the command of God (1 Sam. xv. 1, &c.) See AGAG and SAUL.

However, some fugitives escaped this slaughter. Though the Amalekites scarcely appear again in history, yet about the year of the world 2949, and before Jesus Christ 1055, a troop of them pillaged Ziklag, which belonged to David, and in which he had left his two wives, Ahinoam and Abigail. But David, returning from an expedition, pursued, overtook, and dispersed them, and recovered all the booty, which they had carried off. (1 Sam. xxx. 1, 2, &c.)

The Arabians maintain, that Amalek was the son of Ham, and grandson of Noah; and that he was the father of Ad, and grandfather of Schedad. Calmet thinks, that this opinion is not to be rejected: it is not easy to conceive how Amalek, if only the posterity of the son of Eliphaz, and grandson of Esau, could be a people so powerful and numerous as the Amalekites were when the Israelites departed out of Egypt. Besides, Moses relates that in Abraham's time, long before the birth of Amalek, the son of Eliphaz, the five confederate kings invaded the

country of Amalek, about Kadesh; and also that of the Amorites, at Hazezon-tamar. (Gen. xiv. 7.)

In another place, Moses relates, that Balaam, observing at a distance the land of Amalek, said in his prophetic style, 'Amalek is the first (the head or original) of the nations, but his latter end shall be that he perish for ever.' (Numb. xxiv. 20, &c.) Calmet observes, that the epithet of the first of the nations cannot agree with the Amalekites, if they were so modern, for the generation then living was only the third from Moses. Moses never reproaches the Amalekites with attacking the Israelites their brethren; an aggravating circumstance, which he would not have omitted, if they had been descended from Esau, and, in this sense, brethren to the Israelites. Lastly, we see the Amalekites almost always joined in Scripture with the Canaanites and Philistines, and never with the Edomites; and when Saul destroyed Amalek, the Edomites neither assisted nor avenged them. It is therefore probable, that the Amalekites, so often mentioned in Scripture, were a people descended from Canaan, and very different from the descendants of Amalek the grandson of Esau, who, perhaps, were only a small tribe, and not permanently conspicuous. It may be observed, that by the expression, 'Amalek is the first of the nations,' Bochart understands the most noble of the nations; and Le Clerc, in his commentary, thinks, that the Amalekites were the most ancient and powerful nation of those, which proceeded from the loins of Abraham and Lot. In the margin of our present version of the Bible, the Amalekites are called 'The first of the nations, that warred against Israel.'

The Arabians give us the following account of the Amalek destroyed by Saul. He was the father of an ancient tribe in Arabia, which contained only the Arabians called *pure*, the remains of whom were mingled with the posterity of Jocktan and Adnan, and so became Mosarabes or Mostaarabes, or Arabians blended with foreign nations. They believe that Goliath, who was overcome by David, was king of the Amalekites; that the giants, who inhabited Palestine, in Joshua's time, were of the same race; and that part of them retired into Africa while Joshua was living, and settled on the coasts of Barbary. The son of Amalek was Ad, a celebrated prince among the Arabians. Some make him the son of Uz, and grandson of Aram, the son of Shem. The Mahometans say, that Ad was the father of an Arabian tribe called Adites, who were exterminated for not hearkening to the patriarch Eber, who preached to them the unity of God. Ad had two sons, Schadad and Schedid. This is what the Arabians relate concerning the Amalekites.

These accounts, indeed, are very imper-

fect; but it seems fairly warrantable to suggest, (1.) that there were more kinds of Amalekites than one; (2.) that the tribe, which Saul destroyed, might not be at that time a very numerous people, and that the tract of country mentioned as relating to them, was that of their flight, not of their possession; (3.) that they were turbulent and violent towards their neighbours, as formerly towards the stragglers of Israel; (4.) that such being their character, they might have given recent cause of offence to Israel, which produced a war, though the Scripture mentions only the fulfilment of an ancient prophecy; and (5.) that Agag, who was slain by Samuel, appears from the expression, 'As thy sword has made mothers childless,' to have been an extremely cruel prince, and therefore received a merited punishment. See SAMUEL.

It is probable, that the different tribes of the Amalekites may in a geographical view, be thus arranged: 1. Amalek the ancient. (Gen. xiv. 7.) who may be placed near the Jordan, (Numb. xxiv. 20.); 2. a tribe in the regions east of Egypt, between Egypt and Canaan, (Exod. xvii. 8. 1 Sam. xiv. 48.); 3. the descendants of Eliphaz. It was against the second of these that Moses and Joshua fought; and against this tribe perpetual hostility was to be maintained. It was probably to the ancient Amalekites, that Balaam alluded as having been 'head of the nations.' (Numb. xxiv. 20.) *Taylor's Sacred Geography; Universal History; Patrick Comment.*

AMA'NA, אַמְנָה, signifies *integrity and truth*. Amana is a mountain mentioned in the song of Solomon. (Cant. iv. 8.) Some are of opinion that this is Mount Amanus, in Cilicia. St. Jerom and the Rabbins make the land of Israel to extend northward to this mountain; and Solomon's dominion did extend so far. Mount Amanus, with its connections, separates Syria from Cilicia, and reaches from the Mediterranean to the Euphrates. There is another mountain of this name, which is situated beyond Jordan, and which some think to be the Amana mentioned in the Canticles.

AMA'SA, or Omesha, אֹמֶשָׁא, signifies *a forgiving people; or the burden of the people*. Amasa was the son of Jether and Abigail, David's sister. Absalom, during his rebellion against David, placed his cousin Amasa at the head of his troops. (2 Sam. xvii. 25.) Amasa engaged Joab, the general of David's army, but was defeated, in the year of the world 2981, and before Jesus Christ 1023. After the defeat of Absalom's party, David from hatred to Joab, who had killed Absalom, and whose insolence rendered him insupportable, offered Amasa his pardon, and promised him the command of the army in the room of Joab. (2 Sam. xix. 13, &c.) On the revolt of Sheba, the son of Bichri, David ordered Amasa to assemble all Judah against Sheba; but Amasa not forming his army at the time

prescribed, David directed Abishai to pursue Sheba with the soldiers he had then about his own person. Joab, with his people, accompanied him; and these troops had scarcely got so far as the great stone, which is in Gibeon, before Amasa came and joined them with his forces. Then said Joab to Amasa, 'Art thou in health, my brother?' At the same time, he took him by the beard with the right hand to kiss him. But Amasa not observing the sword which was in Joab's hand, the latter smote him with it under the fifth rib, and shed out his bowels to the ground, and he died. (2 Sam. xx.)

AMAS'AI, or Omeshi, אֲמָשַׁי, signifies *the present of the people*; or *with a present*. Amasai, the son of Elkanah. (1 Chron. vi. 25.) It is supposed that he was the Amasai, who was chief of the captains of the tribes of Benjamin and Judah, that came to David whilst in the wilderness fleeing from Saul. David went to meet them, and said, 'If ye be come peaceably to help me, mine heart shall be knit unto you; but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it.' Then said Amasai, 'Thine are we David, and on thy side, thou son of Jesse; peace be unto thee, and peace be to thine helpers.' David therefore received them and gave them a command. (1 Chron. xii. 17, 18.)

AMAS'IS, a king of Egypt, who though not mentioned in the text of Scripture, is yet celebrated in sacred history. The Scripture speaks of Necho, who killed Josiah, king of Judah, in the battle of Megiddo, (2 Kings xxiii. 29; Jerem. xli. 2.) Necho was succeeded by Psammis; Psammis, by Apries, who is called in Jeremiah, Hophra; and Hophra by Amasis, who lived in Egypt at the same time Cyrus reigned in Babylon. Amasis reigned forty-four years, from the year of the world 3438 to 3482, and was loved and respected by his subjects. He died in the time of Cambyzes, before Jesus Christ 522.

AMAZ/IAH, אֲמָזִיָּה, signifies *the strength of the Lord*. Amaziah, the eighth king of Judah, was the son of Joash, whom he succeeded in the year of the world 3165, and before Jesus Christ 839. (2 Chron. xxiv. 27.) He was twenty-five years of age when he began to reign; and he reigned twenty-nine years at Jerusalem. (Ibid. xxv. 1, 2, 3, &c.; 2 Kings xiv.) He did that which was right in the sight of the Lord, but not with a perfect heart. When settled in his kingdom, he put to death the murderers of his father, but not their children; because it is written in the law, 'The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin.' (Deut. xxiv. 16.) It may, therefore, be reasonably supposed, that all his predecessors had not observed this law, but had

caused the children to be put to death, lest they should form factions, and seek to revenge the punishment of their father.

In the muster, which Amaziah made of his people, he found three hundred thousand men capable of bearing arms. Besides these forces, he hired of the King of Israel one hundred thousand men, for whom he paid that prince a hundred talents, or about 34,218*l.* 1*s.* English money. His design was to employ these troops against the Edomites, who had revolted from Judah in the reign of Joram, about fifty-four years before his accession. (2 Kings viii. 20.) While Amaziah was occupied with these preparations, a prophet of the Lord came to him, and said, 'O king, let not the army of Israel go with thee; for the Lord is not with Israel. But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy, for God hath power to help and to cast down.' Amaziah, therefore, separated the troops that came from Ephraim, and sent them back into their own country. But the Israelites who had been thus discharged, were strongly irritated against Amaziah; and dispersing themselves over the cities of Judah, from Bethoron to Samaria, they killed three thousand men, and carried off a great booty, to recompense themselves for what they had expected from Edom. (2 Chron. xxv. 7, &c.)

Amaziah, with his own forces, gave battle to the Edomites, killed ten thousand of them on the spot, and took ten thousand more, who, says Calmet, had saved themselves, in all probability, upon a rock, where they were assaulted, and whence they were thrown headlong, so as to be dashed to pieces (Ibid. 2 Kings xiv. 7.) It is said that Amaziah took Selah, and gave it the name of Joktheel. It has been observed, that the Hebrew word Selah, which our translators retain, signifies *a rock*, and exactly answers to the Greek word *petra*. It is, therefore, agreed by most commentators, that this Selah is the same with Petra, the metropolis of Arabia Petræa.

Hence expositors in general think, that Amaziah having slain ten thousand Edomites, and taken ten thousand more in the valley of Salt, marched thence to Selah, the metropolis of Arabia Petræa, of which he soon rendered himself master. From the top of the rock, upon which the town was situated, he threw down the ten thousand he had taken prisoners, so that they were all dashed to pieces. *Patrick, &c.*

Calmet observes, that this punishment was not commonly practised by the Jews, though it was in use among the Romans. It also prevailed in other nations, as Selden (*de Synedriis*) has remarked. It is not in the catalogue of punishments mentioned by Moses, nor was it ever inflicted by any regular court of judicature. Le Clerc, therefore, thinks that it was a cruel punishment, or

that the Edomites, by their conduct to the people of Judah, had provoked Amaziah to a retaliation.

Amaziah having thus punished the Edomites, in the year of the world 3175, and before Jesus Christ 829, carried away their gods, and adored them as his own deities. This provoked the Lord, who, by a prophet, said unto him, 'Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?' Amaziah answered him, 'Art thou made of the king's counsel? forbear; why shouldst thou be smitten?' Then the prophet forbore, and said, 'I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel, (2 Chron. xxv. 14, &c.)

God, therefore, permitted Amaziah to be so blinded, as to believe himself invincible. He sent to defy the king of Israel, saying, 'Come, let us look one another in the face.' The motive of this war was, probably, to oblige Joash, king of Israel to repair the ravages, which his troops had committed in their return to Samaria. Joash answered him by the fable of the cedar and the thistle. Amaziah, deaf to these reasons, advanced to Bethshemesh with his army, and Joash, king of Israel, gave him battle. Amaziah was defeated, and being taken prisoner was carried to Jerusalem. Joash ordered four hundred cubits of the walls of that city to be destroyed; and he carried to Samaria all the gold and silver, the rich vessels of the house of God, the treasures of the royal palace, and the sons of those among his own people, who had been sent as hostages to Jerusalem. (Ibid. 17, 18, &c.)

After this, Amaziah reigned fifteen or sixteen years at Jerusalem, but returned not to the Lord with all his heart. God, therefore, to punish him, permitted a conspiracy to be formed against him at Jerusalem. He endeavoured to escape to Lachish; but the conspirators sent after him to that place, and caused him to be assassinated. He was brought back upon horses, and buried in the city of David. He died in the year of the world, 3194, and before Jesus Christ 810. He was succeeded by his son Uzziah, or Azariah, who was only sixteen years of age (Ib. 25, &c.; xxvi. 1.) *Universal History; Le Clerc's Comment.; Wells's Geography.*

AMAZIAH, priest to the golden calves that were at Bethel. The prophet Amos had said that the high places, consecrated to idols, should be destroyed, and that, how holy soever they might be thought by Israel, they should be overthrown, and the house of Jeroboam extirpated by the sword. Amaziah, priest of Bethel, therefore, sent to Jeroboam, complaining of Amos, and at length procured his banishment. (Amos vii. 9, 10, &c.) See AMOS.

AMBASSADOR, a messenger sent by a king or state to carry important news, or

transact affairs of great moment. (2 Chron. xxxii. 31.) Eliakim, Shebna, and Joah the servants of king Hezekiah, are called ambassadors of peace. (Isaiah xxxiii. 7. xxxvi. 3.) The apostles style themselves ambassadors of Christ, and were sent to carry his name among the nations. (2 Cor. v. 20.)

AMBER occurs thrice in the sacred writings. (Ezek. i. 4. 27; viii. 2.) The Hebrew word is differently interpreted. Amber is natural, and loses its brightness in the fire; or it is artificial, and formed of gold and fine brass or copper. Bochart, Le Clerc, and others, suppose this artificial amber to be the *chasmal* mentioned in Ezekiel. It brightens in the fire, and is of equal value with gold. It resembles the Corinthian brass, now known only by its name, and is exceedingly splendid, and very hard. By its splendour, it denotes the glorious majesty of God, and by its hardness, his invincible power; and both signify that it is necessary this people and we should repent, and amend, and return to him. *Poole's Annotat.; Scripture illustrated.*

AMBROSE, bishop of Milan, in the fourth century. The life of this prelate has an appearance of romance. He was the prefect of Liguria and Emilia, and on entering the Church of Milan in a civil capacity, to quell a riot between the Arian and orthodox parties, concerning the choice of a bishop, found himself called upon to assume the vacant office, by the unanimous voice of the assembly, and was compelled to advance at once from the humble station of a catechumen to the government of the Church. In this high situation, he firmly sustained the cause of orthodoxy against the Arians of his diocese, against the entreaties and threats of the empress Justina, the mother of Valentinian, and even of the emperor Theodosius, whom he prevented from establishing a Jewish synagogue at Milan, and from erecting an altar to Victory. He also rebuked the emperor for his slaughter at Thessalonica, and compelled him to atone for his guilt, by the performance of public penance. Ambrose was loud in the praises of a monastic life, and uncharitable in his conduct towards those, who differed from him in religious opinion. With a credulity that bordered on folly, or with a design to impose on the credulity of mankind, a practice not very uncommon in those times, he pretended to the Arians to produce men, who were possessed with devils, and who, on the approach of certain relics, had been compelled to acknowledge the purity of the Nicene faith, and the impiety of that of Arius. Ambrose composed several treatises in praise of celibacy; a discourse on mysteries and penance; several books concerning Faith, and the Holy Ghost; a discourse on the Incarnation; and several other works. He was not destitute of a certain degree of elegance, both of genius and style, and his sentiments were by no means absurd;

but he wanted solidity, accuracy, and order, the prevailing defects of that age. *Gregory's Hist. of the Christian Church*, vol. i. p. 222, &c. *Mosheim's Eccles. Hist.* vol. i. p. 294, &c.

AMBUSH, or **AMBUSHMENT**, the post in which soldiers or assassins are placed, in order to attack an enemy unexpectedly; the act of surprising any one, by lying in wait; or the persons stationed for that purpose. (*Josh.* viii. 2. *Jerem.* li. 12. 2 *Chron.* xiii. 13; xx. 22.)

AMEDIANs, a congregation of monks in Italy, who derived their name from their professing themselves *amantes Deum*, 'lovers of God,' or rather *amati Deo*, 'beloved of God.' They wore a grey habit and wooden shoes, had no breeches, and girt themselves with a cord. They had twenty-eight convents, and were united by Pope Pius V. partly with the Cistercian order, and partly with that of the Soccianti, or wearers of wooden shoes.

A'MEN', אמן, in Hebrew, signifies *true, faithful, certain*. It is employed also in affirmation, and was often thus used by our Saviour; *amen, amen, verily, verily*. Lastly, it is understood as expressing a wish, as *amen, so be it*, (*Numb.* v. 22.); or *amen, yes: I believe it*. 'How shall he that occupieth the place of the unlearned, say amen at thy giving of thanks? seeing he understandeth not what thou sayest?' (*1 Cor.* xiv. 16.) The Hebrews end the five books of Psalms, according to their way of distributing them, with the words *amen, amen*, which the Septuagint translate *genoito, genoito*, and the Latins *fiat, fiat*. The Greek, Latin, and other Churches, have preserved this word in their prayers, as well as *alleluia* and *hosannah*. At the conclusion of the public prayers, the people anciently answered with a loud voice, *Amen*. Jerom says, that at Rome, when the people answered *Amen*, the sound was like a clap of thunder. The Jews assert, that the gates of heaven are opened to him, who answers *Amen* with all his might.

Amen is applied as a title to our Lord; 'the *Amen*, the true and faithful witness.' (*Rev.* iii. 14.)

AMETHYST, a gem of a purple colour, which appears to be composed of a strong blue and deep red; and according as either of these colours prevails, it affords different tinges of purple, sometimes approaching to violet, and sometimes fading even to a pale rose. Though the amethyst is generally of a purple colour, yet it is sometimes found naturally colourless; and it may, at any time, be easily so made, by putting it into the fire. In this pellucid and colourless state, it so much resembles a diamond, that the amethyst can be distinguished only by want of hardness.

This stone was the ninth in order on the high-priest's breast-plate; and upon it was engraven the name of Issachar. (*Exod.* xxviii. 19.; xxxix. 12.) *Hill's Hist. of Fossils*.

A'MMI, אמי, signifies *mother*; or *fear*; or

a cubit; or *a nation*. The imposing of this name on the ten tribes after their rejection, imports that in the latter days, God will redeem them from their misery and bondage, and include them in a special covenant with himself. (*Hos.* ii. 1.)

AMMIN'ADAB, אמינדב, signifies *my people is liberal*; or, *prince of the people*; or, *a people that vows*. It is the name of several men among the Hebrews:—1. *Amminadab*, of the tribe of Judah, the son of Aram, and father of Naashon and Elisheba, the wife of Aaron the high-priest, (*Exod.* vi. 23.) 2. *Amminadab*, the son of Koath, and brother of Korah, (*1 Chron.* vi. 22.) 3. *Amminadab*, or *Abinadab*, the son of king Saul, who was killed with him in the battle of Gilboa, in the year of the world 2949, and before Jesus Christ 1055 (*1 Sam.* xxxi. 2. *1 Chron.* viii. 33.; x. 2.) 4. *Amminadab*, or *Abinadab*, a Levite, and an inhabitant of Kirjath-jearim, with whom the sacred ark was deposited, after it was brought back from the Philistines. (*1 Sam.* vii. 1.) He dwelt at Gibeah, or in the highest part of the city of Kirjath-jearim. Eleazar his son was consecrated, or appointed peculiarly, to the office of keeping the ark. It is not certain, whether *Aminadab* was at that time living. 5. The chariots of *Amminadab* are mentioned as being extremely light: 'Or ever I was aware, my soul made me like the chariots of *Amminadab*.' (*Cant.* vi. 12.) He is thought to have been some celebrated charioteer, whose horses were remarkably swift.

AM'MON, עמוני, signifies *his people*.—Ammon, No-ammon, or No. See No.

AMMON, or **HAMMON**, or **JUPITER AMMON**, the celebrated god of the Egyptians, probably, a deification of Ham, whose posterity peopled Africa, and who was the father of Mizraim, the founder of the Egyptian polity and power. See **HAM** and **MIZRAIM**.

Ammon had a famous temple in Africa, where he was adored under the symbolical figure of a ram; for the Egyptians represented their gods under the form of certain animals. The famous temple of Ammon was situated in a delicious spot, in the midst of a frightful desert. Here was an oracle of great fame, which Alexander the Great consulted at the hazard of his life. This oracle, however, as well as others, fell insensibly into contempt. In the time of Strabo, it did not enjoy its ancient repute; in that of Plutarch, it was scarcely regarded; and in the reign of Theodosius, according to Prudentius, it was no longer mentioned. At Thebes, the capital of Upper Egypt, Ammon had a most magnificent temple, which is mentioned by Herodotus and Diodorus Siculus, and the ruins of which are still visible, and justify the accounts of its extent and grandeur. From Diodorus we learn, that the same city, which was called Thebes, and which probably derived its name from some remembrance of *thebah*, the ark, was also denominated *Dios-*

polis, the city of Jupiter or Ham. The prophet Nahum calls it by its Egyptian name, No-Ammon, the habitation of Ammon, or, according to the copies collated by Dr. Kennicott, Nueh, and Nau. It may be therefore remarked, that No, Nueh, and Nau, all of which are met with in the name of this town, have certainly some reference to the patriarch Noah; that Thebes equally refers to the ark; that Ammon also refers to Ham, the progenitor of the nations addicted to his worship; and that Ammon was certainly the Jupiter of the Greeks. Hence we see in what sense Jupiter is said to be the 'father of gods and men;' and what was the origin and nature of that idolatry, which overspread these countries. It has been disputed, whether Ammon is not an Egyptian compound of *Ham* and *On*, i.e. Ham the sun; *on* being the Egyptian name for that luminary, afterwards idolatrously referred to Ham. On the other hand, it may be disputed, whether *On* (און) is not a transposition for *no* נוא, so that originally Ham-on was equivalent to Ham of No, or Ham the son of Noah.

The Scripture says nothing of this false deity in particular, but speaks of Ham, and of the city of Ammon, or No-Ammon, which was principally devoted to it, and which was very distant from the oracle just mentioned. Though Hammon, the god of the Egyptians, was the same as the Jupiter of the Greeks, yet in succeeding ages the Egyptian and Greek names were united, and this deity was called Jupiter-Hammon.

AMMON, or BEN-AMMI, the son of Lot, was born of that patriarch and his youngest daughter, in the year of the world 2107, and before Jesus Christ 1897. (Gen. xix. 34. 38.) Of him we know nothing more, than that he was the father of the Ammonites, a famous people, always at enmity with Israel, and that his abode was east of the Dead Sea and Jordan, in the mountains of Gilead.

AMMONIAS. See PLATONICS.

AMMONITES, עַמּוֹנִים, or MEONITES, מִעֲוֹנִים, signifies *afflicted*, or *who fail*; or, *who answer*. They were sometimes called Ammanites, and were a people descended from Ammon, the son of Lot. The Ammonites destroyed the giants called Zamzummim, and seized their country. (Deut. ii. 19, 20, 21.) God forbade Moses and Israel to attack the Ammonites, because he did not intend to give their land to the Hebrews. (Ibid. 19.) Before the Israelites entered Canaan, the Amorites had conquered great part of the countries belonging to the Ammonites and Moabites. This Moses retook from the Amorites, and divided it between the tribes of Gad and Reuben. In the time of Jephthah, the Ammonites declared war against Israel, under pretence that Israel detained a great part of the country, which had been their's, before it was possessed by the Amorites. Jephthah replied, that as this was acquired by Israel in a just war from the Amo-

rites, who had long enjoyed it by right of conquest, he was under no obligation to restore it. The Ammonites were not satisfied with this answer; and, therefore, Jephthah gave them battle, and defeated them. (Judg. xi.)

The Ammonites and Moabites generally united in attacking Israel. After the death of Othniel, the Ammonites and Amalekites joined with Eglon, king of Moab, to oppress the Hebrews, whom they governed for the space of eighteen years, till Israel was delivered by Ehud, the son of Gera. (Id. iii.) Some time after, or in the year of the world 2799, the Ammonites greatly oppressed the Israelites beyond Jordan; but in 2817, God delivered the Israelites by means of Jephthah, who attacked the Ammonites, and, as above mentioned, overthrew them with great slaughter. In the beginning of Saul's reign, Nahash, king of the Ammonites, having attacked Jabesh-gilead, reduced the inhabitants to a capitulation. Nahash would accept of their surrender on no other conditions than their submitting to have every one his right eye plucked out, as a reproach to Israel. But Saul coming seasonably to the relief of Jabesh, delivered the city and people from the cruelty of Nahash. (1 Sam. xi. 1, &c.)

David had been a friend of the king of Ammon, and after his death sent compliments of condolence to Hanun his son and successor, who, thinking that these ambassadors were spies to observe his strength and the condition of his kingdom, treated them in a very injurious manner. David revenged this indignity, and subdued the Ammonites, the Moabites, and the Syrians, their allies. (2 Sam. x. 4, &c.) Ammon and Moab continued under the government of David and Solomon, and after the separation of the ten tribes, were subject to the kings of Israel till the death of Ahab, in the year of the world 3107, and before Jesus Christ 897. (2 Kings i. 1.)

Two years after the death of Ahab, Jehoram, his son, and successor of Ahaziah, defeated the Moabites, (2 Kings iii. 4, 5, 6, &c.); but it does not appear that this victory was so complete as to reduce them to his obedience. At the same time, the Ammonites, Moabites, and other people, made an irruption on Judah, but were forced back, and routed by Jehoshaphat. (2 Chron. xx. 1, 2, &c.) Isaiah threatens the Moabites with a misfortune, which was to happen three years after his prediction, and which probably referred to the war of Shalmaneser against them, about the year of the world 3277, and before Jesus Christ 727. (Isaiah xv. xvi.)

After the tribes of Reuben, Gad, and the half tribe of Manasseh, were carried into captivity by Tiglath-pileser, in the year of the world 3264, and before Jesus Christ 740, the Ammonites and Moabites took possession of the cities belonging to these tribes. For this they are reproached by Jeremiah. (Jer. xlix. 1.) The ambassadors of the

Ammonites were some of those, to whom this prophet presented the cup of the Lord's fury, and whom he directed to make bonds and yokes for themselves, exhorting them to submit to Nebuchadnezzar, and threatening them, if they did not, with captivity and slavery. (Jer. xxvii. 2, 3, 4.)

Ezekiel denounces their entire destruction, and tells them that God would give them up to the people of the East, who should build palaces in their country, so that the Ammonites should be no more mentioned among nations; and this as a punishment for insulting the Israelites, on their calamities, and the destruction of the temple by the Chaldeans. (Ezek. xxv. 4—10.) It is thought, that these misfortunes happened to the Ammonites in the fifth year after the taking of Jerusalem, when Nebuchadnezzar waged war against all the people around Judea, in the year of the world 3420 or 3421, and before Jesus Christ 583.

It is probable, that Cyrus gave to the Ammonites and Moabites the liberty of returning into their own country, whence they had been removed by Nebuchadnezzar; for we see them in the place of their former settlement, exposed to those revolutions, which were common to the people of Syria and Palestine, and subject sometimes to the kings of Egypt, and sometimes to the kings of Syria. Antiochus the Great took Rabboth, or Philadelphia, their capital, demolished the walls, and garrisoned it, in the year of the world 3806. During the persecutions of Antiochus Epiphanes, the Ammonites showed their hatred to the Jews, and exercised great cruelties against such of them as lived near their country. (1 Macc. v. 6—45.) Justin Martyr says, that in his time there were still many Ammonites remaining; but Origen assures us that when he was living, they were known only under the general name of Arabians. Thus was accomplished the prediction of Ezekiel.

AM'NON, אַמְנוֹן, or אִמְנוֹן AMINON, signifies *faithful and true*; or, *foster father*, or *tutor*; or, *son of the mother*. Amnon was the eldest son of David by Ahinoam his second wife. It is commonly said, that this prince conceived a violent and an unlawful *incestuous* passion for his sister Tamar; but it ought to be remembered, that Tamar, though uterine sister to Absalom, is mentioned as the concubine children's sister, (1 Chron. iii. 9.) having been born before her mother was connected with David. Though Tamar, therefore, was honoured as the king's daughter by courtesy, yet she was not in reality akin to Amnon, and might have been married to him, according to her expression: 'Speak unto the king, for he will not withhold me from thee.' Some, however, are of opinion that the law did not allow of such a marriage.

Amnon, having conceived a violent passion for Tamar, the daughter of Absalom's mother, became ill. This being observed by

Jonadab, the son of Shimeah, David's brother, he inquired the cause. Amnon discovered to him his passion, and the difficulty that opposed his satisfying it. Jonadab advised him to counterfeit sickness, and when the king his father came to see him, to say to him, 'I pray thee let my sister Tamar come and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.' Amnon followed this advice, and the king easily granted his request. Tamar came to the apartment where Amnon lay, made cakes in his sight, baked them, and poured them out before him.

Amnon refused to eat; but calling his sister into the most private part of the chamber, and hearkening only to the dictates of his passion, he, by force, abused her. After committing this crime, his aversion to her became more excessive than had been his love. He wished her instantly to leave the room; but she remonstrating, he called in one of his servants, and ordered him to turn her out. Her brother Absalom meeting her in tears lamenting, and with her head covered with ashes, soothed her, and advised her to be silent. When David was informed of what had passed, he was extremely afflicted: but as he tenderly loved Amnon, who was his eldest son, he was unwilling to punish him.

Absalom kept his resentment close within his own heart for two years; but at length he contrived an opportunity of revenging the treatment his sister had received. He invited the king his father, and all his brothers, to an entertainment, which he had provided at Baal-hazor, on account of the shearing of his sheep. The king declined the invitation, but permitted him to take with him the princes his sons, and particularly Amnon. Absalom ordered his servants, that when they saw Amnon disordered with wine, on a signal being given, they should kill him, in revenge for the criminal and violent treatment, of which he had been guilty to Tamar. The servants, in compliance with the orders of their master, killed Amnon at his brother's house, in the midst of his carousing, in the year of the world 2974, and before Jesus Christ 1030. (2 Sam. xiii. 1, 2, &c.) See ABSALOM.—*Patrick's Comment.*

A'MON, אֲמוֹן, signifies *faithful, true, &c.* See AMNON. Amon was the fourteenth king of Judah, and son of Manasseh and Meshullemeth, the daughter of Haruz of Jotbah. He began to reign at the age of twenty-two, in the year of the world 3363, and before Jesus Christ 641, and reigned only two years at Jerusalem. He did evil in the sight of the Lord, as his father Manasseh had done. He forsook Jehovah, and worshipped idols. His servants conspired against him, and slew him in his own house; but the people killed all the conspirators, and established his son Josiah on the throne. Amon was

buried in the garden of Uzza. (2 Kings xxi. 19, 20, &c.)

AM'ORITES, a people descended from Amorrite, or Amorrhæus, אַמֹּרִי, *Amōppāios*, which signifies *bitter*; or a *rebel*; or a *babbler*, or *prater*. Amorrhæus, according to the Septuagint and Vulgate; Emoræus according to some expositors; Hæmorri, according to the Hebrew; and Emorite, according to our version of the Bible; was the fourth son of Canaan. (Gen. x. 16.)

The Amorites first peopled the mountains lying west of the Dead Sea. They had also establishments east of the same sea, between the brooks Jabbok and Arnon, whence they forced the Ammonites and Moabites. (Numb. xiii. 29; xxi. 13. 24; Josh. v. 1. Judg. xi.) Moses wrested this country from their kings Sihon and Og, in the year of the world 2553, and before Jesus Christ 1451.

The prophet Amos, speaking of the gigantic stature and valour of the Amorites, compares their height to the cedar, and their strength to the oak. (Amos ii. 9.) The name Amorite is frequently used in Scripture to denote the Canaanites in general, (Gen. xvi.). The lands, which the Amorites possessed on this side Jordan, were given to the tribe of Judah; and those, which they had enjoyed beyond the Jordan, to the tribes of Reuben and Gad.

The Amorites are said to have consisted of three nations: 1. a people in Mount Lebanon, east of Phœnicia; 2. another people in mount Gilead, between the rivers Jabbok and Arnon; 3. another people inhabiting the mountain Paran, between Sinai and Kadesh-Barnea. *Taylor's Sacred Geography.*

AM'OS, אֲמוֹס, by (א) *aleph*, signifies *strong*, *robust*; עֹמֹס, by (ע) *ain*, omoos, *loading*, *weighty*.

Amos, the third of the minor prophets, is said to have been of the little town of Tekoa, in Judah, four leagues south of Jerusalem. There is however, no proof that he was a native of this place, except his retiring to it when driven from Bethel. It seems very probable, that he was born in the territories of Israel, to which his mission was principally directed. He prophesied in Bethel, where were the golden calves under Jeroboam II., about the year of the world 3215, and before Jesus Christ 789. Amaziah, the high-priest of Bethel, accused him to king Jeroboam in the following manner: 'Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.' Amaziah said therefore to Amos, 'O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there. But prophesy not again any more at Bethel: for it is the king's chapel, and it is the

king's court.' Amos answered Amaziah, 'I was no prophet, neither was I a prophet's son; but I was a herdsman, and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now, therefore, hear thou the word of the Lord. Thou sayest, Prophecy not against Israel, and drop not thy word against the house of Isaac. Therefore, thus saith the Lord, Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.' (Amos vii. 10, 11, &c.) The prophet then fled into the kingdom of Judah, and dwelt in Tekoa, where he continued to prophesy. In many places he complains of the violence offered him to compel him to silence, and bitterly exclaims against the disorders of Israel.

Amos began to prophesy the second year before the earthquake, in the reign of king Uzziah. (Amos i. 1.) Josephus and most commentators refer this to that prince's usurpation of the priest's office when he attempted to offer incense. Consequently Amos was contemporary with Hosea, (though he is supposed not to have lived so long as the last-mentioned prophet,) with Jonah, and probably also with Joel. The first prophecies of Amos in order of time, are those of the seventh chapter. The rest were pronounced in Tekoa, whither he retired. His first two chapters are spoken against Damascus, the Philistines, Tyrians, Edomites, Ammonites, Moabites, Judah, and Israel. The evils he threatens, refer to the invasions of Shalmaneser, Tiglath-pileser, Sennacherib, and Nebuchadnezzar.

He predicted the misfortunes of the kingdom of Israel after the death of Jeroboam II., who was then living; the death of king Zechariah; the invasion of Israel by Phul and Tiglath-pileser, kings of Assyria; and the captivity of the ten tribes, and their return. He uses sharp invectives against the sins of Israel, their effeminacy, avarice, and harshness to the poor; the splendour of their buildings, and the delicacy of their tables. He reproves Israel for going to Bethel, Dan, Gilgal, and Beersheba, the most famous pilgrimages of the country, and for swearing by the gods of these places.

The time and manner of the death of this prophet are not known. Some old authors relate that Amaziah, priest of Bethel, provoked by the discourses of Amos, caused his teeth to be broken, in order to silence him. Others say, that Hosea, or Uzziah, the son of Amaziah, struck him with a stake on the temples, and almost killed him; and that in this condition he was carried to Tekoa, where he died, and was buried with his fathers. But it is generally thought that he

prophesied long at Tekoa, after his expulsion by Amaziah; and as the prophet does not complain of any ill treatment received from Uzziah, his silence is probable evidence that he did not suffer in the manner related.

Jerom applies to him the words of Paul, 'rude in speech, though not in knowledge,' (2 Cor. xi. 6.); and he further observes, that he selects his comparisons from the country life, in which he had been brought up.

Calmet and many others have followed the authority of Jerom, in speaking of this prophet, as if indeed he were quite rude, inelegant, and destitute of all the embellishments of composition. The matter, however, as Bishop Lowth has remarked, is far otherwise: "Let any person, who has candour, and perspicuity enough to judge, not from the man, but from his writings, open the volume of his predictions, and he will, I think, agree that our shepherd 'is not a whit behind the very chief of the prophets.' (2 Cor. xi. 5.) He will agree, that as, in sublimity and magnificence, he is almost equal to the greatest, so, in splendour of diction, and elegance of expression, he is scarcely inferior to any. The same celestial Spirit, indeed, actuated Isaiah and Daniel in the court, and Amos in the sheep-folds: constantly selecting such interpreters of the Divine will as were best adapted to the occasion, and sometimes 'from the mouths of babes and sucklings perfecting praise;' constantly employing the natural eloquence of some, and occasionally making others eloquent."—*Bishop Lowth's Lectures*, vol. ii. lect. xxi. p. 98. *Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures*, vol. iv. pp. 149, 150.

Amos, the father of the prophet Isaiah, was, it is said, son of king Joash, and brother to Amaziah. The rabbins pretend, that Amos, Isaiah's father, was a prophet as well as his son, according to a rule among them, that when the father of a prophet is called in Scripture by his name, it indicates that he had the gift of prophecy. St. Austin thinks that the prophet Amos, the third among the minor prophets, was the father of Isaiah; but the names of these two persons are written differently, עמז being the father of Isaiah, and אמוז the prophet Amos. Besides, Amos, Isaiah's father, was as well as himself, of Jerusalem, and of much superior quality to the prophet Amos.

Amos, the son of Nahum, and father of Mattathias, is in the genealogy of our Saviour according to the flesh. (Luke iii. 25.)

AMPHIPOLIS, 'Αμφίπολις, signifies a city encompassed. It was the name of a city between Macedon and Thrace, but dependent on Macedon. St. Paul and Silas being delivered out of prison, left Philippi, went to Thessalonica, and passed through Amphipolis. (Acts xvii. 1.) It was also called Chrysopolis, or Christopolis. In the divi-

sion of Macedonia, by Paulus Æmilius, it became the chief city of the first region of Macedonia.

AMPLIAS, 'Αμπλίας, signifies large, extensive. Amplias, of whom St. Paul speaks, was particularly beloved by the apostle. (Rom. xvi. 8.) It is not certainly known who he was, nor what he did; but the Greeks say, that he was ordained bishop of Odysopolis, in Mæsia, by St. Andrew; that he was an apostolical person, at least one of the seventy-two disciples, and suffered martyrdom.

AM'RAM, עמרם, 'Αμβράμ, signifies exalted people; or, their sheaves; or, handfuls of corn; or, with the most high. Amram, son of Kohath, of the tribe of Levi, married Jochebed, by whom he had Aaron, Miriam, and Moses. He died in Egypt at the age of 137 years. (Exod. vi. 20.)

AM'RAPHEL, אמרפל, signifies one that speaks of hidden things; or, one that speaks of judgment; or, of ruin. Amraphel, king of Shinar, confederated with Chedorlaomer, king of Elam, and two other kings, to wage war against the kings of Sodom, Gomorrah, and the three neighbouring cities. The kings, who were in league with Amraphel, plundered those cities, and carried off abundance of captives, among whom was Lot, Abraham's nephew; but Abraham pursued them, retook Lot, and recovered the spoil, in the year of the world 2092, and before Jesus Christ 1912, (Gen. xiv.)

AMSDORFIANS, a sect of Protestants, in the sixteenth century, who took their name from Amsdorf, their leader. They maintained that good works were not only unprofitable, but were obstacles in the way of salvation. The extravagant assertions of Amsdorf were opposed by George Major, an eminent teacher of theology at Wittemberg, who maintained the necessity of good works. This debate was at length terminated by the form of concord. *Mosheim's Eccles. Hist.* vol. iv. p. 39.

AMULET, a charm or preservative against mischief, witchcraft, or diseases. Amulets were an ancient kind of superstition, and consisted of certain characters, ligaments, stones, or metals, engraved or adorned with stars. Some are of opinion, that Laban's teraphim carried away by Rachel, (Gen. xxxi. 19.) and the ear-rings which Jacob hid under an oak, (Id. xxxv. 4.) were preservatives or amulets. See TERAPHIM.

AMYRALDISM, a name given by some writers to the doctrine of universal grace, as explained and asserted by Amyraldus, or Moses Amyrault, and others; his followers, among the reformed in France towards the middle of the seventeenth century. This doctrine principally consisted of the following particulars, viz. that God desires the happiness of all men, and none are excluded by a divine decree; that none can obtain

salvation, without faith in Christ; that God refuses to none the power of believing, though he does not grant to *all* his assistance, that they may improve this power to saving purposes; and that many perish through their own fault. Those, who embraced this doctrine were called Universalists, though it is evident they rendered grace *universal* in words, but *partial* in reality. For this doctrine represents God as desiring salvation for *all*, which, in order to its attainment, requires a degree of his assistance, which he refuses to *many*. See CAMERONIANS.

Moses Amyrault was an eminent French Protestant divine, and studied at Saumur, where he was chosen professor of theology. His work on the mystery of predestination and grace occasioned a controversy between him and some other divines. He died in 1664. *Mosheim's Eccles. Hist.* vol. iv. pp. 503, 504.

ANABAPTISTS. At a very early period of the Reformation, certain of the disciples of Luther, and particularly one of the name of Muncer, adopted opinions in some instances apparently replete with enthusiasm, and on some occasions proceeded to the disturbance of the public tranquillity. From these violent reformers arose the formidable sect of the Anabaptists. They first appeared in the provinces of Upper Germany, where they were controlled by the severity of the magistrates; but in the Netherlands and Westphalia, where the tendency of their opinions was more unknown, and less guarded against, they obtained admittance into several towns, and spread the contagion of their principles. The most remarkable of their religious tenets related to the sacrament of baptism, which, they contended, ought to be administered only to persons grown up to years of understanding, and should be performed, not by sprinkling them, but by dipping them in water. For this reason, they condemned the baptism of infants; and as they re-baptized all, whom they admitted into their society, the sect obtained the name of anabaptists. To this peculiar notion concerning baptism, which appears to be founded on the practice of the church in the apostolic age, and contains nothing inconsistent with the peace and order of human society, they added other principles of a most enthusiastic and dangerous nature. They maintained that, among Christians, who had the precepts of the Gospel to direct, and the Spirit of God to guide them, the office of magistracy was not only unnecessary, but an unlawful encroachment on their spiritual liberty; that the distinctions occasioned by birth, rank, or wealth, were contrary to the spirit of the Gospel, which considers all men as equal, and should therefore be entirely abolished; that all Christians, placing their possessions in one common stock, should live together in that state of equality, which becomes members of

the same family; and that as neither the laws of nature, nor the precepts of the New Testament, had imposed any restraint on men, with regard to the number of wives they might marry, they should use that liberty, which God himself had granted to the patriarchs.

In the year 1532, two Anabaptist prophets, John Matthias, a baker of Haerlem, and John Boccold, or Beikels, a journeyman tailor, of Leyden, possessed with the rage of making proselytes, fixed their residence at Munster, an imperial city of Westphalia, of the first rank, under the sovereignty of its bishop, but governed by its own senate and consuls. As neither of these fanatics wanted the talents requisite in desperate enterprises, great resolution, the appearance of sanctity, bold pretensions to inspiration, and a confident and plausible manner of discoursing, they soon gained many converts, some of whom were persons of eminence. Emboldened by the countenance of such disciples, they openly taught their opinions; and not satisfied with that liberty, they attempted to render themselves masters of the town, in order to establish their tenets by public authority. In this design they at length succeeded; and Matthias, in the style, and with the authority of a prophet, uttered his commands, which it was instant death to disobey. He deposed the magistrates, confiscated the estates of those who had escaped, and deposited the wealth in a public treasury for the common use of all. He commanded the members of this commonwealth to eat at tables prepared in public, and even prescribed the dishes to be served up each day. His next care was to provide for the defence of the city. He invited the Anabaptists in the low countries to assemble at Munster, which he dignified with the title of Mount Sion, that they might set out to reduce all the nations of the earth under their dominion.

Matthias was soon cut off by the army of the bishop of Munster; but Boccold, by the same gifts and pretensions, which had gained Matthias credit, soon revived the spirits and hopes of the Anabaptists to such a degree, that he succeeded the deceased prophet in the same absolute direction of all their affairs. Though less daring in action than Matthias, Boccold was a wilder enthusiast, and of more unbounded ambition. Not satisfied with power or titles less than supreme, a prophet, whom he had instructed for that purpose, assembled the multitude, and declared it to be the will of God, that John Boccold should be king of Sion, and sit on the throne of David. John was immediately acknowledged as monarch by the deluded multitude, and assumed all the state and pomp of royalty.

Having now attained the height of power, Boccold instructed the prophets and teachers to harangue the people on the lawful

ness and even necessity of marrying more wives than one, and to assert that this was one of the privileges granted by God to the saints. Boccold set the people an example, and married at once three wives. As he was allured by beauty or the love of variety, he gradually added to the number of his wives till they amounted to fourteen, though only one of them, the widow of Matthias, was dignified with the title of queen. After the example of their prophet, the multitude yielded to the most licentious and uncontrolled gratification of their desires. No man remained satisfied with a single wife; and together with polygamy, freedom of divorce, its inseparable attendant, was introduced, and became a new scene of corruption. Every excess was committed, of which the passions are capable, when not restrained by the authority of laws or the sense of decency; and by a monstrous and almost incredible conjunction, voluptuousness was engrafted on religion, and dissolute riot accompanied the austerities of fanatical devotion.

The German princes were highly offended by Boccold's usurpation of royal honours; and the profligate manners of his followers filled men of all professions with horror. The princes of the empire, assembled by the king of the Romans, voted a supply of men and money to the Bishop of Munster; and, in the year 1535, the city of Munster, which had been in the possession of the Anabaptists more than fifteen months, was more closely pressed. At length, after the besieged had endured the utmost rigour of famine, and suffered hardships, the recital of which is shocking to humanity, the city was entered by surprise. Most of the Anabaptists were slain, and the rest taken prisoners. Boccold, loaded with chains, was carried from city to city as a spectacle to gratify the curiosity of the people, and was exposed to all their insults. After this, he was brought back to Munster, where he was put to death with the most exquisite and lingering tortures, all of which he bore with astonishing fortitude. This extraordinary man, who had acquired such amazing dominion over the minds of his followers, and had excited commotions so dangerous to society, was only twenty-six years of age.

With its monarch, the kingdom of the Anabaptists terminated. Their principles having taken deep root in the Low Countries, the party still subsists there under the name of Mennonites. However, by a very singular revolution, this sect, so mutinous and sanguinary at its origin, has become altogether innocent and pacific. Holding it unlawful to wage war, or to accept of civil offices, they devote themselves entirely to the duties of private citizens, and by their industry and charity endeavour to repair to human society for violence committed

by their founders. Those of this sect settled in England, retain its peculiar tenets concerning baptism, but without any dangerous mixture of enthusiasm. Indeed, the Baptists in England and Holland, disavow the practice, which the appellation of Anabaptists implies; they profess an equal aversion to all principles of rebellion on the one hand, and to all suggestions of fanaticism on the other. See BAPTISTS and MENNONITES. *Robertson's History of Charles V.* vol. iii. pp. 65—77. *Encycl. Britan.*

ANACHORETS, or ANCHORITES, a sort of monks in the primitive church, who retired from the society of mankind into some desert, that they might avoid the temptations of the world, and be more at leisure for meditation and prayer. Such were Paul, Anthony, and Hilarion, the founders of monastic life in Egypt and Palestine.

Anachorets, among the Greeks, consist principally of monks, who retire to caves or cells, with the leave of the abbot, and an allowance from the monastery; or who, weary of the fatigues of the monastery, purchase a spot of ground, to which they retreat, and never appear again in the monastery, except on solemn occasions.

ANAGOGICAL, signifies mysterious, transporting, and is used to express whatever elevates the mind, not only to the knowledge of divine things, but of divine things in the next life. This word is seldom employed, except as one of the four senses in which the Scripture may be interpreted, viz. the literal, allegorical, anagogical, and tropological. The anagogical sense is when the text is explained with regard to eternal life, the point which Christians should have in view: for example, the rest of the Sabbath, in the anagogical sense, signifies the repose of everlasting happiness.

AN'AH, עֲנַח, 'Eṇāh, signifies *one, who answers, or, who sings responsively; or, poor or afflicted*. Anah was the son of Zibeon, the Hivite, and father of Aholibamah, Esau's wife. Whilst feeding the asses of his father Zibeon in the wilderness, he discovered the mules. (Gen. xxxvi. 24.) Thus our English version, and also several other versions of the Bible, translate the Hebrew *matseth hajjemim*. The Septuagint, Theodotion, Aquila, and Symmachus, retain the original word *Jameim*, or *Janim*, as a proper name. Others suppose, that Anah discovered the manner of producing mules, by the union of a horse and an ass; but the Scripture never calls mules *jamim*, nor are such creatures mentioned in Scripture till the time of David. St. Jerom has rendered the passage *springs of warm water, or medicinal springs*. But the Chaldee reads *giants*, and the Samaritan version 'the Emim,' a people mentioned by Moses as a sort of giants. (Gen. xiv. 5. Deut. ii. 10.) These Emim dwelt in the neighbourhood of Seir, where Anah fed his asses. It is therefore thought that Anah found, i. e.

attacked, or surprised, a people called *Jemim*, or *Emim*, in the wilderness, where he was feeding asses; for *Jamim*, or *Jemim*, is put for *Emim*, either by cutting off the first letter, or by changing jod into aleph, both of which are common among the Hebrews. It is also observable, that the Hebrew word *מָצָא*, *matsa*, which signifies to find, is often used for the sudden attacking or surprising of an enemy. That the *Emim* are here meant, and that *Anah* attacked or surprised this people in the wilderness, where he was feeding asses, is the opinion of the learned Bochart, Le Clerc, Calmet, Poole, and most of the modern commentators. Indeed, this seems to be the only probable explanation of the passage.

Some have thought, but without any proof, that *Anah* was exalted to divine honours, and that he is mentioned in the second book of the Kings, where it is said the Sepharvaim adored *Henah*, or *Anah*, and *Ivah*. (2 Kings xviii. 34. Isaiah xxxvii. 13.) It has been lately conjectured, that from *Henah* are derived the *Heneti*, who were famous for breeding mules, and whose posterity were afterwards called *Veneti* (quasi *Ve Heneti*;) and hence the *Venetians*, whose doge still retains the *Phrygian* bonnet, as his crown of state.

ANAK, or *Onok*, עֲנֹק, signifies a collar or ornament. From it some derive the Greek word *ἀναξ*, a king. *Anak*, the father of the *Anakim*, was the son of *Arba*, who gave his name to *Kirjath-arba*, or *Hebron*. (Josh. xiv. 15.) *Anak* had three sons, *Sheshai*, *Ahiman*, and *Talmi*, who were giants as well as their father, and who, with their posterity, all terrible for their fierceness and extraordinary stature, were called the *Anakim*. (Id. xv. 14. Numb. xiii. 22.) In comparison of the *Anakim*, the Hebrews, who were sent to view the land of *Canaan*, reported that they were only as grass-hoppers. (Numb. xiii. ult.) *Caleb*, assisted by the tribe of *Judah*, took *Kirjath-arba*, and destroyed the *Anakim*, in the year of the world 2559, and before *Jesus Christ* 1445. (Josh. xv. 14. Judges i. 20.)

AN'AMIM, עֲנִיִּים, *Anetaméia*, signifies a fountain, or eye; or answer, song, affliction. He was the second son of *Mizraim*. (Gen. x. 13.) If we may credit the paraphrast *Jonathan*, the son of *Uzziel*, *Anamim* peopled the *Mareotis*, or, rather the *Pentapolis* of *Cyrene*, according to the paraphrast of *Jerusalem*. Bochart is of opinion, that these *Anamim* dwelt in the parts adjacent to the temple of *Jupiter Ammon*, and in the *Nasamonitis*. Calmet thinks, that the *Amanians* and *Garamantes* were descended from *Anamim*.

ANAMMELECH, אֲנַמְלֵךְ, signifies answer, or song of the king and council; or the king. It is said that the inhabitants of *Sepharvaim*, sent from beyond the *Euphrates* into *Syria*, burned their children in

honour of *Anammelech* and *Adrammelech*, their gods. (2 Kings xvii. 31.) It is thought that *Adrammelech* signified the sun, and *Anammelech* the moon. Some of the rabbins represent *Anammelech* under the figure of a mule; others, under that of a quail, or pheasant. See *ADRAMMELECH*.

ANANIAS, עֲנַיָּה, signifies the cloud of the Lord, and was the name of the son of *Nebedæus*, high-priest of the Jews. According to *Josephus*, he succeeded *Joseph*, the son of *Camith*, in the forty-seventh year of the Christian era. *Quadratus*, governor of *Syria*, coming into *Judæa*, on the rumours, which prevailed among the *Samaritans* and *Jews*, sent the high-priest *Ananias* to *Rome*, to vindicate his conduct to the emperor. The high-priest justified himself, was acquitted, and returned. *St. Paul* being apprehended at *Jerusalem*, by the tribune of the *Roman* troops that guarded the temple, declared to him that he was a citizen of *Rome*. This obliged the officer to treat him with some regard. As he was ignorant of what the *Jews* accused him, the next day he convened the priests, and placed *St. Paul* in the midst of them, that he might justify himself. *St. Paul* began as follows: 'Men and brethren, I have lived in all good conscience before God, until this day.' He had scarcely spoken this, when the high-priest, *Ananias*, commanded those, who were near him, to smite him on the face. The apostle immediately replied, 'God shall judge thee, thou whited wall; for, sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? They that stood by said, Revilest thou God's high-priest? *Paul* answered, I wist not, brethren, that he was the high-priest; for it is written, Thou shalt not speak evil of the ruler of thy people.' (Acts xxii. 23, 24; xxiii. 1, 2, 3, &c.)

On this passage it has been asked, how it happened that *St. Paul* said, 'I wist not, brethren, that he was the high-priest,' since the external marks of office must have determined whether he were so or not? To this it has been answered, that soon after the holding of the first council, as it is called, at *Jerusalem*, *Ananias*, as it has been already observed, was dispossessed of his office, in consequence of certain acts of violence between the *Samaritans* and the *Jews*, and sent prisoner to *Rome*, whence he was afterwards released, and returned to *Jerusalem*. Now from that period he could not be called high-priest in the proper sense of the word, though *Josephus* has sometimes given him the title of ἀρχιερεὺς, taken in the more extensive meaning of a priest, who had a seat and voice in the *Sanhedrim*; and *Jonathan*, though we are not acquainted with the circumstances of his elevation, had been raised in the meantime to the supreme dignity in the Jewish church. Between the death of *Jonathan*, who was murdered by

order of Felix, and the high-priesthood of Ismael, who was invested with that office by Agrippa, elapsed an interval, in which this dignity continued vacant. Now it happened precisely at this interval, that St. Paul was apprehended in Jerusalem; and the Sanhedrim being destitute of a president, Ananias undertook of his own authority the discharge of that office, which he executed with the greatest tyranny. It is possible, therefore, that St. Paul, who had been only a few days in Jerusalem, might be ignorant that Ananias, who had been dispossessed of the high-priesthood, had taken upon himself a trust to which he was not entitled; he might therefore very naturally exclaim, 'I wist not, brethren, that he was the high-priest!' Admitting him, on the other hand, to have been acquainted with the fact, the expression must be considered as an indirect reproach, and a tacit refusal to recognise usurped authority.

After this, the assembly being divided in opinion, St. Paul was sent by the tribune to Cæsarea, that Felix, governor of the province, might take cognizance of the affair. When it was known that the apostle had arrived at Cæsarea, Ananias the high-priest, and other Jews, went thither to accuse him, but the affair was adjourned, and St. Paul continued two years in prison in that city. (Acts xxiv.) See PAUL.

The apostle's prediction to Ananias, that God would smite him, was thus accomplished: Albinus, governor of Judæa, being come into that country, Ananias found means to gain him by presents. Ananias, therefore, was considered as the first man of his nation by reason of his great riches, friends, and fortune. However, in his party were some violent persons, who plundered the country, and seized the tithes of the priests; and this they did with impunity, on account of the great credit of their master, and of his wealth at Jerusalem. At the same time, several companies of assassins infested Judæa, and committed great ravages. When any of their companions fell into the hands of the governors of the province, and were about to be executed, they failed not to seize some domestic or relation of the high-priest Ananias, that he might procure the liberty of their associates, in exchange for those, whom they detained. Having taken Eleazer, one of Ananias's sons, they did not release him till ten of their companions were liberated. By this means their number considerably increased, and the country was exposed to their ravages.

At length, Eleazer, the son of Ananias, heading a party of mutineers, seized the temple, and forbade any sacrifices for the emperor. Being joined by the assassins, he pulled down the house of his father. Ananias, with his brother, hid himself in the aqueducts belonging to the royal palace,

but was soon discovered, and both of them were killed; the mutineers taking no notice, that Ananias was the father of their leader. Thus God smote this whited wall, in the very beginning of the Jewish wars. *Josephus*, lib. ii. *de Bello*, cap. 38: *Michaelis's Introduction to the New Testament*, vol. i. pp. 51—54.

ANANIAS, one of the first Christians of Jerusalem, who, with his wife Sapphira, sold an estate, and secreted part of the purchase-money. He then carried the remainder to St. Peter, and said that this was the whole price of his inheritance. The apostle, to whom the Holy Ghost revealed the falsehood, reproved him sharply, telling him that he had 'not lied unto men, but unto God.' Immediately, Ananias fell dead at the apostle's feet. About two or three hours after, his wife Sapphira, ignorant of what had happened, came in; and St. Peter having put the same question to her, as before to her husband, she was also guilty of the like falsehood, and was suddenly struck dead in the same manner. (Acts v. 1, 2, 3, &c.) This happened in the year of our Lord 33 or 34, a little time after the ascension. Some have been so curious, as to inquire in what the sin of Ananias and Sapphira consisted. Many of the ancients thought, that when the first Christians resolved to sell their estates, this resolution included a kind of vow to reserve nothing; and that Ananias and Sapphira having violated this vow, were guilty of perjury and sacrilege, and committed a mortal sin. If to this be added their lying to the Holy Ghost, and the affront in tempting him, their crime will appear considerably aggravated.

The Holy Spirit might be induced to punish the falsehood of Ananias and Sapphira, to give, in the infancy of the church, a solemn notoriety and self-evident sanction to the doctrines taught, not merely by miracles of advantage (as healing), but by miracles of punishment; to deter those, who through worldly motives of gain, or with a view to share in the profits of the goods sold, might join the Christian church; and to deter spies and false brethren, who after this event, must have been aware of the danger of detection. If Ananias alone had died, the collusion would have been less evident, and it might have been thought that it was a merely sudden, though natural death. By this punishment, the Gospel, in some degree, was assimilated to the law, which, immediately after the promulgation of the sabbath, ordered the sabbath-breaker to be stoned. (Numb. xv. 35.) After the consecration of the holy altar, the sons of Aaron, who offered profane fire in their censers, were destroyed. (Levit. x. 3.) The same is observable in the case of Achan. (Josh. vii.)

It is evident, that in this and similar

events, the spectators and civil magistrates must have been convinced, that some extraordinary power was exerted; for if Peter had himself slain Ananias, he would have been amenable to the laws as a murderer. But, if by declaration only he slew him, or, if by forewarning him he should die, and the prediction came to pass, it is evident that the power, which attended this word of Peter, was not from Peter, but from God. In like manner, the power, which opened the earth to swallow Korah, was not from Moses personally, but from him, in whose name he spake, though the people afterwards stupidly accused him of having killed the people of the Lord. (Numb. xvi. 32, 41.)

ANANIAS, a disciple of Jesus Christ, at Damascus, whom the Lord directed to visit Paul, then lately converted, and come to Damascus. Ananias answered, 'Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and how he hath authority from the chief priests to bind all that call upon thy name.' But the Lord said unto him, 'Go thy way, for he is a chosen vessel unto me.' Ananias, therefore, went to the house, in which God had revealed unto him that Paul was, and putting his hands on him, said, 'Brother Saul, the Lord Jesus, who appeared unto thee in the way, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost.' (Acts ix. 10, 11, 12, &c.)

We are not acquainted with any other circumstance of the life of Ananias. The Apostolical Constitutions suppose him to have been a layman; Œcumenius, and some moderns, think that he was a deacon. St. Austin is of opinion, that he was a priest, but his arguments on this subject are so weak as to merit no attention. The modern Greeks maintain that Ananias was one of the seventy disciples, bishop of Damascus, a martyr, and buried in that city.

ANATH'EMA, 'Ανάθεμα, signifies something *set apart, separated, devoted*. It is understood principally to denote the absolute, irrevocable, and entire separation of one from the communion of the faithful, from the number of the living, or from the privileges of society; or, the devoting of any man, animal, city, or thing, to be extirpated, destroyed, consumed, and, as it were, annihilated. The Hebrew word *חרם*, *cherem*, signifies, properly, to destroy, exterminate, devote. Moses requires that the Israelites should devote, and utterly extirpate, those who sacrifice to false gods. (Exod. xxii. 20.) In like manner, God commands that the cities belonging to the Canaanites, which did not surrender, should be devoted. (Deut. vii. 2. 24.; xx. 17.) Achan having appropriated to his own use part of the spoil of Jericho, which had been devoted by God, was stoned, and what he

had thus taken was destroyed by fire. (Josh. vi. 17, 21.; vii. 1, 2, 3, &c.) See ACHAN.

The word anathema is also taken for that which is irrevocably consecrated, vowed, or offered to the Lord, so that it may never be again employed in common uses. Hence things devoted to destruction could not be redeemed at any price. (Levit. xxvii. 28, 29.) Some assert that persons thus devoted were put to death, and quote Jephthah's daughter as an example. Sometimes particular persons or cities were devoted: as the Israelites devoted king Arad's country, (Numb. xxi. 2, 3.); the people at Mizpeh devoted all, who should not march against the tribe of Benjamin, (Judg. xxi. 5.); and Saul devoted those, who should eat before sun-set, whilst they were pursuing the Philistines. (1 Sam. xiv. 24.) It appears by the execution of these execrations, that they, who were so devoted, were put to death.

Sometimes particular persons devoted themselves, if they did not accomplish some certain purpose. More than forty persons bound themselves by an oath, that they would neither eat nor drink till they had killed Paul. (Acts xxiii. 12, 13.) Josephus says, that the Essenians were engaged by oaths to observe the statutes of their sect. Hence, such of them as incurred the guilt of excommunication, were driven from their assemblies, and generally starved to death, being obliged to feed on grass like beasts, and not daring to receive any food, which might be offered them, on account of their vows not to eat.

Moses and St. Paul in some sort anathematized themselves. Moses conjured God to forgive Israel; if not, to blot him out of the book, which he had written. (Exod. xxxii. 32.) St. Paul says, that he could wish to be accursed (anathematized, separated from life, devoted, and made over to death) for his brethren the Israelites, rather than see them excluded from the benefit of Christ's covenant, by their malice and obduracy. (Rom. ix. 3.) This is as much as if the apostle had said, he would, as it were, change places with them. They were now excluded from being the peculiar people of God; so he would be. They were devoted to wrath in the destruction of their state, Jerusalem, &c.; so he would be. They were excluded from the benefit of Christian society; so he would be, if it would benefit them. *I could wish myself anathematized from the body of Christ, if that might advantage Israel.*

Excommunication, and anathema, and excision, are said by some to be the greatest penalties that can be inflicted on any man in this world: whether by these terms we understand a violent and an ignominious death, or a separation from the society of saints, and communion in things sacred. Interpreters are much divided respecting these

texts; but they agree, that Moses and Paul gave, in these instances, the most powerful proofs of a perfect charity, and in the strongest manner expressed their ardent desire to procure the happiness of their brethren.

Another kind of anathema, very peculiarly expressed, seems to have quite a different meaning from what has been above explained: 'if any man,' says St. Paul, 'love not the Lord Jesus Christ, let him be Anathema Maranatha.' (1 Cor. xvi. 22.) This is as much as if the apostle had said, He who does not love the Lord Jesus Christ will be accursed at his coming. The form is borrowed from the Jews, who, when unable to inflict so great a punishment as the crime deserved, devoted the offender to the immediate vindictive retribution of divine vengeance, both in this life, and in that which is to come. It is impossible to suppose that either Moses or St. Paul, could, in any degree, wish for such an imprecation to attach on himself. They better knew their duty and God's sovereignty. See MOSES and PAUL. *Grot. on Rom. ix. 3; Isaiah xiv. 20; Bishop Patrick, on Deut. xxvii. 15; Dr. Doddridge on 1 Cor. xvi. 22.*

Excommunication was a kind of anathema among the Hebrews, as it is among Christians. Anathema was the greatest degree of excommunication; and by it the criminal was deprived not only of communicating by prayers and other holy offices, but of admittance to the church, and of conversation with believers.

Among the Hebrews, they who were excommunicated, could not perform any public duty of their employments; could be neither judges nor witnesses; neither be present at funerals, nor circumcise their own sons, nor sit down in the company of other men, nearer than at the distance of four cubits. Also if they died under excommunication, they were denied the rites of burial; and a large stone was left on their graves, or a heap of stones was thrown over them, as over Achan, (Josh. vii. 26.) and Absalom, (2 Sam. xviii. 17.) See EXCOMMUNICATION.

ANATHOTH, ענתות, denotes the same as Anath. Anathoth, a city of the tribe of Benjamin, (Josh. xxi. 18.) was about three miles north of Jerusalem, according to Eusebius and St. Jerom; or twenty furlongs according to Josephus. It was the birth-place of the prophet Jeremiah. (Jer. i. 1.) It was given to the Levites of Kohath's family for their habitation, and as a city of refuge. This city has been destroyed; but its ruins are shown in a valley, in the middle of mountains.

AN'DREW, 'Ανδρέας, signifies a stout and strong man. Andrew, an apostle of Jesus Christ, was a native of Bethsaida, and the brother of Peter. He was first a disciple of John the Baptist, whom he left to follow

our Saviour, after the testimony of John, 'Behold the Lamb of God, which taketh away the sin of the world.' (John i. 29.) He continued with Jesus from about four o'clock in the afternoon till it was night, and was the first disciple received by our Saviour. Andrew introduced his brother Simon, and they passed a day with Christ. They also went with him to the marriage in Cana, and afterwards returned to their ordinary occupation, not expecting, perhaps, to be farther employed in his service. However, some months after, Jesus meeting them, while fishing together, called them to a regular attendance on him, and promised to make them fishers of men. (Matt. iv. 19.) A few days before the passion of our Saviour, certain Gentiles, desirous to see Jesus Christ, addressed themselves to Philip, who mentioned it to Andrew; and both together told our Lord. (John xii. 22.) Two or three days after, St. Andrew and some other apostles, asked Jesus Christ when the destruction of the temple should happen. This is what the Gospel informs us concerning this apostle.

After our Saviour's ascension, the apostles having determined by lots what parts of the world they should take, Scythia and the neighbouring countries fell to St. Andrew. According to Eusebius, after this apostle had planted the Gospel in several places he came to Patræ, in Achaia, where, endeavouring to convert the pro-consul Ægeus, he was by that governor's orders first scourged, and then crucified. The time of his suffering martyrdom is not known; but all the ancient and modern martyrologies of the Greeks and Latins, agree in celebrating his festival on the 30th of November. His body was embalmed, and decently interred at Patræ, by Maximilla, a lady of great quality and estate. It was afterwards removed to Constantinople, by Constantine the Great, who buried it in the great church, which he had built to the honour of the apostles. It is not known for what reason painters represent St. Andrew's cross like an X. Peter Chrysologus says, that he was crucified upon a tree; and the spurious Hippolytus assures us, that it was an olive-tree. Nevertheless, the tradition, which describes him to have been nailed to a cross, is very ancient. *Cave's Lives.*

ANDRONA, a term used for that part in churches, which was destined for the men. Anciently, it was the custom for men and women to have separate apartments in places of worship, where they performed their devotions asunder. This method is still religiously observed in the Greek church. The androna was on the southern, and the women's apartment on the northern side of the church.

ANDRON'ICUS, 'Ανδρόνικος, signifies a man excelling others, a victorious man. Andronicus, one of the great men belonging

to the court of Epiphanes, was left by that prince to govern the city of Antioch, whilst he went into Cilicia, to reduce certain places which had revolted. Menelaus, the pretended high-priest, thought this circumstance might favour his design of getting rid of Onias, whose dignity he unjustly possessed, and who had come to Antioch to accuse him. For this purpose, he addressed himself to Andronicus with large presents. Onias, informed of this, reproached him with great sharpness, and, lest he should suffer from violence, kept himself close in the sanctuary of Daphne, a suburb of Antioch, in which was a famous temple, where Julian the apostate afterwards sacrificed.

Menelaus solicited Andronicus so powerfully to dispatch Onias, that he went himself to Daphne, and promised with solemn oaths not to injure Onias. By this means, Andronicus persuaded Onias to leave his place of refuge, and killed him. When the king returned from his expedition, and was acquainted with the fate of Onias, he shed tears, commanded Andronicus to be divested of the purple, to be led about the city in an ignominious manner, and put to death in the very place, in which he had killed Onias. (2 Maccab. iv. 31. 38.) This event happened in the year of the world, 3834, and before Jesus Christ, 170.

A'NER, עֲנִי, signifies *answer, song, affliction of light*. Aner and Eshcol were two Canaanites that joined their forces with Abraham, in pursuit of the kings Chedorlaomer, Amraphel, and their allies, who had pillaged Sodom, and carried off Lot, Abraham's nephew. They did not imitate the disinterestedness of that patriarch, but retained their share of the spoil taken from the conquered kings. (Gen. xiv. 24.)

ANGEL, ἄγγελος, in Greek, מַלְאָכִי, *Mal'ac* in Hebrew, signifies a *messenger*. In Scripture, we frequently read of missions and appearances of angels sent to declare the will of God, to correct, teach, reprove, or comfort. God gave the law to Moses and appeared to the patriarchs by the mediation of angels. (Acts vii. 30. 53.; Gal. iii. 19.; Heb. xiii. 2.) Angel, however, is properly a name of office, not referring to the nature of the person employed, but to his agency as a messenger; and it may be said without risk, that if the word messenger, envoy, or delegate, be mentally substituted by the reader for angel, where it occurs, the passage will lose nothing by the change.

Before the captivity of Babylon, we find no angel mentioned by name. The Talmudists say, they brought their names from Babylon. We find, indeed, many angels called by their names in the book of Enoch, but that is of no authority. Tobit is the first, who has called an angel by name. He mentions Raphael, who conducted Tobias into Media. (Tobit iii. 17.; xi. 2.) It is thought that Tobit lived at Nineveh, some

time before the captivity of Judah. Daniel, who lived at Babylon, some time after Tobit, mentions the names of Michael and Gabriel. (Dan. x. 21.; viii. 16.; ix. 21.) The second book of Esdras speaks of Uriel; (2 Esdras iv. 36.;) but it is comparatively modern, and the author probably lived since Christ.

It has been already observed, that the word angel in Scripture is understood as a name of office, rather than of nature, and may denote an agent, an envoy, a deputy. If it be taken *personally*, it may signify *him* who performs the will of a superior; and if *impersonally*, that which performs what it is appointed to act. It seems, indeed, certain that personally taken, the sense of a messenger, or one deputed by another, to act for him, is a genuine idea of the word angel in both the Old and New Testament. Hence Christ Jesus may well be called, 'the angel of God;' for he is eminently the deputy from God to man, the great angel of the covenant, (Malachi iii. 1.) the agent for God. The word angel, *impersonally* taken, implies, that agent, which executes the will of another.

As the great natural agents of the world around us are wholly beyond the direction of man, and are, therefore, considered as exclusively obedient to God, the word angel imports that which is empowered or commissioned by God to do his will. 'The angel, which redeemed me from all evil, bless the lads,' (Gen. xlviii. 16.) i. e. the protecting, preserving, guiding providence of God, which I have experienced during my life. 'The angel of the Lord encampeth round about them that fear him,' (Psalm xxxiv. 7.); i. e. his providence watching over them, secures them from evil. 'He cast upon them, (the Egyptians) the fierceness of his anger, &c. by sending evil angels among them.' (Psalm lxxviii. 49.) What those evil angels were, we learn sufficiently from the history of the plagues in Exodus. It is, therefore, indisputable, that extraordinary operations of Providence, though accomplished by natural means, are considered in Scripture as angels (agents) of God. The Almighty, if he chooses, 'can make winds (spirits) his angels,' to conduct his dispensations; and flames of fire his 'ministers,' or servants, to perform his pleasure. (Psalm civ. 4.) The same meaning seems to be attached to the word angel in the Apocrypha; and if we take the angel Raphael in Tobit, in the sense of 'Providential protection,' we shall probably be pretty near the intention of the author.

Besides agencies of natural powers, or providential angels, we have reason to believe, that there exists in the scale of beings, a series of created, intelligent powers, who are angels, inasmuch as they are occasionally agents of God towards mankind. These in capacities and abilities are greatly our superiors. Indeed they are so much superior to us, that in order to render them in any de-

gree comprehensible to our ideas, their nature, offices, &c. are illustrated by a comparison between them, and what occurs among mankind. Thus, if a human prince have his attendants, his servants, his guards, this circumstance is employed to illustrate the nature of celestial angels, who are represented as attendants and servants of God. This principle is evidently the foundation of the apologue, which prefaces the poetical part of the book of Job: 'There was a day, when the sons of God came to present themselves (as it were at court) before the Lord,' &c. (Job i. 6.) The same may be observed of that delivered by the prophet Micah: 'I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand, and on his left.' (1 Kings xxii. 19.) The vision of Isaiah, (chap. vi.) is to the same purpose; and our Lord continues this idea, especially when speaking of his glorious return: 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.' (Matt. xxv. 31.) In reference to the services rendered by angels to mankind, the Scripture warrants us to adopt the idea, that they are servants of the great King, sent from before his throne, to execute his commissions. In such services, it is probable that some of them are always engaged, though invisible to us; and we may receive from them much good or evil, without being sensible of any angelic interference. Thus in Job, the activity of Satan, an evil agent, is represented as producing great effects by storms, &c. Job, however, knew not that it was Satan, but referred all his calamities to the good pleasure of God, acting by natural causes. In like manner, the angel might long have watched Abraham invisibly, before he forbade him to slay Isaac. In this sense, therefore, angels are ministering spirits, sent forth to perform a variety of services to the heirs of salvation.

If angels are engaged invisibly in the service of mankind, we may easily suppose that, on particular occasions, they have been commanded to make themselves known, as celestial intelligences. When they discovered themselves, it has commonly been *after* they had delivered their message, and always for the purpose of a sign to confirm the faith of those they had addressed. It is evident that the angel who appeared to Manoa, was considered both by him and his wife only as a prophet, till after he had delivered his message, he took his leave in a wonderful manner, to convince them of his extraordinary nature. See JOSHUA, GIDEON, &c.

In like manner, the angel that wrestled with Jacob, at length put the hollow of his thigh out of joint, as a proof that he was no mere man.

Sometimes, however, angels did not reveal themselves fully, but gave, as it were, obscure and very indistinct, though powerful, intimations of their presence. When angels were appointed to appear to certain persons only, others, who were in the company of those persons, had sensations, which indicated an extraordinary occurrence; and though the appearance was not to them, yet they seem to have felt its effects. 'I, Daniel, alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.' (Dan. x. 7.) In like manner, 'The men, which journeyed with Saul, stood speechless, hearing a voice, but seeing no man.' (Acts ix. 7.) 'They that were with me, saw indeed the light, and were afraid; but they heard not the voice,' the distinct words, 'of him that spake to me.' (Id. xxii. 9.) From these and other instances we infer, that angels discovered themselves with different degrees of clearness, as best suited their errand. Sometimes they effected their purpose without being known, or, suspected to be angels. Sometimes they were conjectured to be angels, but did not advance those conjectures into certainty; and sometimes they left no doubt who and what they were, and together with their errand, declared their nature.

A certain splendour, or brightness, which accompanied their persons, seems to have been the general token of angelic presence; but this appears to have had either a distinction in degree, or a peculiarity, perhaps an identity, of appropriation. A dazzling splendour, as of lightning, might probably sometimes accompany angels; but whether the mild effulgence, the radiance of the benignant divine majesty, ever accompanied a created angel, or rather was not exclusively worn by a person, not only more than human, but also more than angelic, deserves much consideration. Such a one might be eminently 'the angel of the Lord,' the personator of the great Jehovah; and he might be thought, and be called Jehovah, and be really so connected with him, as to accept that sacred name without infringing on propriety.

It would seem that sometimes a person only, not a splendour, was seen; sometimes a splendour only, not a person; and sometimes both a person and his splendour. Of the person only, we have already given instances; of the splendour only, the burning bush is one instance, and the splendour in the sanctuary, &c. another. This splendour seems to have been worn by Jesus at his transfiguration, (Matt. xvii. 2. Mark ix. 2.); at his appearance to Saul, (Acts ix. xxvi. 13.); and when seen by John, (Rev. i.) It is probable, that this splendour, when worn by a person, was indicative of the presence of the great angel of the covenant.

We may, therefore, trace a gradation in the use of the word angel. 1. Human messengers, or agents for others; 2. Divine messengers, yet human persons, or agents for God, as prophets, (Haggai i. 13.); priests, (Mal. ii. 7. Eccles. v. 6.); 3. Officers for the churches, or agents for the churches; 4. Providence in a general sense, or the agency of divine dispensations, conducting natural causes; 5. Special providences, or the agency of divine dispensations apparent on remarkable occasions; 6. Created intelligences, or agents of a nature superior to men, performing the divine commands, in relation to the sons of men; and 7. The great angel between God and man, or the eminently deputed agent of God.

Some think, that angels, or created intelligences, were produced at the same time as the heavens, and that Moses included them under this name, saying, 'In the beginning God created the heaven.' Some are of opinion, that he intended them under the name '*light*,' which God created on the first day. Others assert, that they were created before the world; and Job seems to favour this opinion: 'Where wast thou, when I laid the foundations of the earth?—When the morning stars sang together, and all the sons of God shouted for joy.' (Job xxxviii. 4. 7.) The Hebrews think that God created them on the second day of the world, and that he consulted with the angels, saying, 'Let us make man in our image, after our likeness.' (Gen. i. 26.) Others are of opinion, that the angels were created on the fifth day. Origen and other Greek and Latin fathers, thought they were created before the world; and Dr. Hyde is of opinion, that they must have existed a very long time before the world.

Many of the old fathers were led into a mistake respecting angels by the authority of the book of Enoch, and by a passage of Genesis, ill understood, in which it is said, 'The sons of God saw the daughters of men, that they were fair; and they took their wives of all which they chose.' (Gen. vi. 2.) From this passage they imagined that angels were corporeal, capable of sensual pleasures, and sensible of their allurements. Other fathers, indeed, and those in great number, have asserted angels to be purely spiritual; and this, at present, is the common opinion. On the same rank as to nature, though very different as to happiness, the Scripture places the angels, 'who kept not their first estate;' but their number, their economy, their powers, &c. are nowhere expressed. By sin they became the most vile and miserable of all God's creatures. They were expelled the regions of light, and with heaven, lost their heavenly disposition, and fell into a settled rancour against God, and malice against men. What their offence was, it is difficult to

determine, as it is not mentioned in Scripture. Some think that it was envy, some unbelief, but most are of opinion, it was pride. As to the time of their sinning, some think that it was not before the sixth day of the creation, because on that day it is said, 'God saw every thing that he had made, and behold it was very good; but that it was not long after, as it must have preceded the fall of our first parents. It is certain from Scripture, that these fallen angels are in great numbers, and that among them are various orders, (Matt. xii. 24. Ephes. ii. 2.; vi. 12. Col. ii. 15. Rev. xii. 7.) One is considered as their prince, and called by the names of Beelzebub, Satan, or Sammael by the Jews, Aharimam by the Persians, and Eblis by the Mahometans. Their constant employment is not only doing evil themselves, but endeavouring by all arts to seduce and pervert mankind, by tempting them to sin, and reducing them to the same desperate state with themselves. (1 Pet. v. 8. Job i. 6.) It is supposed they will be restrained during the millennium, (Rev. xx. 2.); but afterwards again, for a short time, deceive the nations, (Ibid. 7.) and then be finally punished, (Matt. xxv. 41.)

Good angels are called angels of light, their habitation being in heaven, the region of light; they are clothed with light and glory; they stand before the throne of the Most High, and inspire men with good actions, actions of light and righteousness.—On the contrary, angels of darkness are the ministers of the devil, whose abode is in hell, the region of darkness. St. Paul says, that Satan sometimes transforms himself into an angel of light, (2 Cor. xi. 14.) in the same manner as our Saviour in the Gospel says, that wolves sometimes put on sheep's clothing, to seduce the simple. (Matt. vii. 15.) By their works, however, they are discovered; and sooner or later they betray themselves by deeds of darkness, in which they and their followers engage. *Addenda to Calmet's Dictionary.*

ANGEL is also a title given to bishops of several churches. In this sense, some understand the words of St. Paul, when he says, women ought to be covered in the church, because of the angels, (1 Cor. xi. 10.) Dr. Prideaux observes, that the minister of the synagogue, who officiated in offering up the public prayers, being the mouth of the congregation, delegated from them, as their representative, messenger, or angel, to address God in favour of them, was therefore called, in the Hebrew language, the angel of the church. Hence the bishops of the seven churches of Asia, are designated, by a name borrowed from the synagogue, the angels of those churches. *Prideaux's Connect.* P. i. B. vi.

ANGELICS, an ancient sect of heretics, supposed by some to have obtained this appellation from their excessive vene-

ration of angels; and by others, from maintaining that the world was created by angels.—It is also the name of a congregation of nuns, founded at Milan in 1534. *Encyclop. Britan.*

ANGELITES, a sect of Christian heretics, about the year 494, in the reign of the emperor Anastasius, and the pontificate of Symmachus. They received their denomination of Angelites from Angelium, a place in the city of Alexandria, where they held their first meetings. They were also called Severites from Severus, who was at the head of their sect, and Theodosians from Theodosius, whom they made Pope at Alexandria. They believed that the Father, the Son, and the Holy Ghost, are the same; that none of them exists of himself, and of his own nature; but that there is a common God or Deity existing in them all; and that each is God by relation to, or a participation of this Deity. *Broughton's Hist. Lib.* vol. i. p. 49.

ANGER, is a violent passion of the mind, arising on the receipt, or supposed receipt, of an injury, with a present purpose of revenge.

Anger has been considered as the great disturber of human life, and the chief enemy both of public happiness and private tranquillity. From this passion, in its full import, protracted into malevolence, and exerted in revenge, arise many of the evils, to which the life of man is exposed. By anger operating upon power are produced the subversion of cities, the desolation of countries, the massacre of nations, and all those dreadful and astonishing calamities, which fill the histories of the world, and which could not be read at any distant point of time, when the passions stand neutral, and every motive and principle is left to its natural force, without some doubt of the truth of the relation, did we not see the same causes still tending to the same effects, and acting only with less vigour for want of the same concurrent opportunities.

Pride is undoubtedly the origin of anger; but pride, like every other passion, if it once breaks loose from reason, counteracts its own purposes. A passionate man, on the review of his conduct, will have very few gratifications to offer to his pride, when he has considered how his outrages were caused, why they were borne, and in what they are likely to terminate.

Sudden bursts of rage generally break out on small occasions; for life, unhappy as it is, cannot supply great evils as frequently as the passionate man thinks it fit to be enraged. The first reflection on his own violence, therefore, must shew him that he is mean enough to be driven from his post by every petty incident, that he is the mere slave of casualty, and that his reason and virtue are in the power of

chance. By frequently indulging his anger, a man will teach this passion, in a short time, to intrude before the summons, to rush upon him with resistless violence, and without any previous notice of its approach. He will find himself liable to be inflamed at the first touch of provocation, and unable to restrain his resentment, till he has a full conviction of the offence, to proportion his anger to the cause, or to regulate it by prudence or duty. When a man has once suffered his mind to be thus vitiated, he becomes one of the most hateful and unhappy of beings. He can give no security to himself that he shall not, at the next interview, alienate by some sudden transport his dearest friend; or break out, on some slight contradiction, into such terms of rudeness as can never be perfectly forgotten.

To suppress this passion, “we should consider,” says Dr. Paley, “the possibility of mistaking the motives, from which the conduct that offends us proceeded; how often *our* offences have been the effect of inadvertency, when they were construed into indications of malice; the inducement, which prompted our adversary to act as he did, and how powerfully the same inducement has, at one time or other, operated upon ourselves; that he is suffering perhaps under a contrition, which he is ashamed, or wants opportunity, to confess; and how ungenerous it is to triumph by coldness, or insult over a spirit already humbled in secret; that the returns of kindness are sweet, and that there is neither honour, nor virtue, nor use, in resisting them; for some persons think themselves bound to cherish and keep alive their indignation, when they find it dying away of itself. We may remember that others have their passions, their prejudices, their favourite aims, their fears, their cautions, their interests, their sudden impulses, their varieties of apprehension, as well as we: we may recollect what hath sometimes passed in our own minds, when we have got on the wrong side of a quarrel, and imagine the same to be passing in our adversary's mind now: when we became sensible of our misbehaviour, what palliations we perceived in it, and expected others to perceive; how we were affected by the kindness, and felt the superiority of a generous reception and ready forgiveness; how persecution revived our spirits with our enmity, and seemed to justify the conduct in ourselves, which we before blamed. Add to this the indecency of extravagant anger; how it renders us, whilst it lasts, the scorn and sport of all about us, of which it leaves us, when it ceases, sensible and ashamed; the inconveniences and irretrievable misconduct, into which our irascibility has sometimes betrayed us;

the friendships it has lost us; the distresses and embarrassments, in which we have been involved by it; and the repentance, which, on one account or other, it always costs us.

"But the reflection, calculated above all others to allay that haughtiness of temper, which is ever finding out provocations, and which renders anger so impetuous, is that, which the Gospel proposes; namely, that we ourselves are, or shortly shall be, suppliants for mercy and pardon at the judgment-seat of God. Imagine our secret sins all disclosed and brought to light; imagine us thus humbled and exposed; trembling under the hand of God; casting ourselves on his compassion; crying out for mercy; imagine such a creature to talk of satisfaction and revenge; refusing to be entreated, disdaining to forgive; extreme to mark and to resent what is done amiss; imagine, I say, this, and you can hardly feign to yourself an instance of more impious and unnatural arrogance."

Anger or wrath is frequently attributed to God in Scripture: not that he is capable of those irregular emotions, which this passion produces; but figuratively speaking after the manner of men, and because he punishes the wicked with the severity of a superior provoked to anger.

Anger is often used for punishment or chastisement. The magistrate, says St. Paul, is 'a revenger to execute wrath,' that is, 'vengeance or punishment.' (Rom. xiii. 4.) 'There is wrath gone out from the Lord, and the plague is begun.' (Numb. xvi. 46.)

Anger is often joined with fury, even when God is spoken of; but this is to express more forcibly the effects of his anger, or what may be expected from the just occasions of his indignation. 'Now it is in mine heart,' says Hezekiah, 'to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us.' (2 Chron. xxix. 10.) The Hebrews place anger in the nose. 'Let not thy nose be disturbed, be inflamed.' Hence, a choleric man is called short-nosed; a patient man, long-nosed. This seems to be confirmed by several passages of Scripture. 'There went up a smoke out of his nostrils.' (2 Sam. xxii. 9.) See also Psalm xviii. 8, Job iv. 9. Deut. xxix. 20, &c. *Paley's Moral and Political Philosophy*; *Johnson's Rambler*.

ANIMAL, is an organized and living body, which is endowed with sensation. Minerals are said to grow or increase, plants to grow and live, and animals alone to have sensation.

The Hebrews distinguished animals into pure and impure, or clean and unclean; or those, which might be eaten and offered, and those, whose use was prohibited. The

sacrifices, which they offered, were, (1.) of the beeve kind; a cow, bull, or calf. The ox could not be offered, because it was mutilated; and when it is said oxen were sacrificed, we are to understand bulls. (Levit. xxii. 18, 19.) Calmet thinks, that the mutilation of animals was neither permitted, nor used, among the Israelites. (2.) Of the goat kind; a he-goat, a she-goat, or kid. (Id. ibid. 24.) (3.) Of the sheep kind; a ewe, ram, or lamb. When it is said sheep are offered, rams are chiefly meant, especially in burnt-offerings and sacrifices for sin; for as to peace-offerings, or sacrifices of pure devotion, a female might be sometimes offered, provided it was pure, and without blemish. (Ib. iii. 1.)

Besides these three sorts of animals used in sacrifices, many others might be eaten, wild or tame; as the stag, the roe-buck, and in general all that have cloven feet, or that chew the cud. (Levit. xi. 2, 3, &c.) All that have not cloven hoofs, and do not chew the cud, were esteemed impure, and could neither be offered nor eaten. The fat of all sorts of animals sacrificed was forbidden to be eaten. The blood of all kinds of animals generally, and in all cases, was prohibited on pain of death. (Ib. iii. 17.; vii. 23—27.) Neither did the Israelites eat animals, which had been taken and touched by a devouring or impure beast, as a dog, a wolf, a boar, &c. (Exod. xxii. 31.) Nor of any animal that died of itself. Whoever touched its carcase was impure until the evening, and till that time, and before he had washed his clothes, he did not return to the conversation of other Jews. (Levit. xi. 39, 40.; xvii. 15.; xxii. 8.)

Fish that had neither fins nor scales were unclean. (Levit. xi. 10.)

Birds, which walk on the ground with four feet, as bats; and flies that have many feet, were impure. The law, however, excepts locusts, which have their hind feet higher than those before, and rather leap than walk. These were clean, and might be eaten, (Id. ibid. 21, 22.) as they still are in Palestine.

Interpreters are much divided respecting the legal purity or impurity of animals. It is believed, that this distinction obtained before the flood, since God commanded Noah to carry into the ark seven couple of clean animals, and only two of unclean. (Gen. vii. 2.) Some are of opinion, that this distinction is altogether symbolical, and that it denotes the moral purity after which the Hebrews were to endeavour, or that impurity, which they were to avoid, according to the nature of these animals. For example, if a hog signified gluttony, a hare lasciviousness, a sheep gentleness, a dove simplicity, &c. the principal design of Moses in prohibiting the use of swine's flesh, was to condemn gluttony, and excess

in eating and drinking ; or in allowing sheep or doves, was to recommend gentleness, &c.

Others believe, that God intended to preserve the Hebrews from the temptation of adoring animals, by permitting them to eat the generality of those, which were regarded as gods in Egypt ; and by obliging them to look with horror on others, to which also divine honours were paid. They had no idea of worshipping the animals they ate ; and still less of adoring those, which they could not persuade themselves to use even for nourishment. Tertullian thought, that God, by enjoining the Hebrews to deprive themselves of certain sorts of food, proposed to accustom them to temperance.

Many commentators allow nothing unclean in the animals that are forbidden, beyond some natural qualities, which are really hurtful, or which at least are thought hurtful by some persons. Moses forbade the use of those beasts, birds, and fishes, which are wild, dangerous, or venomous, and the flesh of which is supposed injurious to health. God also, who designed to separate the Hebrews from other people, as a nation consecrated to his service, seems to have interdicted them the use of certain animals, which were considered as unclean, that by this figurative purity, they might be inclined to another purity real and perfect. This he himself intimates in the book of Leviticus. (xx. 24, 25, 26.)

It appears probable, that we ought to combine all these ideas, as reasons for the legal purity or impurity of animals, since those, which were naturally hurtful, might also be regarded as typically hurtful. As providence has thus varied the natures of animals, the domesticity of some might render them clean, while the savage and dangerous disposition of others forbade them from the table and the altar. *Addenda to Calmet's Dictionary.*

ANISE, in the Linnæan system of botany, is a genus of the pentandria digynia class of plants. It has a fine aromatic smell, and is used by confectioners and perfumers. From it are distilled an oil, which answers all the purposes of the seed itself, and a water, which is a celebrated cordial and carminative.

Our Lord reproaches the Pharisees with their scrupulous exactness in paying tithe of anise, mint, and cummin, while they neglected justice, mercy, and faith, which were the more essential principles and practices of religion. (Matt. xxiii. 23.) Anise, mint, and cummin, are perhaps, strictly speaking, not garden herbs in the East, but wild and uncultivated. *Scripture Illustrated.*

ANNA, or HANNAH, חַנָּה, signifies *gracious, merciful* ; or, *one that gives*. Anna, the wife of Tobit, of the tribe of Naphthali, was carried captive to Nineveh, by Shalma-

neser, king of Assyria. (Tobit i. 9.) After Tobit had lost his sight, and was become poor, Anna was obliged to procure a livelihood for herself and family by spinning. One day having received a kid as a present, she brought it home. Tobit hearing it, said, take care that this kid be not stolen, send it back to those who own it. To this, Anna, with great warmth, replied, where are thine alms, and thy righteous deeds ? behold thou, and all thy works are known. (Id. ii. 11, 12, &c.) Thus was the patience of Tobit tried amid his other afflictions.

Some time after this, Tobit, believing himself near his end, called his son Tobias, and charged him to maintain a great respect for his mother, and to remember all she had done and suffered for him. He added, when her life is finished, bury her near me. However, Tobit lived long after this, and Anna, his wife, survived him. (Id. xiv. 12.) Some few moments before his death, he repeated his request that his wife should be placed near him in his grave. Tobit died about the year of the world 3363, and before Jesus Christ 641 ; and Anna in all probability, before the year 3378.

ANNA, the daughter of Phanuel, a prophetess and widow, of the tribe of Asher. (Luke ii. 36, 37.) She was married early, and lived only seven years with her husband. Being disengaged, she thought only of pleasing the Lord, and continued, without ceasing, in the temple, serving God day and night, with fasting and prayers. However, Dr. Prideaux observes, that her serving God in the temple, day and night, is to be understood no otherwise than that she constantly attended the morning and evening sacrifice at the temple, and then with great devotion offered up her prayers to God ; for the time of morning and evening sacrifice was the most solemn time of prayer among the Jews, and the temple the most solemn place.

She was fourscore years of age, when Mary came to present Jesus in the temple ; and entering while Simeon was pronouncing his thanksgiving, Anna also began to praise God, and to speak of the Messiah to all, who waited for the redemption of Israel. We know nothing more of this holy prophetess.

AN'NAS, *ʿAvvag*, signifies *one that answers, that afflicts, and humbles*. Annas, or Ananus, as Josephus calls him, was the son of Seth, and high-priest of the Jews. He succeeded Joazar the son of Simon, enjoyed the high-priesthood eleven years, and was succeeded by Ishmael, the son of Phabi. After he was deposed, he still preserved the title of high-priest, and had a great share in the management of public affairs. He is called high-priest in conjunction with Caiaphas, when John the Baptist entered upon the exercise of his mission, though

Calmet thinks, that at that time he did not, strictly speaking, possess or officiate in that character. (Luke iii. 2.) On the contrary, Macknight and some others are of opinion, that at this time Caiaphas was only the deputy of Annas. He was father-in-law to Caiaphas; and Jesus Christ was carried before him, directly after his seizure in the garden of Olives. (John xviii. 13.) Josephus remarks, that Annas was considered as one of the happiest men of his nation: for five of his sons were high-priests; and he himself possessed that great dignity many years. This was an instance of good fortune, which till that time had happened to no person. See CAIAPHAS. *Joseph. Antiq. lib. xx. cap. 8.*

ANNIHILATION, the act of reducing any created being into nothing. How widely have the sentiments of mankind differed as to the possibility or impossibility of annihilation! According to some, nothing is so difficult; it requires the infinite power of the Creator to effect it. According to others, nothing is so easy. Existence, say the last, is a state of violence; all things are continually endeavouring to return to their primitive nothing; it requires no power to effect it; it will accomplish it of itself; nay more—it requires an infinite power to prevent it.

That the soul of man is immortal, and not liable to annihilation, is a truth founded on reason, and confirmed by revelation. If all die with the body, who has been able to persuade men of every age, and every country, that their souls are immortal? The persuasion of a future life sprang not from the refinements of science, or the speculations of philosophy, but from the natural sentiments of the human heart. Hence it is common to the philosopher and the savage, and may be found in the most barbarous, as well as in the most civilized regions. This universal consent proves that this great truth is congenial to man, and plainly indicates an original determination given to the soul by its Creator. Our own breasts afford us various anticipations, and presages of future existence. The ambitious and the humble, the high and the low, the good and the wicked, all interest themselves in what is to happen after they shall have left the earth. The passion for fame, which inspires so much the activity of man, is plainly animated by the persuasion, that consciousness is to survive the dissolution of the body. The virtuous are supported by the hope, and the wicked tormented with the dread of a future state of existence. As death approaches, the hopes of the one, and the fears of the other, redouble; and the soul, when issuing hence, seems more clearly to discern its future abode. All the operations of conscience proceed on the belief of immortality. To suppose this universal

and powerful belief to be void of foundation in truth, is to suppose, that a principle of delusion was interwoven with the nature of man; is to suppose, that his Creator was reduced to the necessity of impressing his heart with a falsehood, to make him answer the purposes of his being.

Man, fallen from his primæval felicity, is now undergoing probation and discipline for his final state. If we suppose that annihilation will succeed the present life, the whole state of man becomes not only inexplicable, but contradictory and inconsistent. Endowed with capacities, which extend far beyond his present sphere, and fitted by his rational nature for immortality, he is stopped at his very entrance. He is active in pursuits, which he perceives to be vain. He languishes for knowledge, which is placed beyond his reach. He thirsts after a happiness, which he is doomed not to enjoy. The Almighty would never have called into existence this magnificent structure, which he has adorned with so much beauty and splendour, and surrounded with such glorious luminaries, only that some generations of mortal men might arise to behold these wonders, and then for ever disappear. In such a case, how unsuitable would be the habitation to the wretched inhabitant! How contradictory were every thing, which concerns the state of man, to the wisdom and perfection of his Maker!

To the arguments afforded by reason against annihilation, the Gospel adds the most irrefragable proofs. By its life and immortality are brought to light. The resurrection of Christ from the grave is a sensible evidence, that death infers not a final extinction of the living principle. He rose, in order to show, that, in our name, he had conquered death, and was 'become the first fruits of them that sleep.' By ascending to heaven in a visible form, before many witnesses, he afforded an ocular demonstration of the transition from this world into the region of the blessed. 'In my Father's house,' says he, 'are many mansions. I go to prepare a place for you; I will come again, and receive you to myself, that where I am, there ye may be also.' The circumstances of his coming again, are distinctly foretold. The sounding of the last trumpet, the resurrection of the dead, the appearance of the judge, and the solemnity, with which he shall discriminate the good from the bad, are all described. The very words, in which he shall pronounce the final sentence, are recited. The holy and the good shall be 'caught up in the clouds to meet the Lord in the air.' They shall enter with him into the 'city of the living God,' and shall possess the 'new earth and new heavens, wherein dwelleth righteousness.' By recording such a train of striking circumstances and facts, the Gospel not only completely destroys

every idea of our annihilation, but even familiarizes us with a future state. *Massillon's Sermons*, vol. i. p. 213; *Blair's Sermons*, vol. i. p. 461, &c.

ANNUNCIATION, the tidings brought by the angel Gabriel to the Virgin Mary, of the incarnation of Christ. The angel Gabriel first announced the approach of this event to Zacharias, telling him that his son should be the forerunner and prophet of the Messiah. Six months after, Gabriel was sent to Nazareth, to the Virgin Mary, of the tribe of Judah, and family of David. The angel said to her 'Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. When Mary saw him, she was troubled at his saying, and considered with herself what this salutation could mean. The angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest. Mary said to the angel, How shall this be, seeing I know not a man?' The angel answered, The Holy Ghost shall come upon thee: and the power of the Highest shall overshadow thee: therefore also, that holy thing, which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word.' (Luke i. 5. 26, 27, &c.) Then the angel departed, and by the operation of the Holy Ghost, Mary conceived the only Son of the Father, who had been expected four thousand years, and was to be the happiness, the light, the salvation of men. The Church celebrates this festival on the twenty-fifth of March.

As the history of the annunciation, as a part of the miraculous conception, has been lately impugned, it may be necessary to say something in its support. Mahomet, previously to his narrating the history of the annunciation, says, 'Remember *what is written*.' These words prove, that Mahomet had found it in some ancient writings. He could scarcely have adopted the history, had it not been the general belief prior to his time; as its primary aspect is so favourable to Christianity. It is therefore evident, that it was extant in other authorities, besides our present Gospels. The story has considerable resemblance to that of the annunciation of the birth of Samson, in which the angel was taken for a mere man, a prophet, and was not discovered till after his message had produced its effect. In like manner, an angel announced to Sarah the birth of Isaac, but was not

then known to be an angel. It does not appear that Mary knew Gabriel to be an angel, for she did not at first credit what he said; but after he had, as a sign, given her information, that her cousin Elizabeth was pregnant, he departed. Now, if there appears no reason against the predictions of the birth of Samson, of Isaac, and of John the Baptist, why should the prediction of the birth of Jesus, the Messiah, be thought unlikely to employ a heavenly messenger? Gabriel was so human in appearance, that, like his fellows in ancient time, he was not discovered, perhaps not suspected, till after he had delivered his message. It ought also to be observed, that in the cases of the wives of Abraham, of Manoaah, and of Zacharias, they were all married women, and advanced in years; but in the case of Mary, her youth, her consequent inexperience, and the absence of the ordinary intercourse with her husband, rendered it necessary for her to receive some kind of information. Without such notice she could not have accounted for the circumstances that followed. *Addenda to Calmet's Dictionary*.

ANOINTERS, a religious sect, who were so called from the ceremony they used of anointing all persons before they admitted them into their church. They founded their opinion of anointing, on the following passage of James: 'Let them pray over him, anointing him with oil in the name of the Lord.' (James v. 14.)

ANOINTING, signifies to pour on oil. (Dan. x. 3. Gen. xxviii. 18.) It was a ceremony generally used among the Jews, in consecrating or setting apart to an office, and denoted that the person was endued with the gifts and graces of the Spirit. (Exod. xxviii. 41.) It also denoted the spiritual means of saving knowledge. (Rev. iii. 18.) Hence the Holy Ghost is called an unction or anointing. Thus, anointing denoted one particularly designed and chosen by God to be the king, priest, and prophet of his church; namely, Jesus Christ, who was filled with the Holy Ghost in an extraordinary manner, and thereby consecrated to his office of Messiah. (Psalm ii. 2. Acts iv. 27.) 'Touch not mine anointed,' (Psalm cv. 15.) signifies, hurt not the people consecrated to myself by the gifts and graces of my Spirit, and especially those, to whom I familiarly reveal my mind and will, that they may teach others.

The holy anointing oil, made by Moses, (Exod. xxx. 22, 23.) for the consecrating of the high-priest, and of all the sacred vessels used in the house of God, was one of those things, which the second temple wanted. The oil made and consecrated for this purpose, was ordered to be kept by the children of Israel throughout their generations, and was, therefore, preserved in the holy place. *Prideaux's Connect.* p. i. b. 3.

ANOMŒANS, the name, by which the pure Arians were called in the fourth century, in contradistinction to the Semi-Arians. The word is formed from the Greek *ἀνόμοιος*, *different*. For the pure Arians asserted, that the Son was of a nature different from, and in nothing like that of the Father: whereas the Semi-Arians acknowledged a likeness of nature in the Son; at the same time that they denied, with the pure Arians, the consubstantiality of the Word. The Semi-Arians condemned the Anomœans in the council of Seleucia; and the Anomœans, in their turn, condemned the Semi-Arians in the councils of Constantinople and Antioch, erasing the word *like*, out of the formula of Rimini and Constantinople. *Encyclop. Britann.*

ANT, a well known insect much celebrated for its industry and economy. The ant hath afforded Solomon a symbolical expression, representing a diligent and laborious life. (Prov. vi. 6, 7, 8.) In another passage of the book of Proverbs, the same character of foresight is given to the ant, apparently by a different writer from Solomon, (xxx. 25.) In these places the prudence of this little animal is commended for collecting in summer what is necessary for its subsistence in winter. From these testimonies, and from many others among the ancients, we may conclude, that, in warmer climates, ants do not sleep during winter, but continue more or less in activity, and during this season enjoy the advantages arising from their summer stores. This does not invalidate the remark of our naturalists, that in this colder climate, ants are torpid during winter. We know, that in our hot-houses, they are not torpid. *Scripture Illustrated.*

ANTEDILUVIANS, a general name for all mankind who lived before the flood, including the whole human race from Adam to Noah and his family. See **DELUGE**.

ANTHROPOMORPHITES, a sect of ancient heretics, who were so denominated from two Greek words *ἄνθρωπος*, *man*, and *μορφή*, *shape*. They understood every thing spoken of God in Scripture in a literal sense, and particularly that passage of Genesis, in which it is said, 'God made man after his own image.' Hence they maintained, that God had a human shape. *Mosheim*, vol. ii. p. 227; *Broughton's Hist. Lib.* vol. i. p. 55.

ANTIBURGHERS, a numerous body of dissenters from the church of Scotland, who differ from the established church chiefly in matters of church government. They also differ from the Burgher seceders, with whom they were originally united, principally, if not solely, respecting the taking of the burgh oath. On certain occasions, the Antiburgers have betrayed an intolerant spirit towards those who differ from them in opinion. They excommu-

nicated the Burghers in a most solemn manner. The form of excommunication used by this people is as follows: A day is appointed for a fast, and a tent erected in the fields, where several inflammatory sermons are preached to crowds of poor persons, who have left their employments to witness the solemn scene. After the sermon follows a long prayer. Then the preacher, who is to repeat the excommunication, ascends the pulpit, and orders the hundred and ninth psalm to be sung, in which so many dreadful curses are imprecated on the enemies of God. Every passage, in which they find the enemies of God mentioned, they apply to the enemies of the church, under the Gospel, though it relates only to those heathen nations, who fought against the Jews. After the psalm is ended, the minister prays for a blessing on the curse he is about to pronounce. Then all the people standing up, he reads the crime of which the offender is guilty, and says, 'For these, and for all other acts of disobedience to the church, I, being a minister of Jesus Christ, and having power and authority from him, do, in his name, and by his authority, excommunicate and cast out of the true church of God, A. B., and deliver him up to Satan to be tormented in the flesh, that his soul may be saved in the day of the Lord.' He concludes, by praying that God would ratify, seal, and confirm the sentence he has pronounced. See **SECEDERS**. *Hurd on Religious Customs and Ceremonies.*

ANTICHRIST, the man of sin, who is to precede the second coming of our Saviour, and who is represented in Scripture as the epitome of every thing impious, cruel, and abominable. St. Paul says, 'That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he, who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie.' (2 Thess. ii. 3, 4, 5, &c.)

This terrible picture of Antichrist appeared to Grotius to pourtray Caius Caligula, the Roman emperor, whom he supposed to be 'the man of sin;' but, according to the best chronologers, this epistle was not written till about twelve years after the death of that emperor, and therefore could not foretell the folly and wickedness of Caligula.

Dr. Hammond supposes Simon Magus and the Gnostics to be here intended; but Simon Magus had already shown himself an enemy to Christianity, and was not therefore yet 'to be revealed.' The interpretation respecting the Gnostics has been sufficiently confuted by Baxter, Whitby, Le Clerc, and others.

Those, who apply this prophecy to the unbelieving Jews before the destruction of Jerusalem; to the unbelieving Jews, who revolted from the Romans, and to the Jewish converts, who apostatized from Christianity; to Mahomet, who lays no claim to miracles; to heathen Rome, which hath been already revealed; or to the Protestants, who are not united under one common visible head on earth; seem to have little or no foundation for their opinion. St. John informs us that in his time were many antichrists, (1 John ii. 18.); but he meant only heretics and persecutors. In the book of Revelation, he describes Antichrist under the name of the beast that ascendeth out of the bottomless pit, killeth the two witnesses, and maketh war with the saints. (Rev. xi. 7, &c.) He afterwards represents him as a beast rising up out of the sea, having seven heads with ten horns, and ten crowns upon his horns, and upon his heads the name of blasphemy. The dragon, or the devil, is said to have given him his strength and power. (Ib. xiii. 1, &c.) In another place he speaks of the number of the beast, and says that it is six hundred threescore and six. (Ib. xiii. 18.) Some believe the number 666, to be that of the letters in the name of Antichrist, according to their numerical valuation.

That the Pope of Rome, or Rome Christian, is St. Paul's 'man of sin,' appears pretty evident. Hath not the Church of Rome fallen away from the simplicity of the true Christian faith, and, instead of worshipping God, through Jesus Christ the only Mediator, substituted the doctrine of demons, and invoked the Virgin Mary and their other saints? Is the worship of the Romish Church at this day, a worship in spirit and in truth? When this apostasy should begin, then should appear the 'man of sin;' not one individual, but a regular succession of men, whose uniformity of character should perpetuate to them this title. This apostate power, the adversary, exalteth himself above every one that is called god, above the majesty of Cæsar, the Roman emperor, the highest of earthly gods; so that he, as God, sitteth in the temple of God, that is, in the church of

Christ, assuming at least the profession of a Christian. When it is announced, that the man, who fills the papal chair, is above all kings and emperors; that he can command the elements by the consecration of images, which are empowered by him to restrain the voice of thunder, or to dim the glare of lightning; and that he is the proprietor and disposer of the kingdoms of the earth, so that foreign princes wait on him as domestic servants, and permit him to tread upon their necks; we acknowledge, in all these circumstances, 'the mouth of a man speaking great things, the look of a man more stout than his fellows.' To prevent the Thessalonians from being deceived in this matter, St. Paul mentions an obstacle to the appearance of this man of sin, which the best interpreters explain by the dominion of the Roman empire; for if he had *openly* foretold the fall of the imperial sceptre, such a prediction would have subjected him to the charge of high-treason against Rome. The removal of this empire, as the apostle foretold, prepared the way for the promotion of the Roman pontiff, who is here emphatically called 'the man of sin,'—'the wicked or lawless one,'—'the son of perdition.' Have not the Roman pontiffs been literally 'men of sin?' History represents many of them as infamous for their flagitious lives and corrupt morals; whilst, by exerting their pretended privilege of granting pardons and indulgences, they in reality encouraged wickedness in others. Is he not justly styled 'the lawless one,' who claims the power of dispensing with all laws, and acts according to his own will? Is he not called (by an Hebrew idiom signifying one who deserves to perish, a person who justly incurs the punishment of death) the son of perdition, whose destruction is inevitable, who is to die 'without hand,' the object of Divine vengeance? His coming was after the working of Satan, almost invisible and imperceptible, yet powerful and effectual 'among them that were doomed to destruction;' because 'they received not the love of the truth,'—did not love and cherish a sincere regard for the Gospel truth, and 'had pleasure in unrighteousness,' or acquiesced in many measures of injustice, as objects of their choice.

The ostentation of miracles appertains to this man of sin, 'with all power, and signs, and lying wonders.' The Romanists assert, that churches have been carried through the air into distant countries; that images have occasionally nodded, smiled, frowned, or spoken; that pictures of Madonnas have opened and shut their eyes; that crucifixes have moved their eye-lids; that St. Anthony of Padua collected a vast number of fishes, which devoutly listened to the word of God; and that St. Francis preached with great success to birds and beasts. These and similar subjects embellish the

history of papal Rome. The legends, in which they are registered, are richly fraught with vain and idle visions; with apparitions of souls from purgatory; pretended ecstasies; and conferences with angels, the Virgin Mary, and Jesus Christ himself!!

The apostle concludes by remarking, that God, for wise and gracious purposes, would permit this strong delusion to operate on the minds of those, who have rejected the truth, so that they should believe a lie, or *the lie*. Dr. Macknight thinks, that the lie here intended by the Spirit of God, is the monstrous lie of transubstantiation, or the conversion of the bread and wine in the Lord's Supper, into the real and identical body and blood of Christ, through the will of the priest accompanying the pronouncement of the words of the institution, though no change whatever is produced in the accidents or sensible qualities of these substances. The final destruction of this anti-christian power is described in strong language: 'Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' This signifies, that the Lord shall consume him by the power of his evangelical word, and, by the brightness of his Divine appearance, the clear and glorious manifestation of the sacred truths of his religion, reduce him to a state of weakness, so that his interest, his influence, and his impostures, shall be totally annihilated.

This gradual decline is happily expressed by a Greek word, which denotes a lingering consumption, similar to the waste of time, the dissipation of an estate, and the slow death of being eaten up by worms.

The beast described in the Revelations as rising out of the sea, denotes a tyrannical and usurping power arising in times of great trouble and distress. Such was the papal government, which arose immediately on the dissolution of the Roman empire into several lesser kingdoms, and consequently in a season of great tumult and confusion. This beast is said to have 'seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.' The seven heads are the seven mountains, upon which Rome was built, or the seven forms of government, to which at different times it was subject;—namely, kings, consuls, dictators, decemvirs, military tribunes, emperors, and popes. The ten horns are the ten kingdoms, into which the Roman empire was dismembered. The name of blasphemy affixed to the heads of the beast, implies the exercise of its authority, establishing the blasphemy of idolatry in all the places of its jurisdiction. All these symbols designate papal Rome, the empire of which was to appear at a future time. The dragon is said to give the beast his power, his seat, and great authority. Satan, the inveterate enemy of mankind, represented under the

figure of a serpent or dragon, promoted the interest of this new power, gave him his imperial throne, and invested him with his own great authority. We may presume that the dragon seemed to the prophet, by some solemn act of investiture, to delegate to the beast his dominion and power. The coming of the wicked one was to be after the working of Satan with all power, and signs, and lying wonders. The devil exercised his idolatrous tyranny over pagan Rome, and resigned his authority and jurisdiction to the power that presides over Rome Christian.

In the book of Daniel it is foretold, that this power should exercise dominion until a time and times and the dividing of time. (Dan. vii. 25.) This expression is generally admitted to denote 1260 years. The papal power was completely established in the year 755, when it obtained the exarchate of Ravenna. Some, however, date the rise of Antichrist in the year of Christ 606; and Mede places it in 456. If the rise of Antichrist be not reckoned till he was possessed of secular authority, his fall will happen when this power shall be taken away. If his rise began, according to Mede in 456, he must have fallen in 1716; if in 606, it must be in 1866; if in 755, in 2015. If, however, we use prophetic years, consisting of 360 days, and date the rise of Antichrist in the year 755, his fall will happen in the year of Christ 2000, and of the world about 6000; a period which remarkably coincides with a tradition among the Jews, that the Messiah shall then come, and the reign of the saints on earth commence. The power of the Pope has been greatly shaken: his dominion is, in a great measure, taken from him; and every thing seems gradually proceeding towards a termination of his authority. It seems, indeed, extremely probable, that, at or before the completion of the year of Christ 2000, Antichrist shall be finally destroyed. *Dr. Zouch's Attempt to illustrate some of the Prophecies of the Old and New Testament; Benson's Essay on the Man of Sin; Bishop Newton on the Prophecies.*

ANTIDORON, a name given by the Greeks to the consecrated bread, out of which the middle part marked with the cross, in which the consecration resides, being taken away by the priest, the remainder is distributed after mass to the poor. The word is formed from *δωρον*, 'a gift,' as being given in charity. Some suppose that the antidoron is distributed instead of the sacrament, to such as are prevented from attending at the celebration.

ANTINOMIANS. The Antinomians derive their name from *αντι*, *against*, and *νόμος*, a *law*; their favourite tenet being that the law is not a rule of life to believers under the Gospel; but it is not easy to determine what is meant by this position, and,

indeed their very name is ambiguous. They are also sometimes called Solifidians, from *solus*, *alone*, and *fides*, *faith*, because they seem to carry the doctrine of faith without works so far as to separate practical holiness from Christian faith, and to injure, if not wholly destroy, every obligation to moral obedience.

The Antinomian or Solifidian heresy, which asserts that faith in Christ is the only thing required in man's salvation, and which originated from a perversion and misunderstanding of some passages in St. Paul's Epistle to the Romans, was one of the first that disturbed the Christian church; and hence St. Austin says, that not only the Epistle of St. James, but also those of St. Peter, St. John, and St. Jude, were written to guard the faithful against its pernicious influences. Since the apostolic age, so many have been the heresies, in the composition of which this opinion has been a principal ingredient, that there has never perhaps been a time, in which the state of the Christian church has not required its ministers to urge the doctrine of St. James, that faith without works is dead, or to warn the people against turning the grace of God into lasciviousness.

Modern Antinomianism may be traced to the period of the Reformation. Its founder was John Agricola, who was a native of Aiseleben, a contemporary, and originally a disciple of Luther, and who, being of a restless temper, wrote against Melancthon, and, about the year 1535, first taught Antinomianism at Wittemberg.

The supporters of the popish doctrines deduced a considerable portion of the arguments, on which they rested their defence, from the doctrines of the old law. The too zealous reformer was encouraged by the success of his master to attack the very foundation of their arguments, and to deny that any part of the Old Testament was intended as a rule of faith, or of practice, to the disciples of Christ. Thus he not only rejected the moral authority of the ten commandments; but he and his followers understood some expressions in the writings of the apostles in too literal a sense, and produced a system, which appears in many respects scarcely consistent with the moral attributes of the Deity.

The principal doctrines, which at present are termed antinomian, are said to be as follows: 1. The law ought not to be proposed to the people as a rule of manners, nor used in the church as a means of instruction; and the Gospel alone ought to be inculcated and explained, both in the churches and in the schools of learning. 2. The justification of sinners is an immanent and eternal act of God, not only preceding all acts of sin, but the existence of the sinner himself. Some, however, suppose that the elect were justified at the time of Christ's death. 3. Justification by faith is only a manifestation to us of what was done

before we existed. 4. Men ought not to doubt of their faith, nor question whether they believe in Christ. 5. God sees no sin in believers, and they are not bound to confess sin, mourn for it, or pray that it may be forgiven. 6. God is not angry with the elect, nor does he punish them for their sins. 7. By God's laying our iniquities upon Christ, he became as completely sinful as we, and we as completely righteous as Christ. 8. Believers need not fear either their own sins or the sins of others, since neither can injure them. 9. The new covenant is not properly made with us, but with Christ; and this covenant is all of it a promise, and has no conditions for us to perform: for faith, repentance, and obedience, are not conditions on our part, but Christ's; and for us he repented, believed, and obeyed.

It does not appear that there were any Antinomians in England till after the reformation, and few of them till the time of the civil wars. They were opposed by the Scotch Presbyterians, and by Rutherford in particular. Rutherford was learnedly answered by several clergymen, among whom were Dr. Crisp, and Mr. Saltmarsh, of Magdalen College. In the sermons published by Dr. Crisp's executors, it is asserted that Christ was even sin itself. It is true the apostle observes, He hath made him to be sin for us; but in another place he explains this by saying, 'He suffered the just for the unjust.' Had Christ been sin itself, how could he have atoned for sin? The words mean only a vicarious sacrifice, by which Christ was substituted in the room of sinners.

From the time of the civil wars till the rise of Methodism, the Antinomians were not much heard of in England. At that time they believed that the whole work of man's salvation was accomplished by Jesus Christ upon the cross; that faith alone is required in order to justification and salvation; that there is only one duty, which is that of believing; that we are justified by submitting our judgments to the truth of God's grace in Christ Jesus; that God forbids us to work for justification, and when the apostle Paul pressed men to believe, it was as much as if he had bid them not to work; that the moral law is nothing to man, and that he is not bound to obey it; that a spiritual man beholdeth justifying grace in believing, without his obedience to commands for external worship and good works; that outward things avail nothing to salvation: that if love to God, and love to our neighbour, and relieving the poor, be altogether unprofitable either to justification or salvation, then these outward works, in submitting to outward ordinances, viz. the ordinances of Christ, are much less available; that a believer has no inherent righteousness, and that our righteousness

is only the imputation of Christ's righteousness; that the trials of the spirit, commonly called sanctification, such as love, gentleness, long-suffering, goodness, meekness, temperance, do not render us holy before God, or in our own consciences, that is, we are not made good or holy by any inward qualities or dispositions, but being made pure and holy in our consciences by believing in Christ, we bear forth inwardly and outwardly the fruits of holiness; that entire justification, and entire sanctification, are in the same instant, and, therefore, neither of them is capable of increase or decrease; that the very moment a believer is justified, he is wholly sanctified, and is neither more nor less holy from that hour to the day of his death; and that a new born babe is as pure in heart as a father in Christ.

It would seem at present, that the Antinomians are decreasing. God has implanted something in human nature, which teaches even the Heathens to shudder at the thoughts of a religion, which does not inculcate morality. Christ taught his followers to do good, and pointed out to them the necessity of holiness; and all the apostolical epistles abound with injunctions of a similar nature. Religion has been defined by a learned divine to be a dedication of the whole man to the will of God. The sanctions of all religions are obligations to duty; and duty implies three things, namely, our duty to God, our neighbour, and ourselves. Our duty to God implies our attendance on such divine ordinances as are prescribed in his word, and to keep ourselves pure from all manner of pollution; and our duty to our neighbour requires us to render him all the good we can, consistently with our consciences. These things, however, are despised by the Antinomians, who teach that men may sin as much as they please; because, though God may hate sin, yet he takes pleasure in forgiving it.

It appears, that whilst the Unitarians place the whole of religion in morality, to the disregard of Christian faith, the Antinomians rely so much on faith as to undervalue morality. At least, their doctrines have had that appearance; and it has been said, that their teachers have been thought to discharge the whole of their duty, if they inculcated the necessity of *faith*, and displayed the benefits of the *new covenant*.

Both the Mystics and the Antinomians conceive themselves *free from sin*. The Mystics become free from sin by the intimate union of their souls with God and Jesus Christ; and the Antinomians, by having all their sins *laid on Jesus Christ*. The Mystic does not purposely do any thing, which we should call wrong;—the Antinomian performs things, which are *wrong* in themselves, but which, as they are done by him, who is a true Christian, are *right*; inso-

much that if he should *steal*, the act of *theft* would in him lose its criminal nature.

It does not appear that any set of Christians ever called themselves Antinomians, which is a term of opprobrium or reproach. Some of the chief of those, who have been charged with favouring Antinomianism, since the time of Agricola, or whose works at least have had that tendency, are Dr. Crisp, Messrs. Richardson, Saltmarsh, Hussey, Eaton, Town, Huntington, &c.

It is, indeed, more than probable, that some, who have been charged with Antinomian principles, should not be ranked among the Antinomians. When, however, they have asserted justification to be eternal, without distinguishing between the secret determination of God in eternity, and the execution of it in time; when they have spoken lightly of good works, or asserted that believers have nothing to do with the law of God, without fully explaining what they mean; when they assert that God is not angry with his people for their sins, nor in any sense punishes them for them, without distinguishing between fatherly corrections, and vindictive punishment; these expressions, whatever be the private sentiments of those, who advance them, have a tendency to injure the minds, if not the morals, of others.

There was a time when faith and a good life were synonymous terms, or when no one was accounted a *believer*, who was not a *practical Christian*; and though the opinions of men may change, and heresies be found to make their periodical revolutions in the 'Church,' like comets in the heavens, 'nevertheless the foundation of God standeth sure;'—with the faith of the Gospel, as with the Father of lights, there is no 'variableness, neither shadow of turning,' and that only is true and saving faith, 'which makes us to love God, to do his will, to suffer his impositions, to trust his promises, to see through a cloud, to overcome the world, to resist the devil, to stand in the day of trial, and to be comforted in all our sorrows.' This is that precious faith so mainly necessary to be insisted on, that by it we may be sons of the free woman.—There are but three things that make the integrity of Christian faith; believing the word of God, confiding in his goodness, and keeping his commandments.' *Bishop Taylor's Sermons*, fol. p. 43; *Adam's Religious World Displayed*, vol. ii. pp. 261, 262, &c.; *Gregory's Hist. of the Christian Church*, vol. ii. p. 442; *Hurd's Religious Customs and Ceremonies*, p. 778, &c.

ANTIOCH. According to Dr. Wells, there were no fewer than sixteen cities of this name in Syria and other countries. However, the Scripture mentions only that Antioch, which was the capital of Syria, and another Antioch in Pisidia. Antioch of Syria, if we may believe St. Jerom, was formerly called Riblath or Riblatha. Antioch is mention-

ed only in the books of the Maccabees, and in the New Testament; but Riblath, or Riblath, is found in the book of Numbers, (xxxiv. 11.); in the books of Kings, (2 Kings xxiii. 33.; xxv. 6, 20, 21.) and in Jeremiah, (xxxix. 5.; lii. 9, 10, 26, 27.) Theodoret says, that in his time was a city called Riblah, near Emesa, in Syria; this is very contrary to St. Jerom's opinion. However this may be, it is certain that Antioch was not known under this name, till after the reign of Seleucus Nicanor, who built it, and called it Antioch, in memory of his father Antiochus, before Jesus Christ 301. The kings of Syria, successors to Alexander the Great, generally resided at Antioch. Here the disciples of Jesus Christ were first called Christians. (Acts xi. 26.)

This city was by some called Antiochia Epidaphne, from its neighbourhood to Daphne, a village so denominated from its containing a temple of Daphne. In the flourishing times of the Roman empire, Antioch was the ordinary residence of the prefect or governor of the eastern provinces, and was also honoured with the residence of several of the Roman emperors, especially of Verus and Valens, who spent here the greatest part of their time. This city was situated on both sides of the river Orontes, about twelve miles distant from the Mediterranean Sea. It was almost square; and part of it on the north side stood upon a high mountain. It was admirably fortified by nature and art: and it was adorned in former times with galleries and fine fountains, sumptuous palaces, and magnificent temples. Ammianus Marcellinus says, that it was celebrated throughout the world, and that no city exceeded it either in fertility of soil, or richness of trade. The emperors Vespasian, Titus, and others, granted to it important privileges; but it has been exposed to very great revolutions. It was almost demolished by earthquakes in the fourth, fifth, and sixth centuries. In 548, it was taken and burnt by the Persians, and the inhabitants were massacred; four years after, Justinian rebuilt it in a more beautiful and regular manner than before. However, the Persians took it a second time in 574, and destroyed its walls. In 588, it suffered by another dreadful earthquake, in which 60,000 persons perished. It was again rebuilt, and again exposed to calamities. In 637, it was taken by the Saracens. In 966, Nicephorus Phocas, retook it from the Saracens. The Saracens afterwards again subdued it, and rendered it almost impregnable. However the Christians, in the crusade, captured this place in 1098: but it was afterwards retaken and demolished by the Saracens, in 1268. It has ever since lost its reputation and magnificence, and has groaned under the dominion

of the Turks. The present state of Antioch is thus described: "This city, anciently renowned for the luxury of its inhabitants, is now no more than a ruinous town, whose houses, built with mud and straw, and narrow and miry streets, exhibit every appearance of misery and wretchedness."

Antioch abounded with great men, and the church in this city was long governed by illustrious prelates. It was the birth-place of St. Luke the Evangelist, and of Theophilus, hence surnamed Antiochenus, and had St. Ignatius the martyr for its bishop. It, however, suffered much on several occasions, being sometimes exposed to the violence of heretics, and at other times rent by deplorable schisms. *Wells's Geography*, vol. ii. p. 239; *Volney's Travels*.

ANTIOCH of Pisidia, a city whither Paul and Barnabas came from Perga. It was also one of the cities built by Seleucus in honour of his father Antiochus. Here was a synagogue of the Jews, in which St. Paul preached an excellent sermon; but the Jews, who were angry to see that some of the Gentiles received the Gospel, raised a sedition against Paul and Barnabas, and compelled them to leave the city. (Acts xiii. 14, 16, &c.)

ANTI'OUCHUS, 'Αντίοχος, *one who is equal in speed with a chariot.*

ANTIOCHUS SOTER, was the son of Seleucus Nicanor, and obtained the surname of Soter, or Saviour, from having hindered the invasion of Asia by the Gauls. Some think that it was on the following occasion; the Galatians having marched to attack the Jews in Babylon, whose army consisted only of eight thousand men, reinforced with four thousand Macedonians, the Jews defended themselves with so much bravery, that they killed one hundred and twenty thousand men. (2 Maccab. viii. 20.) It was perhaps, too, on this occasion, that Antiochus Soter made the Jews of Asia free of the cities belonging to the Gentiles, and permitted them to live according to their own laws. *Joseph. Antiq. lib. xii. cap. 3.*

ANTIOCHUS THEOS, or the Divine, was the son and successor of Antiochus Soter. He married Berenice, daughter of Ptolemy Philadelphus, king of Egypt. Laodice, his first wife, seeing herself despised, poisoned Antiochus, Berenice, and their son, who was intended to succeed in the kingdom. After this, Laodice procured Seleucus Callinicus, her son by Antiochus, to be acknowledged king of Syria. These events were foretold by Daniel: "And in the end of years, the king of Egypt, or of the South, and the king of Syria, or of the North, shall join themselves together; for the king's daughter of the South shall come to the king of the North to make an agreement: but she shall not retain the power of the arm, neither shall he stand, nor his

arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. (Dan. xi. 6.)

ANTIOCHUS THE GREAT, was the son of Seleucus Callinicus, and brother to Seleucus Ceraunus, whom he succeeded, in the year of the world 3781, and before Jesus Christ 223. He made war against Ptolemy Philopator, king of Egypt, but was defeated near Raphia. (3 Maccab. i.) Thirteen years after, Ptolemy Philopator being dead, Antiochus resolved to become master of Egypt. He immediately seized Cœle-Syria, Phenicia, and Judæa; but Scopas, general of the Egyptian army, entered Judæa while Antiochus was occupied by the war against Attalus, and retook those places. However, he soon lost them again to Antiochus.

On this occasion happened what Josephus relates of this prince's journey to Jerusalem. After a victory, which he had obtained over Scopas, near the springs of Jordan, he became master of the strong places in Cœle-Syria and Samaria; and the Jews submitted freely to him, received him into their city, and furnished his army plentifully with provisions. In reward for their affections, Antiochus granted them, according to Josephus, 20,000 pieces of silver, to purchase beasts for sacrifice, 1460 measures of meal, and 375 measures of salt, to be offered with the sacrifices; and timber to rebuild the porches of the Lord's house. He exempted the senators, scribes, and singing men of the temple, from the capitation-tax; and he permitted the Jews to live according to their own laws, in every part of his dominions. He also remitted the third part of their tribute, to indemnify them for their losses in the war; he forbade the heathens to enter the temple without being purified, and to bring into the city the flesh of mules, asses, and horses to sell, under a severe penalty.

In the year of the world 3815, Antiochus was overcome by the Romans, and obliged to cede all his possessions beyond Mount Taurus, to give twenty hostages, among whom was his own son Antiochus, afterwards surnamed Epiphanes, and to pay a tribute of twelve thousand Eubœic talents, each fourteen Roman pounds in weight. To defray these charges, he resolved to seize the treasures of the temple of Belus, at Elymais; but the people of that country, informed of his design, surprised and destroyed him, with all his army, in the year of the world 3817, and before Jesus Christ 187. He left two sons, Seleucus Philopator, and Antiochus Epiphanes, who succeeded him. *Joseph. Antiq. lib. xii. cap. 3.; Polyb. lib. iii. xvi.; Tit. Liv. lib. xxxiii.*

ANTIOCHUS EPIPHANES, the son of Antiochus the Great, having continued an hostage at Rome fourteen years, his brother

Seleucus resolved to procure his return to Syria, and sent his own son Demetrius to Rome, in the place of Antiochus. Whilst Antiochus was on his journey to Syria, Seleucus died, in the year of the world 3829. When, therefore, Antiochus landed, the people received him as some propitious deity come to assume the government, and to oppose the enterprises of Ptolemy king of Egypt, who threatened to invade Syria. For this reason, Antiochus obtained the surname of Epiphanes, the Illustrious, or of one appearing like a god.

Antiochus quickly turned his attention to the possession of Egypt, which was then enjoyed by Ptolemy Philometor, his nephew, son to his sister Cleopatra, whom Antiochus the Great had married to Ptolemy Epiphanes, king of Egypt. He sent Apollonius, one of his officers, into Egypt, apparently to honour Ptolemy's coronation, but in reality to obtain intelligence whether the great men of the kingdom were inclined to place the government of Egypt in his hands, during the minority of the king his nephew. (2 Maccab. iv. 21, &c.) Apollonius, however, found them not disposed to favour his master; and this obliged Antiochus to make war against Philometor. He came to Jerusalem in 3831, and was received there by Jason, to whom he had sold the high-priesthood. He designed to attack Egypt, but returned without effecting any thing.

The ambition of those Jews, who sought the high-priesthood, and bought it of Antiochus, was the beginning of those calamities, which overwhelmed their nation under this prince. Jason procured himself to be constituted in this dignity in the stead of Onias III.; but Menelaus offering a greater price, Jason was deprived, and Menelaus appointed in his place. These usurpers of the high-priesthood, to gratify the Syrians, assumed the manners of the Greeks, their games, and exercises, and neglected the worship of the Lord, and the temple-service.

War soon broke out between Antiochus Epiphanes and Ptolemy Philometor. Antiochus entered Egypt in the year of the world 3833, and reduced almost the whole of it to his obedience. (2 Maccab. v. 3, 4, 5.) The next year he returned, and whilst he was engaged in the siege of Alexandria, a false report was spread of his death. The inhabitants of Jerusalem testifying their joy at this news, Antiochus, when returning from Egypt, entered this city by force, treated the Jews as rebels, and commanded his troops to slay all they met. Eighty thousand were killed, made captives, or sold on this occasion. Antiochus, conducted by the corrupt high-priest Menelaus, entered into the holy of holies, whence he took, and carried off, the most precious

vessels of that holy place, to the value of 1800 talents.

In the year 3835, Antiochus made a third expedition against Egypt, which he entirely subdued. The year following, he sent Apollonius into Judæa, with an army of 22,000 men, and commanded him to kill all the Jews who were of full age, and to sell the women and young men. (2 Macc. v. 24, 25.) These orders were too punctually executed. It was on this occasion, that Judas Maccabæus retired into the wilderness, with his father and brethren. (2 Macc. v. 29.) These misfortunes were only preludes of what they were to suffer. Antiochus apprehended, that the Jews would never be constant in their obedience to him, unless he obliged them to change their religion, and to embrace that of the Greeks. He, therefore, issued an edict, enjoining them to conform to the laws of other nations, and forbidding their usual sacrifices in the temple, their festivals, and their sabbath. The statue of Jupiter Olympus was placed upon the altar of the temple; and the abomination of desolation was seen in the temple of God. Many corrupt Jews complied with these orders, but others opposed them. Mattathias and his sons retired to the mountains. Old Eleazar, and the seven brethren, with their mother, suffered death with great courage at Antioch. (2 Macc. vii.)

Mattathias being dead, Judas Maccabæus headed those Jews, who continued faithful, and opposed with success the generals, whom king Antiochus sent into Judæa. The king, informed of the valour and resistance of Judas, sent new forces; and finding his treasures exhausted, he resolved to go into Persia, to levy tributes, and to collect large sums which he had agreed to pay to the Romans. (1 Macc. iii. 5—31; 2 Macc. ix. 1, &c.; 1 Macc. vi. 1, &c.) Knowing that very great riches were lodged in the temple of Elymais, he determined to carry them off; but the inhabitants of the country made so vigorous a resistance, that he was forced to retreat towards Babylonia. When he was come to Ecbatane, he was informed of the defeat of Nicanor and Timotheus, and that Judas Maccabæus had retaken the temple of Jerusalem, and restored the worship of the Lord, and the usual sacrifices.

On receiving this intelligence, the king was transported with indignation, and threatening to make Jerusalem a grave for the Jews, commanded the driver of his chariot to urge the horses forward, and to hasten his journey. However, Divine vengeance soon overtook him; he fell from his chariot, and bruised all his limbs. He was also tormented with such pains in his bowels, as allowed him no rest; and his disease was accompanied by grief and vexation. In this condition he wrote to the Jews

very submissively, promised them many things, and engaged even to turn Jew, if God would restore him to health. He earnestly recommended to them his son Antiochus, who was to succeed him, and entreated them to favour the young prince, and to continue faithful to him. He died, overwhelmed with pain and grief, in the mountains of Paratacene, in the little town of Tabes, in the year of the world 3840, and before Jesus Christ 164.

ANTIOCHUS EUPATOR, son of Antiochus Epiphanes, was only nine years old when his father died, and left him the kingdom of Syria. Lysias, who governed the kingdom in the name of the young prince, led against Judæa an army of one hundred thousand foot, twenty thousand horse, and thirty elephants. (1 Macc. vi.; 2 Macc. xiii.) He besieged and took the fortress of Bethsura, and thence marched against Jerusalem. The city was ready to fall into his hands, when Lysias received the news that Philip, whom Antiochus Epiphanes had entrusted with the regency of the kingdom, had come to Antioch, to take the government, according to the disposition of the late king. He therefore proposed an accommodation with the Jews, that he might return speedily to Antioch, and oppose Philip. After concluding a peace, he immediately returned into Syria, with the young king and his army.

In the meantime, Demetrius Soter, son of Seleucus Philopator, and nephew to Antiochus Epiphanes, to whom by right the kingdom belonged, having escaped from Rome, came into Syria. Finding the people disposed for revolt, Demetrius headed an army, and marched directly to Antioch, against Antiochus and Lysias. However, the inhabitants did not wait till he besieged the city, but opened the gates, and delivered to him Lysias and the young king Antiochus Eupator, whom Demetrius caused to be put to death, without suffering them to appear in his presence. Antiochus Eupator reigned only two years, and died in the year of the world 3842, and before Jesus Christ 162.

ANTIOCHUS THEOS, or the *Divine*, the son of Alexander Balas, king of Syria, was brought up by the Arabian prince Elmachuel, or, as he is called in the Greek, Simalcue. (1 Macc. xi. 39, 40, &c.) Demetrius Nicanor, king of Syria, having rendered himself odious to his troops, one Diodotus, otherwise called Tryphon, came to Zabdiel, a king in Arabia, and desired him to entrust him with young Antiochus, whom he promised to place on the throne of Syria, which was then possessed by Demetrius Nicanor. After some hesitation, Zabdiel complied with the request; and Tryphon carried Antiochus into Syria, and put the crown on his head. The troops dismissed by Demetrius, came and joined

Tryphon, who, having formed a powerful army, defeated Demetrius, and forced him to retreat to Seleucia. Tryphon seized his elephants, and rendered himself master of Antioch, in the year of the world 3859, and before Jesus Christ 145.

Antiochus Theos, to strengthen himself in his new acquisition, sent letters to Jonathan Maccabæus, high-priest and prince of the Jews, confirming him in the high-priesthood, and granting him four toparchies, or four considerable places in Judæa. He also received Jonathan into the number of his friends, sent him vessels of gold, permitted him to use a gold cup, to wear purple, and a golden buckle; and he gave his brother, Simon Maccabæus, the command of all his troops on the coast of the Mediterranean, from Tyre to Egypt. Jonathan, engaged by so many favours, declared resolutely for Antiochus, or rather for Tryphon, who reigned under the name of this young prince; and on several occasions, he attacked the generals of Demetrius, who still possessed many places beyond Jordan, and in Galilee. (1 Macc. xi. 63, &c.; xii. 24. 34.)

Tryphon seeing young Antiochus in peaceable possession of the kingdom of Syria, resolved to usurp his crown. He thought it necessary, in the first place, to secure Jonathan Maccabæus, who was one of the most powerful supporters of Antiochus's throne. He came, therefore, with troops into Judæa, invited Jonathan to Ptolemais, and there, on frivolous pretences, made him prisoner. However, Simon, Jonathan's brother, headed the troops of Judæa, and opposed Tryphon, who intended to take Jerusalem. Tryphon, being disappointed, put Jonathan to death at Bassa or Basama, and returned into Syria where, without delay, he executed his design of killing Antiochus. He corrupted the royal physicians, who, having published that Antiochus was tormented with the stone, murdered him, by cutting him without any necessity. Thus Tryphon was left master of Syria, in the year of the world 3861, and before Jesus Christ 143.

ANTIOCHUS SIDETES, or *Soter* the Saviour, or *Eusebes* the Pious, was the son of Demetrius Soter, and brother to Demetrius Nicanor. Tryphon, the usurper of the kingdom of Syria, having rendered himself odious to his troops, they deserted him, and offered their services to Cleopatra, the wife of Demetrius Nicanor. She lived in the city of Seleucia, shut up with her children, while her husband Demetrius was a prisoner in Persia, where he had married Rodoguna, the daughter of Arsaces, king of Persia. Cleopatra, therefore, sent to Antiochus Sidetes, her brother-in-law, and offered him the crown of Syria, if he would marry her; to which Antiochus consented. This prince was then at Cnidus, where his

father, Demetrius Soter, had placed him with one of his friends. He came into Syria, and wrote to Simon Maccabæus, to engage him against Tryphon. (1 Macc. xv. 1, 2, 3, &c.) He confirmed the privileges, which the kings of Syria had granted to Simon, permitted him to coin money with his own stamp, declared Jerusalem and the temple exempt from royal jurisdiction, and promised other favours as soon as he should obtain peaceable possession of the kingdom, which had belonged to his ancestors. *Joseph. Antiq. lib. xiii. cap. xii.*

Antiochus Sidetes having married his sister-in-law, Cleopatra, in the year of the world 3865, the troops of Tryphon resorted to him in crowds. Tryphon, thus abandoned, retired to Dora, in Phœnicia, whither Antiochus pursued him with an army of 120,000 foot, 8000 horse, and a powerful fleet. Simon Maccabæus sent Antiochus two thousand chosen men, but the latter refused them, and revoked all his promises. He also sent Athenobius to Jerusalem, to oblige Simon to restore to him Gazara and Joppa, with the citadel of Jerusalem; and to demand of him five hundred talents more, as reparation for injuries the king had suffered, and as tribute for his own cities. At the same time he threatened to make war upon him if he did not comply. Simon showed Athenobius all the lustre of his wealth and power, told him he had in his possession no place, which belonged to Antiochus, and said that although the cities of Gazara and Joppa had greatly injured his people, yet he would give the king for the property of them one hundred talents.

Athenobius returned with great indignation to Antiochus, who was extremely offended at Simon's answer. In the mean time, Tryphon having escaped privately from Dora, embarked in a vessel and fled. Antiochus pursued him, and sent Cendebeus with troops into the maritime parts of Palestine, and commanded him to rebuild Cedron, and fight the Jews. John Hyrcanus, son of Simon Maccabæus, was then at Gaza, and gave notice to his father of the coming of Cendebeus. Simon furnished his sons, John Hyrcanus, and Judas, with troops, and sent them against Cendebeus, whom they routed in the plain, and pursued to Azotus.

Antiochus followed Tryphon till he forced him to kill himself, in the year of the world 3869. After this, Antiochus thought only of reducing to his obedience, those cities, which, in the beginning of his father's reign, had shaken off their subjection. Simon Maccabæus, prince and high-priest of the Jews, being treacherously murdered by Ptolemy, his son-in-law, in the castle of Docus, near Jericho, the murderer immediately sent to Antiochus Sidetes to demand troops, that he might recover for him the country and cities of the Jews. Antiochus

came in person with an army, and besieged Jerusalem, which was bravely defended by John Hyrcanus. The siege was long protracted; and the king divided his army into seven parts, and guarded all the avenues of the city. It being the time for celebrating the Feast of Tabernacles, the Jews desired of Antiochus a truce for seven days. The king not only granted this request, but sent them bulls with gilded horns, and vessels of gold and silver filled with incense, to be offered in the temple. He also ordered such provisions as they wanted, to be given to the Jewish soldiers. This courtesy of the king so won the hearts of the Jews, that they sent ambassadors to treat of peace, and to desire that they might live according to their own laws. Antiochus required that they should surrender their arms, demolish the city walls, pay tribute for Joppa and the other cities they possessed out of Judæa, and receive a garrison into Jerusalem. To these conditions, except the last, the Jews consented; for they could not be induced to see an army of strangers in their capital, and chose rather to give hostages and five hundred talents of silver. The king entered the city, beat down the breast-work above the walls, and returned to Syria, in the year of the world 3870, and before Jesus Christ 134.

Three years after, Antiochus marched against the Persians, or Parthians, and demanded the liberty of his brother Demetrius Nicanor, who had been made prisoner long before by Arsaces, and was detained for the purpose of being employed in exciting a war against Antiochus. This war, therefore, Antiochus thought proper to prevent. With an army of eighty thousand, or, as Orosius says, of one hundred thousand men, he marched towards Persia, and no sooner appeared on the frontiers of that country, than several eastern princes, detesting the pride and avarice of the Persians, came and surrendered. Antiochus defeated his enemies in three engagements, and took Babylon. He was accompanied in these expeditions by John Hyrcanus, high-priest of the Jews, who, it is supposed, obtained the surname of Hyrcanus, from some gallant action, which he performed.

As the army of Antiochus was too numerous to continue assembled in any one place, he was obliged to divide it, to put it into winter quarters. These troops behaved with so much insolence, that they alienated the minds of all men. The cities, in which they were, privately surrendered to the Persians; and all resolved to attack, in one day, the garrisons they contained, that the troops being separated might not assist each other. Antiochus at Babylon, obtained intelligence of this design, and with the few soldiers about him, endeavoured to succour his people. He was attacked in the way by Phraates, king of Persia, whom he fought

with great bravery; but being at length deserted by his own forces, according to the generality of historians, he was overpowered and killed by the Persians or Parthians. Appian, however, says, that he killed himself, and Eliau, that he threw himself headlong from a precipice. The event took place in the year of the world 3874, and before Jesus Christ 130. After the death of Sidetes, Demetrius Nicanor, or Nicetor, re-ascended the throne of Syria. *Justin.* lib. xxxviii. xxxix.; *Joseph.* lib. xiii. cap. 16; *Euseb. in Chronic. Oros.* lib. v. cap. 10; *Eliau. de Animal.* lib. x. cap. 34.

After the princes already mentioned, two brothers, of the name of Antiochus, ascended the throne of Syria. One of them was Antiochus Gryphus, or Philometor, the son of Demetrius Nicanor and Cleopatra; the other, Antiochus of Cyzicus, the son of Cleopatra and Antiochus Sidetes. But as these princes are not mentioned in the Scriptures or apocryphal writings, to give any account of them would be foreign to our plan.

ANTIPÆDOBAPTISTS, a distinguishing denomination given to those, who object to the baptism of infants. The word is derived from *ἀντι*, 'against,' *παῖς*, *παιδὺς*, 'a child,' and *βαπτίζω*, 'I baptize.'

ANTIPAS "Ἀντίπας, signifies for all, and against all. Antipas-Herod, or Herod-Antipas, was the son of Herod the Great, and Cleopatra of Jerusalem. Herod the Great, in his first will, declared him his successor in the kingdom; but he afterwards named his son Archelaus king of Judæa, and gave to Antipas only the title of tetrarch of Galilee and Peræa. Archelaus going to Rome, to persuade the emperor to confirm his father's will, Antipas also went thither. The emperor bestowed on Archelaus one moiety of what had been assigned him by Herod, with the quality of ethnarch, and promised to grant him the title of king, when he had shown himself deserving of it by his virtues. To Antipas Augustus gave Galilee and Peræa; and to Philip, Herod's other son, Batanæa, Trachonitis, and Auranitis, with some other places. *Joseph. Antiq.* lib. xvii. cap. 13.

Antipas returning to Judæa, took great pains in adorning and fortifying the principal places of his dominion. He married the daughter of Aretas, king of Arabia, whom he divorced about the year of our Lord 33, that he might marry his sister-in-law Herodias, the wife of his brother Philip, who was still living. John the Baptist, exclaiming against this incest, was seized by order of Antipas, and imprisoned in the castle of Machærus. Josephus says, that Antipas caused John to be taken, because he drew too great a concourse after him; and Antipas was afraid he should use his influence over the people to induce them to

revolt. But Josephus has reported the pretence for the true cause. The evangelists, who were better informed than Josephus, as being eye-witnesses of what passed, and particularly acquainted with John and his disciples, assure us, that the true reason of imprisoning John, was the aversion of Herod and Herodias against him, on account of his liberty in censuring their scandalous marriage, (Matt. xiv. 3, 4; Mark vi. 14, 17, 18; Luke iii. 19, 20.) *Joseph. Antiq. lib. xviii. cap. 2.*

Even Herod feared and respected the virtue and holiness of John. He also did many things from regard to the Baptist; but the passion of Herod for Herodias had certainly much sooner prevailed against his life, had he not been restrained by his fear of the people, who universally esteemed John as a prophet. When the king was celebrating his birth-day, with the principal persons of his court, the daughter of Herodias danced before them, and pleased him so well, that he swore to give her whatever she should ask. She consulted her mother, who advised her to ask the head of John the Baptist. Returning, therefore, to the hall, she addressed herself to the king, and said, 'Give me here John Baptist's head in a charger.' The king was afflicted at this request; but in consideration of his oath, and of the persons at table with him, he sent one of his guards, who beheaded John in prison. The head was brought in a large basin, and given to the young woman, who delivered it to her mother. (Matt. xiv. 5, 6, &c.)

Aretas, king of Arabia, to revenge the affront, which Herod had offered to his daughter, declared war against him, and vanquished him in a very obstinate contest. Josephus tells us, that the Jews attributed the defeat of Antipas to the death of John the Baptist. In the year of the Christian æra 39, Herodias being jealous of the prosperity of her brother Agrippa, who from a private person had become king of Judæa, persuaded her husband Herod-Antipas to visit Rome, and desire the same dignity of the emperor Caius. She resolved to accompany him, and hoped that her presents and appearance would contribute to procure the emperor's favour. However, Agrippa obtaining intelligence of this design, wrote to the emperor, and accused Antipas. The messenger of Agrippa arrived at Baïæ, where the emperor was, at the very time when Herod received his first audience. Caius, on the delivery of Agrippa's letters, read them with great earnestness. In these letters, Agrippa accused Antipas of having been a party in Sejanus's conspiracy against Tiberius, and said that he still carried on a correspondence with Artabanus, king of Parthia, against the Romans. As a proof of this, he affirmed that Antipas had in his arsenals arms for seventy thousand men.

Caius being angry, demanded hastily of Antipas, if it were true that he had such a quantity of arms? The latter not daring to deny it, was instantly banished to Lyons in Gaul. The emperor offered to forgive Herodias, in consideration of her brother Agrippa; but she chose rather to follow her husband, and to share his fortune in banishment. *Joseph. Antiq. lib. xviii. cap. 9.*

This is that Antipas, who, being at Jerusalem at the time of our Saviour's passion, ridiculed Jesus, whom Pilate had sent to him, dressed him in worn-out royalty, and sent him back to Pilate as a mock king, whose ambition gave him no umbrage. (Luke xxiii. 7. 11.) The year of the death of Antipas is unknown; but it is certain that he, as well as Herodias, died in exile. Josephus says, that he died in Spain, whither Caius, on his coming into Gaul the first year of his banishment, might order him to be sent.

ANTIPAS, the faithful martyr or witness mentioned in the book of Revelation, (ii. 13.) He is said to have been one of our Saviour's first disciples, and to have suffered martyrdom at Pergamus, of which he was bishop. His Acts relate that he was burnt in a brazen bull.

Though ancient ecclesiastical history furnishes no account of this Antipas, yet it is certain that, according to all the rules of language, what is said concerning him by St. John, must be understood literally, and not mystically, as some interpreters have done. *Bishop Tomline's Elements of Theology*, vol. i. p. 509; *Lowman's Paraphrase on the Revelation*, p. 16.

ANTIPATRIS must denote on behalf of the father. It was a town of Palestine, (Acts xxiii. 31.) and, according to Josephus, was anciently called Caphar Saba, but was named Antipatris, by Herod the Great, in honour of his father Antipater. It was situated in a pleasant valley near the mountains, in the way from Jerusalem to Cæsarea. Josephus says, it was about one hundred and fifty furlongs, or seventeen miles from Joppa. Dr. Wells calls its ancient name Capharsalma. *Wells's Geog. vol. ii. p. 289; Sac. Geog.*

ANTISABBATARIANS, a modern religious sect, who deny the necessity of observing the sabbath-day. Their principal arguments are, that the Jewish sabbath was only of ceremonial, not of moral obligation, and, consequently, is abolished by the coming of Christ; that no other sabbath was appointed to be observed by Christ or his apostles; that the New Testament does not contain a word respecting the breaking of the sabbath; that no command was given to Adam or Noah to keep any sabbath; and that, therefore, although Christians are commanded 'not to forsake the assembling of themselves together,' they ought not to consider one day

more holy than another. See **SABBATARIANS** and **SABBATH**.

ANTITACTÆ, a branch of the Gnostics, who held that God was good and just, but that a creature had created evil, and that we are therefore to oppose this author of evil, in order to avenge God of his adversary.

ANTITRINITARIANS, those who deny the Trinity, and teach that there are not Three Persons in the Godhead. The Samosatenians, who do not believe the distinction of persons in God; the Arians who deny the divinity of the Word; and the Macedonians, who deny that of the Holy Spirit; are all properly Antitrinitarians. Among the moderns, by Antitrinitarians are principally understood Socinians, called also Unitarians. See **TRINITARIANS** and **TRINITY**.

ANTITYPE, a Greek word, properly signifying a type or figure corresponding to some other type. The original word occurs twice in the New Testament; viz. in the epistle to the Hebrews, (ix. 24.) and in the first epistle of St. Peter, (iii. 21.) where its genuine import has been much controverted. The former says, that 'Christ is not entered into the holy places made with hands, which are ἀντίτυπα, the figures or antitypes of the true—now to appear in the presence of God for us.' Now *τύπος* signifies the pattern by which another thing is made; and as Moses was obliged to make the tabernacle, and all things in it, according to the pattern, shown him on the Mount, the tabernacle so formed was the antitype of what was shown to Moses. Any thing, therefore, formed according to a model or pattern, is an antitype. In the latter passage, the apostle speaking of Noah's flood, and the deliverance of only eight persons in the ark from it, says, *ὡς καὶ ἡμεῖς ἀντίτυπον τὸν σώζει βάπτισμα*, 'Baptism, being an antitype to that, now saves us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God, &c.) the meaning is, that righteousness, or the answer of a good conscience towards God, now saves us, by means of the resurrection of Christ; as formerly righteousness saved those eight persons by means of the ark during the flood. The word antitype, therefore, signifies in this place a general similitude of circumstances; and the relative *ὃ* 'to which,' refers not to the immediate antecedent *ὕδατος*, 'water,' but to all that precedes.

ANTO'NIA, a tower or fortress at Jerusalem, situated on the west and north angle of the temple, and built by Herod the Great, in honour of his friend Marc Antony. It stood upon an eminence cut steep on all sides, and inclosed by a wall three hundred cubits high. It was in the form of a square tower, and had a tower at each of the four corners. It was so high, that from it was

a full view of the temple; and there was a covered way of communication between it and the temple: so that as the temple was, in some sort, a citadel to the town, the tower of Antonia was a citadel to the temple. The Romans generally kept a garrison in this tower; and from it the tribune ran with his soldiers, to rescue Paul out of the hands of the Jews, who had seized him in the temple, and intended to kill him. (Acts xxi. 31, 32.)

ANTOSIANDRIANS, a sect of rigid Lutherans, who opposed the doctrines of Osiander relating to justification. They are otherwise denominated Osiandromastiges. The Antosiadrians deny that man is made just, with that justice, with which God himself is just; that is, they assert that he is not made essentially, but only imputatively just, or that he is not really made just, but only so pronounced.

APE, or **MONKEY**, *Simia*, in Hebrew קוף *Koph*. It is a genus of quadrupeds of the order of the anthropomorpha, or quadrupeds that resemble the human figure. The Ourang Outang makes the nearest approaches to man, and is said to possess surprising swiftness, address, and ferocity. Baboons constitute the second division of the ape kind, and form a large, fierce, and formidable race. The baboon properly so called, grows to the height of from three to four feet. Monkeys form the last division of the ape kind, and are discriminated by the length of the tail; an appendage which in the former two divisions is either very short, or entirely wanting.

The Scripture says, that Solomon's fleet brought ivory and apes. (1 Kings x. 22.) It is likely that the *kophim* here mentioned were now for the first time seen in Judea? If so, and if they were apes, the monkeys and apes brought into Egypt by the African caravans must have singularly escaped the notice of the Jews. It is certain that no former hint respecting them occurs in Scripture. If then *apes* be really the creatures meant by the word *kophim*, they were probably a species of a scarcer and more uncommon nature, than Africa could furnish by the way of Egypt. But this is founded on the supposition that they were now first seen in Judæa; which we can neither affirm nor deny. *Scripture Illustrated*.

APIS, an Egyptian deity, which was either an ox or a bull. To this animal great honours were paid during its life, but much greater after its death. When it died, a general mourning was observed, and its funeral was celebrated with extraordinary magnificence. At Heliopolis, the Egyptians maintained an ox, which they called Mnevis, and which was consecrated to the sun; and at Memphis, another named Apis, dedicated to the moon. On the death of one of these animals, the Egyptians

sought a successor. The marks, by which they distinguished it from the rest of its species, were a white spot on its forehead, in the shape of a half-moon; the figure of an eagle on its back; and that of a beetle under its tongue. When they found a calf with these marks, their mourning for the former animal was turned into joy; and they brought the new deity to Memphis, where it was installed with great ceremony. The Egyptians sacrificed bulls to Apis, and were so scrupulous in the choice of them, that if they found on them only a single black hair, they were deemed improper victims. *Herodot.* lib. iii. cap. 38; *Pliny*, lib. viii. cap. 46; *Strabo*, lib. xvii.

Under this animal the Egyptians pretended to worship Osiris, whose soul, they said, migrated into a bull, and, by a successive transmigration, passed from one into another. It has been generally thought, that the golden calf, which Aaron made for the Israelites in the wilderness, and the calves set up by Jeroboam to be worshipped by the ten tribes, were imitations of the Egyptian Apis. See CALF, CHERUB.

APOC/ALYPSE, Ἀποκάλυψις, signifies *revelation*. It is, however, particularly applied to the revelation, which St. John had in the isle of Patmos, whither he was banished. The Apocalypse is a canonical book of the New Testament. Irenæus thinks that it was written about the year of Christ 96, in the isle of Patmos, whither St. John was banished by Domitian. Sir Isaac Newton is of opinion, that this book was written in the time of Nero. In support of this opinion, he alleges the sense of the earliest commentators, and the tradition of the churches of Syria, which is preserved in the title of the Syriac version of that book, and is as follows: 'The revelation, which was made to John the Evangelist by God in the island of Patmos, into which he was banished by Nero the Cæsar.' This opinion he tells us is further confirmed by the allusions in the Apocalypse to the temple and altar, and holy city, as then standing; and also by the style of the book, which contains more Hebraisms than his Gospel. Hence he infers that it was written when John had lately left Judæa. But why should the churches of Syria be alleged respecting the time of writing the Apocalypse, when that book was not generally received by them? Besides, in the titles of the books of the New Testament received by them, are manifest errors; and we know not when the Syriac version of the Apocalypse was made. On the whole, there does not appear much weight in any of the arguments of Sir Isaac Newton on this subject. It seems right to adhere to the common opinion, that St. John was banished into Patmos, in the reign of Domitian, and by virtue of

his edicts for persecuting the Christians, in the latter part of his reign. 'All antiquity is agreed,' says Mr. Lampe, 'that St. John's banishment was by order of Domitian.' It appears from the book itself, that churches had already existed in Asia for some time; as St. John, in the name of Christ, reproves faults, which do not immediately happen. The church of Ephesus had left her first love; and that of Sardis had a name to live, but was dead. The church of Laodicea was fallen into lukewarmness and indifference. But the church of Ephesus was not founded by St. Paul, before the last years of Claudius; and in 61 or 62, when St. Paul wrote to them from Rome, instead of reproving them, he commends their love and faith, (i. 15.) It appears from the Revelation, that the Nicolaitans were a sect, when this book was written, since they are expressly named; whereas, they were only foretold, and described in general terms by St. Peter in his second epistle, written after the year sixty, and in St. Jude's about the time of the destruction of Jerusalem by Vespasian. It is evident, from different places of the Revelation, that there had been an open persecution in the provinces; and it is certain that Claudius did not persecute the Christians, and that the persecutions of Nero did not reach the provinces. On the whole, the visions here recorded, and the publication of them in this book, must be assigned, says Lardner, to the years of Christ, 95 and 96, or 97.

Some have attributed this book to the arch-heretic Cerinthus; but the ancients unanimously ascribe it to John the son of Zebedee, and brother of James. The Revelation has not at all times been esteemed canonical. St. Jerom informs us, that it was not received by many churches of Greece; and it is not to be found in the catalogue of the canonical books prepared by the council of Laodicea, nor in that of St. Cyril of Jerusalem. However, Justin, Irenæus, Origen, Cyprian, Clemens of Alexandria, Tertullian, and all the fathers of the fourth, fifth, and following centuries, quote the Revelations as a book acknowledged to be canonical. The Alogians, Marcionites, Cerdonians, and even Luther himself, rejected this book: but in this particular the Protestants have forsaken Luther, and Beza has strongly maintained against his objections, that the Apocalypse is authentic and canonical. On the whole it appears, that this book has been generally received in all ages, though some have doubted it, or rejected it, particularly the Syrians, and other Eastern Christians. It may, however, be questioned whether their exceptions, founded on the difference of style, &c. or any other criticisms whatever, can be sufficient to create a doubt concerning the author of this book, which was

acknowledged as a writing of John, the apostle and evangelist, as far as we know, before the most early of those, who disputed its authenticity.

The genuineness of the Revelation appears also from its internal evidence. 1. 'The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things, which must shortly come to pass; and he sent, and signified it by his angel, unto his servant John.' (Rev. i. 1.) Hence, it is argued, that John calls himself the servant of Christ, in a sense not common to all believers, but peculiar to those, who are especially employed. In like manner, Paul, and other apostles, call themselves servants of God and of Christ. (Rom. i. 1. James i. 1. 2 Pet. i. 1. Jude 1.) This observation tends to show that the writer is an apostle. 2. 'Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.' Some think, that the writer in this passage refers to the written Gospel of St. John, and that he says, he had already borne testimony concerning the word of God, and Jesus Christ. But the expression is ambiguous, and may be understood of the book of Revelation, and the matters it contains. 3. It is argued in favour of the genuineness of this book, that it contains many instances of conformity, both in sentiment and expression, between the Revelation and the uncontested writings of St. John. Our Saviour says, 'Be of good cheer; I have overcome the world,' (John xvi. 33.) In St. John's first Epistle, Christian firmness under trials is frequently represented by *overcoming* the world, or *overcoming* the wicked one, (ii. 13, 14.; iv. 4.; v. 4, 5.) This language is peculiar to St. John, and is found in no other books of the New Testament. In the Revelation, our Saviour says, 'To him that *overcometh* will I grant to sit with me in my throne, even as I also *overcame*, and am set down with my Father in his throne, (iii. 21.) Compare also ii. 7. 11. 17. 26.; iii. 5. 12. and xxi. 7. *Lardner's History of the Apostles and Evangelists, in Bishop Watson's Theolog. Tracts*, vol. ii. p. 500.

The book of the Revelation contains twenty-two chapters. The first three are epistolary admonitions and instructions to the angels of the seven churches in Asia Minor; Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea. The next fifteen chapters contain representations of the persecutions, which the church was to suffer from Jews, Heretics, and Heathens, particularly from the emperors Dioclesian, Maximin, Herculus, Severus, Maxentius, Maximinus, Licinius, and Julian the Apostate. After this, we have a display of the divine vengeance against its persecutors, the Roman empire, and the city of Rome, which is described

under the name of Babylon, the great whore, seated upon seven hills. The whole is terminated by a description of the victories of the church, and its triumph over its enemies; of the marriage of the Lamb, and the celestial happiness of the church triumphant. It has been observed that the Revelation of St. John is written in the same style and language as the prophecies of Daniel, to which it bears relation; and that all of them together form one consistent prophecy, and point out the various revolutions that would attend both Church and State.

Several other Apocalypses have been ushered into the world at different times, and under different names, but they are now considered as spurious. 1. The Apocalypses, or Revelations of St. Peter, mentioned by Eusebius and St. Jerom, and cited by Clemens of Alexandria in his Hypotyposes; but we know of none of them that are extant. 2. The Apocalypses or Revelation of St. Paul, an apocryphal book, used among the Gnostics and Cainites. This book, as they pretended, contained those ineffable things, which the apostle saw during his ecstasy, and which, he informs the Corinthians, he was not permitted to divulge, (2 Cor. xii. 4.) 3. The Apocalypse of St. John, different from the true Apocalypse, and of which there is a manuscript in the library of the emperor of Austria. 4. The Apocalypse of Cerinthus, who composed certain Revelations, in which he spoke of an earthly kingdom, and certain sensual pleasures, which the saints should enjoy at Jerusalem for a thousand years. It has been already observed, that some of the ancients suspected Cerinthus to be the author of St. John's Revelation; perhaps this mistake arose from this imitation by him of that work, and the ill use he made of the apostle's writings, the better to authorize his own visions. 5. The Apocalypse of St. Thomas, known only by Pope Gelasius's decree, which ranks it among the apocryphal books. 6. The Apocalypse of Adam, forged by the Gnostics, probably from what is said in Genesis, of the Lord's causing a deep sleep to fall on Adam, or, according to the Septuagint, an ecstasy. 7. The Apocalypse of Abraham, which was forged by the Sethian heretics, and, as Epiphanius informs us, abounded with filth and nastiness. 8. The Apocalypse of Moses, which, Cedrenus says, some authors assert to be the same work as Genesis the Less, another apocryphal book extant among the ancients. Syncellus, speaking of this Apocalypse, says, that from it is taken the following passage of St. Paul to the Galatians: 'Neither circumcision availeth any thing, nor uncircumcision, but a new creature,' (vi. 15.) 9. The Apocalypse of Elias, from which, St. Jerom says,

the following passage of St. Paul is borrowed : ' Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.' (1 Cor. ii. 9.) Origen, in his citation of them, tells us that these words are no where found, but in the secret books of Elias.

APOC'RYPHAL, 'Αποκρυφος, signifies *hidden* or *concealed*, and is an epithet given to those books, which are not admitted into the canon of Scripture, and which are either spurious, or at least not acknowledged as divine. But it is not known why those books, which are not comprehended in the canon of Scripture, and which nevertheless are esteemed by some as sacred, are called apocryphal. St. Austin says, that they are so denominated, because their origin was unknown to the fathers of the first ages. St. Jerom calls those books apocryphal, which do not belong to the authors, whose names are prefixed to them, and which contain dangerous forgeries. In other places, he seems to restrain the word apocryphal to the books of heretics; and it is in this sense, that Pope Gelasius understands it in his decretal. Some say the apocryphal books were so denominated because they were concealed, and not read commonly, or in public; others, that they were so called, because they deserve to be concealed, or forgotten. St. Epiphanius seems to have had a peculiar notion of the origin of this title, when he says, 'The books of Wisdom and Ecclesiasticus are not reckoned among the sacred writings, because they were not deposited in the ark of the covenant.' By the ark of the covenant is probably meant the ark or chest, in which the Jewish archives were preserved in the temple. Hence it appears that the apocryphal books are so called ἀπὸ τῆς κρυπτης, because they were not contained in the chest, in which the sacred writings were deposited; or more probably from the verb ἀποκρύπτω, *to hide* or *conceal*, because they were concealed from the generality of readers, their authority not being recognised by the church, and because they are books, which are destitute of proper testimonials, their originals being obscure, their authors unknown, and their character either heretical or suspected.

The apocryphal books, according to the sixth article of the church of England, are the following :—

- The Third Book of Esdras,
- The Fourth Book of Esdras,
- The Book of Tobit,
- The Book of Judith,
- The Rest of the Book of Esther,
- The Book of Wisdom,
- Jesus the Son of Sirach,
- Baruch the Prophet,
- The Song of the three Children,
- The Story of Susanna,

The Story of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

These, however, in the language of the article, "the church reads for example of life and instruction of manners, but doth not apply them to establish any doctrine." They possess no authority, internal or external, to procure their admission into the sacred canon. They contain no prophecy or other authentic mark of inspiration; they were all written subsequently to the cessation of the prophetic spirit, but previously to the promulgation of the Gospel; they were not included in the Jewish canon, and therefore received no sanction from our Saviour; they are not cited nor alluded to in any part of the New Testament, they are not mentioned as inspired writings by any ecclesiastical writer of the first three centuries; and they are expressly rejected by Athanasius and Jerom in the fourth century. Though these two fathers, and several subsequent authors, speak of these books with respect, yet the same authority was never ascribed to them as to the Old and New Testament, till the council of Trent, at its fourth session, admitted them all, except the prayer of Manasses, and the third and fourth books of Esdras, into their canon. This still continues one of the many points of difference between the church of Rome and that of England. No reason, therefore, exists for applying the books of the Apocrypha *to establish any doctrine*. They are highly valuable as ancient writings, which throw considerable light on the phraseology of Scripture, and on the history and manners of the East; and as they contain many noble sentiments and useful precepts, our church, in imitation of the primitive church of Christ, *doth read them for example of life and instruction of manners*. But our church does not read all the books of the Apocrypha: it reads no part of either book of Esdras, or of the Maccabees, or of the book of Esther; and it does not read the Song of the Three Children, nor the Prayer of Manasses. *Bishop Tomline's Elements of Theology*, vol. ii. p. 197, 198, 199.

APOLLINARIANS, or APOLLINARISTS, or, as they are called by Epiphanius, Dimarita; a sect, who derived their principal name from Apollinaris, bishop of Laodicea, in the fourth century. Apollinaris strenuously defended the *divinity* of Christ against the Arians; but, by indulging too freely in philosophical distinctions and subtilties, he denied in some measure his *humanity*. He maintained that the body, which Christ assumed, was endowed with a sensitive, and not a rational soul, and that the Divine nature performed the functions of reason, and supplied the place

of the intellectual principle in man. Hence it seemed to follow, that the Divine nature in Christ was blended with the human, and suffered with it the pains of crucifixion and death. Apollinaris, and his followers, have been charged with other errors, by certain ancient writers; but it is not easy to determine how far their charge is deserving of credit. It would appear that the inference drawn from the doctrine of Apollinaris, that the divine nature suffered with the human, is not just; for if the human soul does not suffer death by the dissolution of the body, neither can the divine nature. The doctrine of Apollinaris was first condemned by a council at Alexandria in 362, and afterwards in a more formal manner by a council at Rome in 375, and by another council in 378, which deposed Apollinaris from his bishopric. In short, it was attacked at the same time by the laws of the emperors, the decrees of councils, and the writings of the learned, and sunk, by degrees, under their united force. *Mosheim's Eccles. History*, vol. i. p. 344.

APOLLO'NIUS, an officer belonging to Antiochus Epiphanes, whom Grotius, as he is called Mysarches in the Greek, supposes to have been governor of Mysia. Antiochus having resolved to draw great sums from Jerusalem, sent thither Apollonius, to execute his design, in the year of the world 3836, and before Jesus Christ 168. Apollonius went, at the head of twenty-two thousand men, and pretended he would continue in Jerusalem without giving any disturbance. He remained quiet till the Sabbath-day, when, attacking the people, he put great numbers to the sword, burnt and pillaged the city, and carried away ten thousand captives. (1 Macc. i. 30, 31. 2 Macc. v. 24, &c.) Two years after, Judas Maccabæus having collected an army of six thousand Jews, Apollonius, who was at that time in Samaria, marched against him, but was killed in the engagement, and his troops were either dispersed or cut to pieces. (1 Macc. iii. 10, &c.)

APOLLONIUS DAUS, governor of Cœle-Syria, having abandoned the party of Alexander Balas, and joined Demetrius Nicanor, headed a powerful army to compel the Jews to declare for Demetrius. He encamped at Jamnia, and wrote to Jonathan Maccabæus, challenging him to descend into the plain, and reproaching him for continuing among rocks and mountains. Jonathan, stung with these reproaches, sat down before Joppa, with his brother Simon, and ten thousand chosen troops. The garrison, which was composed of the troops of Apollonius, shut the gates; but the citizens, perceiving that Jonathan intended to force them, opened the gates, and received him. (1 Macc. x. 69, &c.) *Joseph. Antiq. lib. xiii. cap. 8.*

Apollonius, informed that Jonathan had

taken Joppa, advanced to Azotus, with three thousand horse, and eight thousand foot; having left one thousand horse in ambuscade near a brook, to attack the Jews in their rear. But Jonathan having received intelligence of this design, ranged his troops in such a manner, that they could face the enemy on each side, and forbade them to quit their ranks; commanding them to stand firm, and receive the first onset. Apollonius's horse tired themselves all day, with throwing darts and arrows against Jonathan's troops, who received them on their bucklers, and were very little incommoded by them. Towards evening, Jonathan charged the enemy, and completely defeated them. Some who escaped threw themselves into the temple of Dagon, near Azotus, whither Jonathan pursued them, and burnt them with the temple. He also took the city of Azotus, which he pillaged and burnt. In this action, Apollonius lost eight thousand men. See DEMETRIUS, JONATHAN, &c.

APOL'LOS, Ἀπολλῶς, signifies *one that destroys and lays waste*. Apollos was a Jew of Alexandria, who came to Ephesus in the year of our Lord 54, during the absence of St. Paul, who had gone to Jerusalem. (Acts xviii. 24.) He was an eloquent man, and mighty in the Scriptures, and taught diligently the things of the Lord; but as he knew only the baptism of John, he was no more than a catechumen, and not fully informed of the higher branches of Gospel doctrine. However, he knew that Jesus Christ was the Messiah, and declared himself openly as his disciple. At Ephesus, therefore, he began to speak boldly in the synagogue, and demonstrated by the Scriptures that Jesus was the Christ. Aquila and Priscilla having heard him there, took him with them, and instructed him more fully in the ways of God.

Some time after, he inclined to go into Achaia, and the brethren wrote to the disciples there, desiring them to receive him. He was very useful at Corinth, where he watered what St. Paul had planted. (1 Cor. iii. 6.) It has been supposed, that the great fondness of his disciples for him, almost produced a schism; some said, I am of Paul; some, I am of Apollos; and others, I am of Cephas. But this division, which St. Paul mentions and reproves in his first Epistle to the Corinthians, did not prevent Paul and Apollos, personally, from being closely united by the bands of Christian charity and affection. Apollos, hearing that the apostle was at Ephesus, went to meet him, and was there when St. Paul wrote the first Epistle to the Corinthians, in which he observes, that he had earnestly entreated Apollos to return to Corinth, but though he had not prevailed with him, Apollos gave him room to hope, that he would visit that city at a favourable oppor-

tunity. Some have supposed, that the apostle names Apollos and Cephas, not as the real persons, in whose names parties had been formed at Corinth, but that, in order to avoid provoking a temper, which he wished to subside, he transfers by a figure, to Apollos and himself, what was really meant of other parties, whom from prudence he declines to mention. However this might be, the reluctance of Apollos to return to Corinth, seems to countenance the general opinion.

St. Jerom says, that Apollos was so dissatisfied with the division, which had happened on his account at Corinth, that he retired into Crete, with Zeno, a doctor of the law; but that this interruption of Christian harmony having been appeased by the letter of St. Paul to the Corinthians, Apollos returned to that city, of which he was afterwards bishop. The Greeks say that he was bishop of Duras; some, that he was bishop of Iconium, in Phrygia; and others, of Cæsarea.

APOSTASY, a forsaking or renouncing our religion, either by an open declaration in words, or a virtual declaration by our actions. The primitive Christian church distinguished several kinds of apostasy: the first, of those who went entirely from Christianity to Judaism; the second, of those who mingled Judaism and Christianity together; the third of those who complied so far with the Jews, as to communicate with them in many of their unlawful practices, without formally professing their religion; and the fourth, of those who, after having been some time Christians, voluntarily relapsed into Paganism.

Other degrees of apostasy are the following: 1. Indifference in religious matters, and the want of all concern respecting religion. 2. The withdrawing from the public testimonies of the profession of religion, by forsaking the assemblies of Christians convened for the worship and service of God. 3. A departure from the purity of the Christian doctrine and worship, in a gross and notorious manner. 4. The renouncing and forsaking of Christianity, or of some essential part of Christianity.

The sin of apostasy must be confessed to be very great. When God has revealed his will to mankind, and sent his own Son to declare this will, and afforded such testimonies to him by 'signs and wonders, and divers miracles, and gifts of the Holy Ghost;' when he has transmitted to us so faithful a record of this revelation, and of the miracles wrought to confirm it, in the Scriptures; and when we ourselves have so often declared our firm belief of this revelation; to apostatize and deny it, or to embrace doctrines and practices plainly contrary to what it teaches, is the

greatest contempt of the testimony of God. In fact, it is to declare that we either do not believe the authority of God, or pay no regard to the Creator of the universe. 'He that believeth not God, hath made him a liar, because he believeth not the record which God gave of his Son.' He, who apostatizes from his religion, or any principle of it, on any other account than a full conviction of its falsehood, is either an atheist, or a profane and wicked person, who though he believes his religion to be true, yet exchanges it for another, which he believes to be false, merely for the sake of some temporal advantage. He who, without thorough conviction, abandons the profession of his religion whether true or false, forfeits all the rewards, and incurs all the penalties, which true religion promises and denounces. He, who viciously abandons his religion, betrays God, and falsifies to him his trust. He, who renounces his religion, through fear of being disappointed in some covetous and ambitious hope, is an instance of the greatest baseness and impiety. See FALL OF MAN. *Tillotson's Sermons; Sherlock's Sermons; Scof's Christian Life; Sharpe's Sermons.*

APOST/TLE, 'Ἀπόστολος, properly signifies a messenger, or person sent by another on some business. Hence, by way of eminence, it denotes one of the disciples commissioned by Jesus Christ to preach the Gospel. Out of the number of his disciples our blessed Lord selected twelve to be invested with the apostleship. (Matt. x. 1.; Mark vi. 7.; Luke ix. 1.) Their names were Simon Peter, Andrew, James the Greater, John, Philip, Bartholomew, Thomas, Matthew, James the Less, Jude, surnamed Lebbeus or Thaddeus, Simon the Canaanite, and Judas Iscariot. Of these, Simon, Andrew, James the Greater, and John, were fishermen; and Matthew was a publican, or receiver of the public revenues. Of what profession the rest were, we are not told in Scripture, though it is probable they were fishermen.

There are various conjectures with respect to the reason of our Saviour's choosing twelve apostles. The most probable is, that it was in allusion to the twelve patriarchs, as the founders of their several tribes, or to the twelve chief heads, or rulers of those tribes, of which the body of the Jewish nation consisted. This opinion seems to be countenanced by what our Saviour tells his disciples, that 'when the Son of Man shall sit in the throne of his glory, they shall sit upon twelve thrones, judging the twelve tribes of Israel.' (Matt. xix. 28.)

Our Lord's first commission to his apostles was in the third year of his public ministry, about eight months after their solemn election, when he sent them out by two and two. They were to provide no





money for their subsistence in their journey, but to expect it from those, to whom they preached. (Matt. x. 5 &c.) They were to declare that the kingdom of heaven, or the Messiah, was at hand, and to confirm their doctrine by miracles. They were not to go either to the Gentiles, or the Samaritans, but to confine their preaching to the people of Israel. In obedience to their Master's directions, the apostles went into all the parts of Palestine inhabited by the Jews, preaching the Gospel, and working miracles. (Mark vi. 12.) The evangelical history is silent as to the particular circumstances attending this first preaching of the apostles, and only informs us, that they returned, and told their Master all that they had done. (Luke ix. 10.)

Their second commission, just before our Lord's ascension into heaven, was of a more extensive and particular nature. They were now not to confine their preaching to the Jews, but to 'go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' (Matt. xxviii. 19, 20.) Accordingly, they began publicly, after our Lord's ascension, to exercise the office of their ministry, daily working miracles in proof of their mission, and converting great numbers to the Christian faith. This alarming the Jewish Sanhedrim, the apostles were apprehended, and being examined before the high-priest and elders, were commanded not to preach any more in the name of Christ. (Acts iv.) But this injunction did not terrify them from persisting in the duty of their calling; for they continued daily, in the temple, and in private houses, teaching and preaching the Gospel.

After the apostles had exercised their ministry for twelve years in Palestine, they resolved to disperse themselves in different parts of the world, and agreed to determine by lot what parts each should take. According to this division, St. Peter went into Pontus, Galatia, and other provinces of the Lesser Asia. To St. Andrew were allotted the vast countries of Scythia and Sogdiana. St. John's portion was partly the same as Peter's, namely, the Lesser Asia. To St. Philip was assigned Upper Asia, with some parts of Scythia and Colchis. Arabia Felix fell to the lot of St. Bartholomew. St. Matthew preached in Chaldæa, Persia, and Parthia. St. Thomas preached also in Parthia, as well as to the Hyrcanians, Bactrians, and Indians. St. James the Less continued in Jerusalem, of which church he was bishop. To St. Simon were allotted Egypt, Cyrene, Libya, and Mauritania; to St. Jude, Syria and Mesopotamia; and to St. Matthias, who was chosen in the room of the traitor Judas, Cappadocia and Colchis. Thus, by the dispersion of the apostles, Christianity was

very early planted in very many parts of the world. Of their travels and actions we have only short and imperfect accounts.

In order to qualify the apostles for the arduous task of converting the world to the Christian religion, they were in the first place, miraculously enabled to speak the languages of the several nations, to whom they were to preach, (Acts ii.); and in the second place, they were endowed with the power of working miracles, in confirmation of the doctrines they taught. These gifts were unnecessary, and therefore ceased, in the after ages of the church, when Christianity was established by the civil power.

St. Paul is frequently called the *apostle* by way of eminence, and the *apostle of the Gentiles*, because his ministry was used for the conversion chiefly of the Gentile world. St. Peter was employed in converting the Jews, and was therefore called the *apostle of the circumcision*. The several apostles are usually represented with their respective badges or attributes: St. Peter is seen with the keys; St. Paul, with a sword; St. Andrew, with a cross; St. James the Less, with a fuller's pole; St. John, with a cup, out of which a dove is flying; St. Bartholomew, with a knife; St. Philip, with a long staff, the upper end of which is formed into a cross; St. Thomas, with a lance; St. Matthew, with a hatchet; St. Matthias, with a battle-axe; St. James the Greater, with a pilgrim's staff and a gourd-bottle; St. Simon, with a saw; and St. Jude, with a club.

The appellation of apostle was also given to the ordinary travelling ministers of the church. Thus, St. Paul says, 'Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles.' (Rom. xvi. 7.) It was also a title given to those, who were sent by the churches to carry their alms to the poor of other churches. This usage was borrowed from the synagogues, who called those sent on this message by the same name. Thus St. Paul tells the Philippians, that Epaphroditus their apostle, or messenger, had ministered to his wants. (Phil. ii. 25.)

The appellation is given in like manner to those, who first planted the Christian faith in any place. Thus, Dionysius of Corinth is called the apostle of France; Xavier, the apostle of the Indies; and in the East Indies, the Jesuit missionaries are styled apostles.

Apostle is also used among the Jews for an officer anciently sent into the several parts and provinces in their jurisdiction, by way of visitor or commissary, to see that the laws were duly observed, and to receive the monies collected for the reparation of the temple, and the tribute payable to the Romans. These apostles were a degree below the officers of the syna-

gogue called patriarchs, from whom they received their commissions. Apostle, in the Greek liturgy, is used for a book containing the epistles of St. Paul, printed in the order in which they are to be read in churches, through the course of the year.

APOSTLES' CREED, a formula or summary of the Christian faith. Ruffinus says, that it was drawn up by the apostles themselves, who during their stay at Jerusalem, soon after our Lord's ascension, agreed upon this creed, as the rule of faith, and a word of distinction, by which, they might know friends from foes. Baronius, and some other authors, conjecture, that they did not compose it till the second year of the reign of Claudius, a little before their dispersion. With respect to the manner of composing it, some imagine, that each apostle pronounced his article, and that this is the reason of its being called *symbolum apostolicum*, it being formed of sentences jointly contributed, after the manner of persons paying each their quota (*symbolum*) or share of a reckoning.

But there are reasons, which may induce us to doubt whether the apostles composed any such creed. These reasons, according to Du Pin, are as follow: First, neither St. Luke in the Acts, nor any other ecclesiastical writer before the fifth century, mentions an assembly of the apostles, for the purpose of composing a creed. Secondly, the fathers of the first three centuries, in disputing against the heretics, endeavoured to prove, that the doctrine contained in this creed was the same as the apostles taught; but they never pretend, that it was composed by the apostles. Thirdly, if the apostles had composed this creed, it would have been the same in all churches, and in all ages; and all authors would have cited it after the same manner. But the case is quite otherwise. In the second and third ages of the church, there were as many creeds as authors; and one and the same author quotes the creed after a different manner, in several places of his works. This is an evidence, that there was not at that time any creed, which was reputed to be that of the apostles. In the fourth century, Ruffinus compares together the three ancient creeds of the churches of Aquileia, Rome, and the East, which differed very considerably in the terms. Besides, these creeds differed not only in the terms and expressions, but also in the articles, some of which were omitted in one or other of them; as those of the 'descent into hell,' the 'communion of saints,' and the 'life everlasting.' From these reasons it appears that, though this creed may be said to be that of the apostles, with respect to the doctrines contained in it, yet it is not to be referred to them as the authors and composers of it. Who was the true author of

it is not so easy to determine; though its great antiquity may be hence inferred, that the whole form, as it now stands in the English liturgy, is to be found in the works of St. Ambrose and Ruffinus, who lived in the fourth century. *Bishop of Lincoln's Elem. of Theol.* vol. ii. p. 226.

The primitive Christians did not publicly recite the creed, except at the times of baptism, which, unless in cases of necessity, were only at Easter and Whitsuntide. The constant repeating of it was not introduced into the church till the end of the fifth century. About that time, Petrus Gnapheus, bishop of Antioch, prescribed the recital of it every time divine service was performed.

APOSTOLIC, APOSTOLICAL, something that relates to the apostles, or descends from them. Thus we say, the apostolical age, apostolical character, apostolical doctrine, constitutions, traditions, &c.

In the primitive church, it was an appellation given to all such churches as were founded by the apostles, and even to the bishops of those churches, as the reputed successors of the apostles. These were confined to four; Rome, Alexandria, Antioch, and Jerusalem. In succeeding ages, the other churches assumed the same quality, on account, principally, of the conformity of their doctrine with that of the churches, which were apostolical by foundation, and because all bishops held themselves successors of the apostles, or acted in their dioceses with the authority of apostles.

The first time the term *apostolical* is attributed to bishops, is in a letter of Clovis to the council of Orleans, held in 511, though that king does not in it expressly denominate them apostolical, but *apostolicâ sede dignissimi*, highly worthy of the apostolical see. In 581, Guntram calls the bishops assembled at the council of Maçon apostolical pontiffs. In progress of time, the bishop of Rome increasing in power above the rest, and the three patriarchates of Alexandria, Antioch, and Jerusalem, having fallen into the hands of the Saracens, the title apostolical was restrained to the pope and his church alone. At length, some of the popes, and St. Gregory the Great, not content to hold the title by this tenure, began to insist, that it belonged to them by another and peculiar right, as the successors of St. Peter. In 1049, the country of Rheims declared, that the pope was the sole apostolical primate of the universal church. Hence a great number of apostolicals; apostolical see, apostolical nuncio, apostolical notary, apostolical chamber, apostolical brief, apostolical vicar, &c. *Chambers's Cyclopædia*, vol. i.

APOSTOLIC CANONS, rules or laws, for the government of the Christian church, supposed by some to have been drawn up by the apostles themselves. Baro-

nius and Bellarmine rejected the last thirty-five as apocryphal, but admitted the first fifty as genuine. Dr. Beveridge, with others, is of opinion that though these canons were not written by the apostles, yet they were very ancient, and were properly a collection of the canons of several councils held before that of Nice. Mr. Daillé pretends that these canons are of a more modern date, and were not collected till about the latter end of the fifth century. To prove that these canons did not proceed from the apostles themselves, Du Pin observes, that they contain many things, which never could have been established by the apostles. In particular, the first canon orders, that a bishop shall not be ordained, except by two or three bishops; whereas, in the apostles' days, one bishop was sufficient to ordain another. In the 34th and 35th, mention is made of the jurisdiction of metropolitans, an order not established in the time of the apostles. The 52d is against the error of the Montanists and Novatians; and many of them relate to questions, which could not have been debated till several years after the death of the apostles.

APOSTOLIC FATHERS, an appellation usually given to the writers of the first century, who employed their pens in the cause of Christianity. The apostolic fathers are five in number, namely, Barnabas, Clement, Hermas, Ignatius, and Polycarp. Of their writings, Cotelerius, and after him Le Clerc, have published a collection in two volumes, accompanied by their own annotations, and the remarks of other learned men. Archbishop Wake also published the genuine epistles of the apostolic fathers.

It has been observed, that the apostolical fathers were not remarkable for their learning or their eloquence. On the contrary, they express the most pious and admirable sentiments in the plainest style. This, indeed, is rather a matter of honour, than of reproach to the Christian cause; as it proves, that the progress of Christianity is not to be attributed to human means, but to a divine power. *Mosheim's Eccles. Hist.* vol. i. p. 92.

APOSTOLICI, or **APOSTOLICS**, a name assumed by three different sects, on account of their pretending to imitate the manner and practice of the apostles.

The first apostolici, otherwise called apotactitæ and apotactici, sprang from the En-crates, and Cathari, in the second century. They professed to abstain from marriage, and the use of wine, flesh, money, &c.

The second sect of the apostolici belonged to the twelfth century. Their religious doctrine, as St. Bernard, who wrote against them, says, was free from error, and their lives and manners were irreproachable and exemplary. Yet they were reprehensible on account of the following peculiarities :

1. They held it unlawful to take an oath.
2. They permitted their hair and beards to grow to an enormous length.
3. They preferred celibacy to wedlock, and called themselves the chaste brethren and sisters.
4. Each man, however, after the manner of the apostles, had a spiritual sister, with whom he lived in a domestic relation.

Gerhard Sagarelli was the founder of the third sect. He obliged his followers to travel from one place to another as the apostles did, and to wander about clothed in white, with long beards, dishevelled hair, and bare heads, accompanied by women, whom they called their spiritual sisters. They also renounced all kinds of property and possessions, inveighed against the increasing corruptions of the church of Rome, and predicted its overthrow, and the establishment of a purer church on its ruins. Sagarelli was burnt at Parma, in the year 1300. He was succeeded by a bold and enterprising man, named Dulcinus, a native of Novara, who published his predictions with more courage, and maintained them with greater zeal, than his predecessor. He appeared at the head of the *apostles*; and acting not only in the character of a prophet, but also in that of a general, he assembled an army to maintain his cause. He was opposed by Raynerius, bishop of Vercelli, who defended the interest of the Roman pontiff, and, for more than two years, carried on a bloody and dreadful war against this chief of the apostles. The issue of the contest was fatal to Dulcinus, who, after several battles, fought with obstinate courage, was at length taken prisoner, and put to death at Vercelli, in the most barbarous manner, in the year 1307. The death of Dulcinus was not immediately followed by the downfall of his sect, which subsisted in France, Germany, and other countries, till the beginning of the fifteenth century, when, under the pontificate of Boniface IX. it was totally extirpated. *Mosheim*, vol. iii. pp. 132, 133.

APOSTOOLIANS, a sect of the Mennonites, which first sprang up in the year 1664, and derived its name from Samuel Apostool, an eminent minister among the Mennonites at Amsterdam. They not only zealously defended the doctrine generally received among the Mennonites, respecting the divinity of Christ and the fruits of his death, but also maintained the ancient hypothesis of a visible and glorious church of Christ on earth. They admitted to their communion those only, who professed to believe all the points of doctrine, which are contained in their public confession of faith. *Mosheim*, vol. v. p. 50.

APOTACTITÆ, or **APOTACTICI**, an ancient sect, who affected to follow the examples of the apostles, and renounced all their effects and possessions. It does not appear, that at first they held any erroneous

opinions; but they afterwards taught, that the renouncing of all riches was not a matter of counsel and advice only, but of precept and necessity. *Encyclop. Britan.*

APPLE, a well known fruit, consisting of a rind or skin, a pulp or parenchyma, the branchery or seed-vessels, and the core. It is produced by a tree of the same name. The apple, however, is an appellation given to several other fruits, on account of their resemblance to the common apple. This fruit is frequently mentioned in Scripture. Solomon says, that 'a word fitly spoken is like apples of gold in pictures of silver;' but in the Hebrew it is, 'apples of gold in baskets (or net work) of silver.' Some think these golden apples were probably oranges or citrons. The first fruits, say the Rabbins, were carried to the temple in silver baskets.

With every disposition to render the *taphuach* of the Hebrews by the *citron*, as is now generally done, the testimony of M. Forskall is a very great impediment. The name is undoubtedly the same; and it is a name remarkable in its formation. Celsus thought that the apples of Scripture were *quinces*, which he shows from ancient authors were golden in colour, delicious in taste, fragrant in smell, and refreshing beyond our quinces in England. The apple-tree was extremely rare; yet in Joel, it is enumerated among the valuable, but not uncommon, garden-trees, the vine, the fig, the pomegranate, and the palm, (i. 12.) Does the apple, the citron, or the quince, best coincide with these? It is probable, that the apple was cultivated by Solomon with peculiar care; and as it grows with difficulty in hot countries, he might bestow on it uncommon attention. *Taylor's Scripture Illustrated*, p. 26.

APIES a king of Egypt, called in the sacred writings Pharaoh Hophrah. (Jerem. xlv. 30.) Apries was the son of Psammis, and grandson of Necho, or Nechao, who waged war against Josiah, king of the Jews. He reigned twenty-five years, and was long considered as one of the happiest princes in the world; but having equipped a fleet for the reduction of the Cyrenians, he lost in this expedition almost the whole of his army. The Egyptians resolved to make him responsible for this ill success, rebelled, and pretended that he undertook the war only to get rid of his subjects, and that he might govern the remainder more absolutely. Apries deputed Amasis, one of his officers, to suppress the rebellion, and induce the people to return to their allegiance. But, while Amasis was haranguing them, one of the multitude placed a diadem about his helmet, and proclaimed him king. The rest applauded him, and Amasis, having accepted their offer, continued with them, and confirmed them in their rebellion. Amasis put himself at the head of the rebels, and

marched against Apries, whom he defeated and took prisoner. Amasis treated him with kindness; but the people were not satisfied till they had taken him from Amasis, and strangled him. Such was the end of Apries, according to Herodotus. Jeremiah threatened this prince with being delivered into the hands of his enemies, as he had delivered Zedekiah, king of Judah, into the hands of Nebuchadnezzar, king of Babylon. (Ibid.)

Apries had made a league with Zedekiah, and promised him assistance. (Ezek. xvii. 15.) Zedekiah, therefore, relying on his forces, revolted from Nebuchadnezzar, in the year of the world 3414, and before Jesus Christ 590. Early in the year following, Nebuchadnezzar marched against Zedekiah; but as other nations of Syria had shaken off their obedience, he first reduced them to their duty, and towards the end of the year besieged Jerusalem. (2 Kings xxv. 5. 2 Chron. xxxvi. 17. Jerem. xxxix. 1. lii. 4.) Zedekiah defended himself in Jerusalem, long and obstinately, that he might give time to Pharaoh Hophrah, or Apries, to come to his assistance. Apries advanced with a powerful army; and the king of Babylon raised the siege, and marched to meet him. But Apries, not daring to hazard a battle against the Chaldeans, retreated into Egypt, and abandoned Zedekiah. Ezekiel reproaches Egypt severely with this baseness, and says, that it had been a staff of reed to the house of Israel, and an occasion of falling; for when they took hold of it by the hand, it broke and rent all their shoulder. He, therefore, prophesies, that Egypt should be reduced to a solitude, and that God would send against it the sword, which would destroy in it man and beast. (Ezek. xxix.) This was afterwards accomplished, first, in the person of Apries; and secondly, in the conquest of Egypt by the Persians. To this king, likewise, some apply the following words of Habbakuk: 'Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness.' (Habbak. ii. 15.)

AQUARIANS, a sect of Christians in the primitive church, who consecrated water in the eucharist instead of wine. This they did under pretence of abstinence or temperance; or, because they thought it universally unlawful to eat flesh or drink wine. Epiphanius calls them Enkratites, from their abstinence; St. Austin, Aquarians, from their use of water; and Theodoret, who says they sprang from Tatian, Hydroparastatae, because they offered water instead of wine.

Besides these, there was another sort of Aquarians, who did not reject the use of wine as unlawful; for they administered the

eucharist in wine at evening service: but in the morning assemblies they used water, lest the smell of wine should discover them to the heathens.

St. Cyprian, who gives a long account of the Aquarians, in one of his epistles, says, that it was the custom of the church to use water mixed with wine, because the water represents the people, as the wine does the blood of Christ; and when both are mixed together in the cup, Christ and his people are united. *Heckford's Account of all Religions*, p. 375.

AQUILA, a native of Pontus in Asia Minor, who, together with his wife Priscilla, was converted by St. Paul to the Christian faith. As Aquila was by trade a tent-maker, which was also the occupation of St. Paul, the apostle lodged with him at Corinth, (Acts xviii. 2, &c.) Aquila had come thither from Italy, not long before, being obliged to leave Rome, by the edict of the emperor Claudius, which banished all Jews from that city. St. Paul afterwards quitted the house of Aquila, and abode with Justus, near the Jewish synagogue at Corinth. Calmet thinks, that St. Paul was induced to this, because Aquila was a convert from Judaism, and Justus from Paganism: on which account the Gentiles might come and hear him with more liberty. When the apostle departed from Corinth, Aquila and Priscilla accompanied him to Ephesus, where he left them to profit that church by their instructions and example, while he went to Jerusalem. They rendered St. Paul very great services in this city, and even exposed their own lives to preserve his. They had returned to Rome, when the apostle wrote his epistle to the Romans; for in it he salutes them with great encomiums, (Rom. xvi. 3, 4.) However, they did not continue at Rome, for they had come back to Ephesus, when St. Paul wrote his Second Epistle to Timothy, in which he desires him to salute them in his name, (2 Tim. iv. 19.) What became of them afterwards is not known. The Greeks call Aquila bishop and apostle.

AR, ער, signifies *awaking, watching, evacuation, uncovering*. Ar, Ariel of Moab, or Rabbath-Moab, was the capital of the Moabites, and was situated upon the river Arnon, which divided it into two parts, (Numb. xxi. 28. Isaiah xxix. 1. Deut. iii. 11, &c.) On coins it was denominated *Rabbath Moma*; and Eusebius says it was called *Areopolis* in his time. St. Jerom relates, that this city was entirely destroyed by an earthquake, when he was a young man.

ARABIA, ארביים, *Arabim*, Arabians, signifies *the evening*; or, *a place wild and desert*; or, *hostages, pledges, ravens, mixtures, mild*. It is possible, that Arabia might take its name from the different tribes of people, which have mingled themselves in this country, and which sometimes

still unite into one body, or separate themselves from other tribes, as circumstances occur. Arabia is a very extensive country of Asia, and is bounded on the north by Judæa, on the east by Persia and the Gulf of Persia, on the south by the Indian Ocean, and on the west by the Red Sea, and the Isthmus of Suez. It is divided into three parts; viz. Arabia Deserta, Arabia Petræa, and Arabia Felix.

ARABIA DESERTA is situated between the Euphrates on the east and the mountains of Gilead on the west. It comprehends the Ituræans, the Edomites, the Nubathæans, the people of Kedar, and others, who lead a wandering life, and have no cities, houses, or fixed habitations, but dwell wholly in tents, and, in modern Arabic, are called Bedoweens. This country seems to be described in Scripture by the word *Arab*, which signifies, properly, in Hebrew, *the west, or people gathered together*. They may have taken the name of Arabim, or western, from their situation, being west of the river Euphrates; and if so, their name Arab is prior to the settlement of Israel in Canaan. In Eusebius, and authors of that and the following ages, the country, and the greater part of the cities beyond Jordan, and of what they called the third Palestine, are considered as parts of Arabia. It has been observed, that, as Arabia Deserta extended to the neighbourhood of Damascus, it is not to be questioned, but this was the peculiar part of Arabia, into which St. Paul retired after his conversion. (Gal. i. 17.) *Dr. Wells's Geography*, vol. ii. p. 230.

ARABIA PETRÆA is situated south of Palestine. Its capital was Petra. This country contained the southern Edomites, the Amalekites, the Cushites, who are improperly called the Ethiopians, the Hivites, the Meonians or Maonim, &c. These people are at present known by the general name of Arabians; but it is of consequence to notice the ancient inhabitants of these districts as they are mentioned in the text of Scripture. In this country were Kadesh-barnea, Gerar, Beersheba, Lachish, Libnah, Paran, Arad, Hasmona, Oboth, Phunon, Dedan, Segor, &c. Here also is Mount Sinai, where the law was given to Moses.

ARABIA FELIX lies still further south, and is bounded on the east by the Persian Gulf, on the south by the ocean, and on the west by the Red Sea. As this Arabia did not immediately adjoin to the Holy Land, it is not so frequently mentioned in Scripture as the former Arabias. It is thought, that the queen of Sheba, who visited Solomon, was queen of a part of Arabia Felix. (1 Kings x. 1.) This country abounded with riches, and particularly with spices.

The Scripture frequently mentions the

Arabians (meaning those adjoining to Judæa) as a powerful people, who valued themselves on their wisdom. Their riches consisted principally in flocks of cattle. They paid king Jehoshaphat an annual tribute of seven thousand seven hundred sheep, and as many goats. (2 Chron. xvii. 11.) The kings of Arabia furnished Solomon with a great quantity of gold and silver. (Ib. ix. 14.) They loved war, but carried it on rather like thieves and plunderers, than soldiers. (Ibid. xxii. 1.) They lived at liberty in the field, or in the desert, concerned themselves little about cultivating the earth, and were not very obedient to established governments. This is the idea given of them in Scripture, (Isaiah xiii. 20.) and the same is their character at this day.

The inhabitants of Arabia, before Abraham came into Canaan, were descended from Ham. (1 Chron. iv. 40, 41.) We find there the Midianites of the race of Cush, among whom Moses retired. It is known, that Abimelech, king of Gerar, lived in the time of Abraham; and the Amalekites, in that of Moses. The Hivites, the Amorites, Meonians or Mahonians, extended themselves a good way into Arabia Petræa; and the Horim occupied the mountains which lie south of the land of Canaan, and east of the Dead Sea. The Rephaim, Emim, Zuzim, and Zanzummim, inhabited the country afterwards called Arabia Deserta, and peopled by the Ammonites, Moabites, and Edomites. (Gen. xiv. 5. Deut. ii. 8, 9, &c.).

Arabia is, in general, stony, rocky, and mountainous; principally in parts remote from the sea, though formerly adjacent to it! In the course of ages, a vast plain has been interposed between the mountains, now in the midst of the country, and the sea, which has gradually retired from them. This is now the most fruitful, and best cultivated, but the hottest part; for towards the mountains, which contain plants and animals of a different kind, the air is much cooler than in the plains. The plain is denominated *Tehama*, or the levels.

Arabia Petræa, and Arabia Felix, were possessed by the descendants of Ishmael, who were more particularly known by the name of Arabians. See ISHMAEL.

The first people of Arabia, according to the history of that country, were called by the present inhabitants pure and unmixed Arabians. They were descended from *Cahlan*, or *Joktan*, the son of Eber, and brother of Peleg, who, after the division of languages, peopled this peninsula of Asia. The second Arabians, who succeeded these, were the descendants of Ishmael, the son of Abraham and Hagar, who came and settled among the ancient Arabians, and was father of the mixed Arabians, or Mota-Arabes, or Mosta-Arabes, or Ishmaelites.

It is observable, that they are very different from the modern Mosarabians, or Mostarabians, who are so denominated, by the Spaniards, because they are Arabians blended with other nations. Among the Malays, and other natives of the islands, &c. in the Indian Ocean, to call a person 'an Ishmaelite' is a term of very great offence and reproach, and would be punished by the death of the offender. This may seem to imply, that in ancient times Ishmael and his descendants had settled themselves by force in some parts of these countries, and expelled the original inhabitants, and that the animosity arising from this act still subsists, though the cause is forgotten. It seems congenial with the character of Ishmael, as a wild man, whose hand was against other men, &c.

The pure and ancient Arabians were divided into tribes, as well as the descendants of Ishmael. Some of these tribes still exist in Arabia, others are lost and extinct. The Ishmaelites formed twelve tribes, according to the number of the sons of Ishmael, Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah (Gen. xxv. 13, 14.) But though these people very carefully preserve their genealogy, yet they cannot retrace it to Ishmael. They are obliged to stop at Adnam, one of his descendants; and the genealogy even of Mahomet rises no higher.

Besides the descendants of Ishmael, who peopled the greater part of Arabia, the sons of Abraham and Keturah, of Lot, of Esau, of Nahor, and others, dwelt in the same country, and mixed with, or expelled the ancient inhabitants.

The present inhabitants of Arabia are divided into those, who dwell in cities, and those, who live in the fields and deserts. The latter abide continually in tents, and are much more honest and simple than those, who live in towns. The Arabians are also divided into Gentiles and Mussulmans. The former preceded Mahomet, and are now called among them Arabians of the Days of Ignorance. The latter have received the doctrines preached by Mahomet, and are called Moslemoun, or Mussulmans, that is, believers. These are the people, who conquered, and who still possess, great part of Asia and Africa; and who, not to mention lesser kingdoms, founded the four great monarchies of the Turks, the Persians, Morocco, and Mogul.

Arabia Deserta is called Hegiaz, and is become the most celebrated, by reason of the cities of Mecca and Medina, which it contains. Arabia Petræa is now known by the name of Hagar, or Hagiari, which signifies a stone or rock; but Arabia Deserta, as understood by the ancients, extended much farther towards Syria and the Euphrates. Arabia Felix is called Yemen.

Joktan, the son of Eber, having settled in Yemen, erected there a kingdom, and was himself the first monarch. He was succeeded by his son Jarab, who introduced the Arabian language, which, as well as the country, derived from him its name. The third king was Jaschab; and the fourth Abdalschams, surnamed Sobas, from whom the old Sabæans derived their name. His descendants reigned in Yemen above two thousand years before the rise of Mahometanism.

In general, the Arabians are cunning, witty, generous, and ingenious, lovers of eloquence and poetry; but they are superstitious, vindictive, sanguinary, and fond of robbing those, who are not under the protection of some of their own people. Robbery, indeed, they think allowable, because Abraham, the father of Ishmael, they say, gave his son nothing. (Gen. xxv. 5, 6.)

The ancient Arabians were idolaters, and worshipped a stone, which, they say, was originally white, but has wept itself black on account of the sins of mankind. Herodotus says, they had only two deities; Bacchus and Venus, Alilat, or Alilatta. Strabo tells us, that they adored only Jupiter and Bacchus, and that Alexander the Great, being informed of this, resolved to subdue them, that he might oblige them to worship him as their third deity.

The modern Arabians, descended from Ishmael, mention the following names of ancient deities worshipped in Arabia: Lakiah, whom they invoked for rain; Hafedah, for preservation from bad accidents in journeys; Razora, for the necessities of life; Lath, or Ablat, which is a diminutive of Abla, the name of the true God; Aza, or Uza, from Aziz, which signifies the mighty God; Menan, from Menat, the distributor of favours. It is very probable, that they adored also the two golden antelopes, which are frequently mentioned in their histories, and which were consecrated at the temple of Mecca. The ancient Midianites, among whom Moses retired, when he was received by Jethro, worshipped Abda and Hinda. Urotalt, mentioned by Herodotus, probably denotes the sun; and Alilat, the moon. The first of these words may signify the god of light; and the second, the god or goddess eminently.

The idolatry of the Arabians, as Sabæans, consisted chiefly in worshipping the fixed stars and planets, and the angels and their images, which they honoured as inferior deities, and whose intercession they entreated as their mediators with God. For they acknowledged one supreme God, the creator and lord of the universe, whom they called Allah Taala, the most high God; and their other deities, who were subordinate to him, they called simply Al Habat, or the goddesses.

Since the time of the Gospel, many Arabians have embraced Christianity; though by far the greater part profess the faith of Mahomet. In Origen's time, a council was held here against certain heretics. The Mahometans acknowledge, that before Mahomet, there were three tribes in this country, which professed Christianity, viz. those of Thanouk, Bahora, and Naclab. That of Thanouk having had some difference with their neighbours on the subject of religion, retired to the province of Baharain, on the Persian Gulf.

ARABICI, a sect which sprang up in Arabia about the year 207. They denied the immortality of the soul, which they believed to perish with the body, but maintained, at the same time, that it would be recalled to life with the body, by the power of God. Origen was requested to come from Egypt to stop the progress of this rising sect; and he disputed against them, in a full council, with such success, that they abandoned their erroneous sentiments, and returned to the received doctrine of the church. *Mosheim*, vol. i. p. 249.

A'RAD, *עיר*, signifies *wild ass*; in Syriac, a dragon. It was the name of a king and also of his city lying to the south of the tribe of Judah, and the land of Canaan, in Arabia Petræa. The Israelites having advanced towards Canaan, king Arad opposed their passage, defeated them, and took from them a great booty. (Numb. xxi. 1.) But they devoted his country as accursed, and destroyed all its cities, when they became masters of the land of Canaan. (Numb. xxxiii.) Arad was rebuilt, and Eusebius places it in the neighbourhood of Kades, four miles from Malathis, and twenty from Hebron. The Israelites, in their passage through the wilderness, having departed from Sepher, came to Arad, and thence to Makkelath.

A'RAM, *ארם*, signifies *elevation, magnificence*; or, *one that deceives*; or, *their curse*. Aram, the fifth son of Shem, was father of the people of Syria, who, from him, are called Aramæans or Aramites. The Scripture distinguishes many countries of this name: Aram Naharim, or Syria of the two rivers, that is Mesopotamia; Aram of Damascus; Aram of Soba; Aram of Bethrohob, Aram of Maachah; because the cities of Damascus, Soba, Bethrohob, and Maachah, were in Syria, or, at least, because Syria contained the provinces of Soba, Maachah, &c. Homer and Hesiod called by the name of Aramæans those, whom the more modern Greeks denominate Syrians. The prophet Amos seems to say, that the first Aramæans dwelt in the country of Kir in Iberia, where the river Cyrus runs; and that God brought them thence, as he did the Hebrews out of Egypt. (Amos ix. 7.) But when this migration took place is not known. Moses always called the Syrians

and inhabitants of Mesopotamia, Aramites. The Aramæans often warred against the Hebrews. David subdued them, and obliged them to pay him tribute. Solomon preserved the same authority. It does not, however, appear, that, after the separation of the ten tribes, the Syrians were generally subject to the kings of Israel, unless, perhaps, under Jeroboam II., who restored the kingdom of Israel to its ancient boundaries. (2 Kings xiv. 25.)

ARARAT, אֲרָרַט, 'Arapà, signifies the *curse of trembling*, and according to the Syriac, *the light of him that runs*. Perhaps it rather denotes *mount of trembling*, of great perplexities and confusion. Some, however, think that this word may denote the *mountain of mucilage*, or very soft mud; as this is a just description of a mountain lately overspread by a flood, and now covered with a sediment left by the waters.

Ararat is a famous mountain in Armenia, upon which Noah's ark is said to have rested, after the deluge. (Gen. viii. 4.) It is affirmed, but without proof, that there are still remains of Noah's ark upon the top of this mountain. M. de Tournefort, who visited this spot, says that nothing of the kind is to be seen, and that the top of mount Ararat is inaccessible, both by reason of its great height, and of the snow, with which it is perpetually covered. Mount Ararat is twelve leagues east of Erivan, and is situated in a vast plain, in the midst of which it rises.

That part of the mountain of Ararat, upon which the ark rested, is called by the Greek and Latin writers the Gordiæan mountains, or, with some variation, the Cordyæi, Cordueni, Carduchi, Curdi, &c. By many of the eastern nations it is denominated Ar-dag, or Parmak-dagh, the finger-mountain; because it is straight, and stands by itself, like a finger held; or perhaps it denotes the mountain of Dag. It is visible at the distance of ten days' journey; and not far from it is the city of Tauris.

Tavernier says, that there are many monasteries upon mount Ararat; and that the Armenians call it Meresoussar, because the ark there rested. It is, as it were, separated from the other mountains of Armenia, which form a long chain. From the top to the middle it is often covered with snow three or four months of the year.

Some authors, however, maintain that the ark rested upon mount Caucasus, near Apamea, in Phrygia; but it does not appear, says Dr. Wells, that this opinion is well founded. First, if we suppose it true, that in the more early ages of the world, after the flood, there were to be seen upon the Gordiæan mountains the remains of a very large vessel, which by their form might be reasonably conjectured to have been relics of the ark, it would evidently appear that the ark had there rested. Secondly, since the ark is

supposed to have been built somewhere in Eden, or the parts adjoining, would not mount Caucasus be at too great a distance for such a vessel reaching it in the space of the flood's rising? Thirdly, the waters of the ocean, breaking in upon the land in these parts from the south, would naturally carry the ark northward; whereas mount Caucasus is not only farther northward, but also much more eastward, than the Gordiæan are westward, with respect to the place, whence the ark was carried. Fourthly, it may be reasonably conjectured, that the waters of the Caspian Sea, as well as of the main ocean, overflowed, and therefore ran from the Caspian Sea itself southwards and eastwards. Consequently, by their thus running, they must have kept the ark from coming to mount Caucasus, at least to that part of it where the ark is supposed to have rested. On the whole, the opinion that the ark rested upon the Gordiæan mountains seems most probable, and is therefore most generally received.

"Agridagh is the name given to this sublime mountain by the Turks; the Armenians call it Macis; but all unite in reverencing it as the haven of the great ship, which preserved the father of mankind from the waters of the deluge. The height of Ararat has never yet been measured with any satisfactory degree of accuracy, though captain Monteith of the Madras engineers, has gone nearer to the mark, perhaps, than any other traveller. The following are the results of several trigonometrical observations, which he made at Erivan, and was so kind as to communicate to me. From that place to the highest point of the loftiest head, he found 52,000 yards; and from the same spot to the minor head 55,000 yards. This head, which is distinguished by the appellation, Little Ararat, while the higher part is called Great Ararat, is distant from the other, from peak to peak, 12,000 yards. These inaccessible summits have never been trodden by the foot of man since the days of Noah, if even then; for my idea is, that the ark rested in the space between these heads, and not on the top of either. Various attempts have been made, in different ages, to ascend these tremendous mountain pyramids, but in vain. Their form, snows, and glaciers, are insurmountable obstacles: the distance being so great, from the commencement of the icy region, to the highest points, cold alone would be the destruction of any person, who should have the hardihood to persevere. On viewing mount Ararat from the northern side of the plain, its two heads are separated by a wide cleft, or rather glen, in the body of the mountain. The rocky side of the greater head runs almost perpendicularly down to the north-east, while the lesser head rises from the sloping bottom of the cleft, in a perfectly conical shape. Both heads are covered with

snow. The form of the greater is similar to the less, only broader and rounder at the top, and shows to the north-west a broken and abrupt front, opening about half way down into a stupendous chasm, deep, rocky, and peculiarly black. At that part of the mountain the hollow of the chasm receives an interruption from the projection of minor mountains, which start from the sides of Ararat, like branches from the root of a tree, and run along its undulating progressions, till lost in the distant vapours of the plain." *Sir R. Ker Porter's Travels in Persia*, &c. vol. i. pp. 183, 184; *Horne's Introduction to the Critical Study of the Holy Scriptures*, vol. iii. pp. 512, 513; *Dr. Wells's Geography*, vol. i. pp. 30, 31.

ARAU'NAH, or ARUNA, אֲרֻנָּה, signifies *ark*; otherwise, *song, joyful cry, curse*. During a pestilence, which ravaged Jerusalem, the angel of the Lord directed the prophet Gad, to bid David go, and raise an altar to the Lord, in the threshing-floor of Araunah, or Ornan, the Jebusite. (1 Chron. xxi. 18, &c.; 2 Sam. xxiv. 18.) It is probable, that this Araunah, or Ornan, was an ancient inhabitant of Jerusalem, whose habitation and threshing-floor were situated upon mount Moriah, where the temple was afterwards built. David went immediately towards the residence of Araunah, to execute this order. When Araunah perceived him, he ran to meet him, prostrated himself, and asked what it was he desired? David answered, that he came to purchase the threshing-floor, with an intention of erecting there an altar to the Lord, that he might be pleased to stop the plague. Araunah offered him not only the threshing-floor, but also wood and oxen for a burnt-sacrifice. But the king would not accept them till he had settled their price; for he said, God forbid that I should offer to the Lord, of that which cost me nothing. David therefore bought the threshing-floor and the oxen for fifty shekels of silver; and to these he afterwards added the grounds about the threshing-floor. The whole of the two purchases together, as the Chronicles import, amounted to six hundred shekels of gold.

ARBACES, general of the Medes, and governor of Media, under Sardanapalus, king of Assyria. Observing the softness and effeminate manners of Sardanapalus, he could not brook obedience to him any longer. He therefore took arms in conjunction with the principal officers of the Median army; and he also entered into an alliance with Belesis, or Baladan (as the Scripture calls him), governor of Babylon. They united their forces, and attacked Sardanapalus with an army of four hundred thousand men. In the first three battles, which were fought against the king, Arbaces was worsted; but in the fourth, the Bactrians deserting to him, he attacked Sardanapalus suddenly in the night, and drove

him from his camp. The king retired to Nineveh, and gave the command of his army to Salamenes, his wife's brother. Salamenes lost two battles against the conspirators, and almost the whole of his army. Nineveh was besieged three years, from the year of the world 3254 to 3257. In this last year the river Tigris being swelled in an extraordinary manner, by the rains, overflowed its banks, and beat down twenty-two furlongs, or two thousand five hundred and fifty paces of the city wall. The conspirators entered the breach, and selected their principal commander, Arbaces, as king. But Arbaces was content with having restored liberty to his country, and refused the title of king. After his death was an interregnum, which continued till the year of the world 3296, when Dejoces was acknowledged king of the Medes.

Dr. Prideaux asserts, that Tiglath-pileser and Arbaces are the same person, denoted under two distinct names. This is contrary to the opinion of Archbishop Usher, who supposes that the one possessed Media, and the other Assyria. Diodorus Siculus says positively, that Arbaces had Assyria, as well as Media, for his share in the partition of the former empire. If so, there is no room, says Prideaux, for a Tiglath-pileser, or a Ninus Junior, distinct from him, to reign in Assyria during his time. *Prideaux Connect. Part I. Book I.*

ARCH, TRIUMPHAL. It is said in our English translation of the Bible, (1 Sam. xv. 12.) that Saul, after the defeat of the Amalekites, 'set him up a place,' which is understood to mean a triumphal arch or monument. In the Hebrew, it signifies, 'he lifted up an hand.' We know not the nature or form of this monument; but it was probably some heap of stones, or a column, to preserve the memory of his victory. It is said, indeed, by the author of the Hebrew traditions on the Books of Kings, that Saul's triumphal arch was composed of branches of myrtle, palm, and olive-trees. The story acquires additional force, by this notice of the trophy; since we find that Saul, in the midst of his triumph, was punished by the predictions, &c. of Samuel. Perhaps the hand erected by Moses on, or over against, the throne of the Lord, (Exod. xvii. 15, 16.) might be of the same nature as this hand erected by Saul. *Add. margin to Calmet's Dict.*

ARCHANGEL, according to some divines, means an angel occupying the higher rank in the celestial hierarchy; but others, including Bishop Horsley, reckon it a title applicable only to our Saviour. Compare Jude 9. with Dan. xii. 1. and 1 Thess. iv. 16.

ARCHBISHOP, the chief or metropolitan bishop, who has under him several suffragans. Archbishops were not known in the east till about the year 320; and though soon after this there were some, who pos-

sessed the title, yet that was only a personal honour, by which the bishops of considerable cities were distinguished. Athanasius appears to have been the first, who used the title of archbishop.

The archbishop, besides the inspection of the bishops and inferior clergy in the province, over which he presides, exercises episcopal jurisdiction in his own diocese. He exercises ecclesiastical jurisdiction in his province, and is guardian of the spiritualties of any vacant see, as the king is of the temporalties. He is entitled to present by lapse to all the ecclesiastical livings in the disposal of his diocesan bishop, if not filled within six months. He has also a customary prerogative, on consecrating a bishop, to name a clerk or chaplain to be provided for by such bishop; instead of this, it is now usual to accept an option. He is said to be enthroned when vested in the archbishopric; whilst bishops are said to be installed.

The ecclesiastical government of England is divided into two provinces, Canterbury and York. To Canterbury appertain twenty-one; and to York, four suffragan bishoprics. The first archbishop of Canterbury was Austin, who was appointed by king Ethelred, on his conversion to Christianity, about the year 598. His grace of Canterbury is the first peer of England, and next to the royal family, having precedence of all dukes, and of all officers of the crown. It is his privilege by custom to crown the kings and queens of this kingdom. By common law, he possesses the power of probate of wills and testaments, and of granting letters of administration. He has also a power to grant licences and dispensations in all cases formerly sued for in the court of Rome, and not repugnant to the law of God. Accordingly, he issues special licences to marry, to hold two livings, &c.; and he exercises the right of conferring degrees.

The archbishop of York possesses the same rights in his province, as the archbishop of Canterbury. He has precedence of all dukes not of the royal blood, and of all officers of state, except the lord high chancellor. He has also in certain parts the rights of a count palatine. The first archbishop of York was Paulinus, who was appointed by Pope Gregory about the year 622. He had formerly jurisdiction over all the bishops of Scotland; but in the year 1470, pope Sixtus IV. created the bishop of St. Andrew's archbishop and metropolitan of all Scotland. *Hurd on Religious Rites, Ceremonies, &c. p. 630.*

ARCHDEACON, a priest invested with authority or jurisdiction over the clergy and laity, next to the bishop, either through the whole, or only a part of the diocese. In England are sixty archdeacons, whose office is to visit every two years in three, to in-

quire into the reparations and moveables belonging to the church, to reform abuses in ecclesiastical matters, and bring the more weighty affairs before the bishop. They have also a power to suspend and excommunicate; in many places to prove wills, and to induct all clerks within their respective jurisdictions. *Hurd on Religious Rites, Ceremonies, &c. p. 633.*

ARCHELA'US, Ἀρχέλαος, signifies *prince of the people*. Archelaus was the son of Herod the Great, and Malthace his wife. Herod having put to death his sons Alexander, Aristobulus, and Antipater, and expunged from his will Herod Antipas, whom he had declared king, substituted Archelaus, and gave Antipas only the title of tetrarch. After the death of Herod, Archelaus ordered that king's will to be read, in which he, Archelaus, was declared king, on condition that Augustus consented. Upon this, the whole assembly cried, 'Long live king Archelaus!' and the soldiers promised the same fidelity to him, as they had shown to his father. Archelaus buried his father magnificently, and came to Jerusalem, where, according to custom, he mourned seven days. He then gave a splendid entertainment to the people. He went to the temple, harangued the multitude, promised them good treatment, and declared that he could not assume the title of king till it had been confirmed by the emperor. These events took place in the year of the world 4001.

Though the people declared so readily for Archelaus, yet they assembled in a tumultuous manner, and demanded the execution of those, who advised Herod to slay certain zealots, that had pulled down a golden eagle from one of the temple gates. They also required Archelaus to divest Joazas of the high-priesthood; and they vehemently reproached the memory of the late king. Archelaus ordered some troops to march against the seditious people, of whom they killed near three thousand about the temple. After this, he embarked at Cæsarea for Rome, to procure from Augustus a confirmation of Herod's will. Antipas, his brother, went also to Rome, to dispute his title, pretending that Herod's first will should be preferred to his last, which, he said, had been made when his understanding was not entire.

The two brothers, Archelaus and Antipas, procured able orators to display their pretensions before the emperor; and when they had finished speaking, Archelaus threw himself at Augustus's feet. Augustus gently raised him, and said he would do nothing contrary to Herod's intention, or his interest, but refused to decide the matter at that time. Not long after this, the Jews sent a solemn embassy to Rome, desiring that Augustus would permit them to live according to their own laws, and

continue them as a Roman province, without subjecting them to kings of Herod's family, and only to the governors of Syria. Augustus heard them, and also Archelaus in reply, and then dismissed the assembly without declaring himself. After some days, he sent for Archelaus, and gave him the title not of king, but of ethnarch, with one moiety of the territories, which his father Herod had enjoyed. He also promised him the crown, if he should deserve it by his conduct. Archelaus returned to Judæa, and, under pretence that Joazas had countenanced the seditions against him, deprived that high-priest of his dignity, which he gave to his brother Eleazar. Archelaus governed Judæa with so much violence, that, seven years after his return from Rome, the chiefs of the Samaritans and Jews accused him before Augustus. The emperor immediately sent for his agent at Rome, and, without condescending to write to that prince himself, commanded the agent to depart instantly for Judæa, and order Archelaus to Rome, that he might give an account of his conduct.

On the arrival of Archelaus at Rome, the emperor called for his accusers, and permitted him to defend himself. His defence, however, was so insufficient, that Augustus banished him to Vienne in Gaul, where he continued, in exile, to the end of his life. The exact time of his death has not been ascertained. *Joseph. Antiq.* lib. xvii. cap. 10. et ult.; *et de Bello.* lib. i. cap. 6.

Joseph, on his return from Egypt, with the young child Jesus and his mother, having heard that Archelaus reigned in Judæa, in the room of his father Herod, was afraid to go thither; but being warned by God in a dream, he turned aside into the parts of Galilee, and dwelt in the city of Nazareth. (*Matt.* ii. 22.)

ARCHISYNAGOGUS, chief of the synagogue; the title of an officer among the Jews. There were generally several men of eminence, who presided in the synagogues, and in all assemblies held in them. Their number was not fixed, nor the same in all places, but depended on the extent of the cities where they were, or on the number of the people, who frequented the synagogue. In some synagogues there might be seventy elders who presided; in some, perhaps, ten; in some, four or five; and in others no more than one head, or archisynagogus. They are sometimes called by the Jews angels or princes of the synagogue, and also Chachamim, or wise men. They presided in the religious assemblies, and invited those to speak, who were thought capable of that office. They also judged of affairs relating to money, of thefts, and some other matters. They had a right to inflict whipping or other punishments on those convicted of acting contrary to the law. They could also excommu-

nicate and expel from the synagogue those who deserved this punishment. *Basnage's Hist. of the Jews*, lib. vii. cap. 7.

ARCHITRICLINUS, Ἀρχιτρικλινος, signifies *prince of the triclinium*, or *three beds*. It is generally translated *steward*, but seems rather to denote the master or intendant of the feast. He was one, who was the husband's friend, and was commissioned to conduct the order and economy of the feast. He gave directions to the servants, superintended every thing, and, as he thought proper, commanded the tables to be covered or cleared of the dishes. Hence, his name as regulator of the triclinium, or festive-board. The author of *Ecclesiasticus* describes this office as follows: "If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for the well-ordering of the feast," (*xxxii.* 1, 2.) This office is mentioned in *John* ii. 8, 9. Theophylact well observes as follows: 'That no one,' says he, 'might suspect that their taste was vitiated, by having drunk to excess, so as not to know water from wine, our Saviour orders it to be first carried to the governor of the feast, who was certainly sober; for those, who on these occasions are entrusted with this office, observe the strictest sobriety, that they may be able properly to regulate the whole.'

ARCHONTICS, a sect which arose towards the close of the second century. They received their name from the Greek word ἀρχοντες, *principalities*, or *hierarchies of angels*; because they held that the world was not created by God, but by angels, called *archontes*. They also denied the resurrection of the body. They were a branch of Valentinians. *Encycl. Brit. in verb.*

ARCHPRIEST, or Archpresbyter, a priest established with a superiority over the rest. Anciently, the archpriest was the first person after the bishop. He was seated in the church next the bishop, and, during his absence, acted as his vicar in all spiritual concerns. In the sixth century there were several archpriests in the same diocese; and from this time, some are of opinion, that they were the same as our deans in cathedral churches. In the ninth century, they distinguished two kinds of cures or parishes: the smaller governed by simple priests; and the baptismal churches by archpriests. These last, besides the immediate concern of the cure, had the inspection of the inferior priests, and gave an account of them to the bishop, who governed in person the chief or cathedral church. In the Greek church are still archpresbyters, vested with most of the functions and privileges of chorepiscopi, or rural deans. *Encyclop. Britan. in verb.*

ARCTURUS, *vy, Hasch*, signifies properly the *bear's tail*, and denotes a star behind the *great bear's tail*. This star is of the first magnitude, and is situated at some distance from the great bear, and between the thighs of Bootes. Arcturus rises about the twelfth of September, and sets about the twenty-fourth of May; and its rising and setting are said to presage storms and bad weather. Speaking of the power of God, Job says, 'Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south,' (ix. 9.) In another place he says, 'Canst thou guide Arcturus with his sons?' (xxxviii. 32.) Hence some commentators think, that 'from this term of sons, Pleiades must be the constellation meant in this last passage, which our translators have rendered Arcturus.'

On this subject Costard says, *Aish* or *Hasch*, mentioned twice in the book of Job, signifies nothing more than a *cluster*; and therefore seems to be the same constellation as the *Pleiades* of the Greeks. As it is described *along with its sons*, these may mean the rest of the stars attending or following them; for the year began in those early times, with the *heliacal risings* of the *Pleiades*. *Astron.*

Niebuhr observes, that some of the Arabs call the Great Bear *Ash*, *Nash*, or *Benat Nash*; and from the conversation he had with Jewish astrologers, he is of opinion, that *Ash* signifies the Great Bear (Ursa Major), which is often called a chariot, Charles's wain; or rather, the four greater stars, or wheels of the wain, or waggon. Though what Niebuhr urges seems extremely probable, yet the Septuagint call *Ash*, or *Aish*, the *Pleiades*; but the most part, says Scheuzer, think that it denotes the Pole-star.

Pliny says, that Arcturus seldom rises without bringing hail and tempests; but the ancients were mistaken in this idea, for the rising, &c. of this and some other stars marked only that time of the year when storms might naturally be expected. *Scripture Illustrated.*

AREOPAGUS, Ἀρεοπαγος, signifies the *hill of Mars*. It was a sovereign tribunal at Athens, famous for the justice and impartiality of its decisions. In this court, the Areopagites, the celebrated and supreme judges of Athens, assembled. Authors are not agreed with respect to the number of judges that composed this august court; some reckoning thirty-one, some fifty-one, and others five hundred. It is probable, however, that their number was not always the same. At first, this tribunal consisted of only nine persons, who had all filled the office of archon, and had proved, in a solemn examination, that they had discharged their duty with equal zeal and fidelity. Their salary was equal, and paid from the treasury of the republic; and they received

for each cause three oboli. The members held their office for life. They sat in judgment in the open air; and they met during the night, that their minds might be more attentive, and that no object of pity or aversion might influence them in favour of either the criminal or the accuser. The pleadings before them were in the simplest and most artless manner. At first, they took cognizance of criminal causes only, but in time their jurisdiction became very extensive.

Mr. Spon, who examined the antiquities of Athens, found some remains of the Areopagus still existing in the middle of the temple of Theseus. This building was once in the midst of the city, but is now without the walls. He says, that the foundation of the Areopagus is a semi-circle, with an esplanade of one hundred and forty paces round it, which properly formed the hall of the Areopagus. A tribunal is cut in the middle of a rock, with seats on each side, where the Areopagites sat exposed to the open air. It appears, however, from 'Stuart's Ruins of Athens,' that, though some small remains of the foundation of buildings are still visible upon the eminence, where the Areopagus was situated, yet there is nothing by which to determine its form or construction.

It is uncertain when this court was instituted; but its existence may be traced back to the time of Cecrops, who was probably its founder. Some, however, have asserted, that it was instituted by Solon, though it was certainly of a more ancient date.

St. Paul having preached at Athens against a plurality of gods, and declared that he came to reveal to the Athenians that God, whom they adored without knowing him, was carried before the Areopagites, as the introducer of a new religion. He spoke on this occasion with so much wisdom, that he converted Dionysius, one of his judges, and was dismissed without any interference on their part. (Acts xvii. 19, &c.) It is observable, that our translation, by calling it 'Mars'-hill,' has lost the correct representation of the passage, since Mars'-hill might not be a court of justice. The station of Dionysius, as one of the Areopagites, is also lost on the reader.

The appearance of the Areopagus is thus described by Dr. E. D. Clarke:—"It is not possible to conceive a situation of greater peril, or one more calculated to prove the sincerity of a preacher, than that in which the apostle was here placed: and the truth of this, perhaps, will never be better felt than by a spectator, who from this eminence actually beholds the monuments of pagan pomp and superstition, by which he, whom the Athenians considered as the *setter forth of strange gods*, was then surrounded: representing to the imagination the disciples of Socrates and of Plato, the dogmatist of the porch, and the sceptic of the academy,

addressed by a poor and lowly man, who, *rude in speech*, without *the enticing words of man's wisdom*, enjoined precepts contrary to their taste, and very hostile to their prejudices. One of the peculiar privileges of the Areopagitæ seems to have been set at defiance by the zeal of St. Paul on this occasion; namely, that of inflicting extreme and exemplary punishment upon any person, who should slight the celebration of the holy mysteries, or blaspheme the gods of Greece. We ascended to the summit by means of steps cut in the natural stone. The sublime scene here exhibited is so striking, that a brief description of it may prove how truly it offers to us a commentary upon the apostle's words, as they were delivered upon the spot. He stood upon the top of the rock, and beneath the canopy of heaven. Before him there was spread a glorious prospect of mountains, islands, seas, and skies; behind him towered the lofty Acropolis, crowned with all its marble temples. Thus every object, whether in the face of nature, or among the works of art, conspired to elevate the mind, and to fill it with reverence towards that BEING, *who made and governs the world*, (Acts xvii. 24. 28.) who sitteth in that light, which no mortal eye can approach, and yet is nigh unto the meanest of his creatures; *in whom we live, and move, and have our being.*" Dr. Clarke's *Travels*, vol. vi. pp. 263—265; Horne's *Introduction to the Holy Scriptures*, vol. iii. pp. 125, 126; *Additions to Calmet's Dictionary*.

ARE'TAS, 'Αρέτας, signifies *one that is agreeable, that pleases, that is virtuous*. Aretas, who was before called Æneas, succeeded Obodas, in the kingdom of Arabia. One Syllæus having prejudiced Augustus against him, by accusing him of assuming the crown of Arabia without waiting for the emperor's consent, Aretas was for some time very much perplexed, as he was at too great a distance to vindicate himself, and confute the calumnies of his enemy. At length, however, the emperor discovered the impostures of Syllæus, and confirmed Aretas in the kingdom. In the year of the world 3998, Herod Antipas married the daughter of Aretas; but he divorced her some time after, and took Herodias, his sister-in-law, the wife of his brother Philip. Aretas's daughter retiring to her father, he declared war against Antipas, under pretence of difficulties concerning the limits of Gamala. Antipas was entirely defeated; and every one considered this as a just punishment for the murder of John the Baptist, whom Herod had beheaded for reproving his incest. *Additions to Calmet's Dict.*

Antipas wrote to Tiberius an account of this war, and what had happened. The emperor was so much provoked, that he ordered Vitellius, then governor of Syria, to make war against Aretas, and if he could take him alive, to send him in person; but

if not, to send his head. Vitellius advanced with his army to Ptolemais; and the Jews entreating him not to go through their country with his troops, by reason of the images borne on their standards, he marched through the great plain, and probably intended to pass the Jordan at Scythopolis. Vitellius himself went with his friends to Jerusalem, where he continued three days. During his stay here, news was brought that Tiberius was dead, and that Caius was elevated to the empire. Vitellius, therefore, being unwilling to commence this war without orders from the new emperor, commanded his army to return.

The following year, the apostle Paul, who had been some time at Damascus, and preached the Gospel with much zeal, was persecuted by the Jews of that city, then under the dominion of Aretas. They prevailed with the governor to keep the gates shut day and night, to prevent Paul from escaping. However, the apostle, being informed of their design, was let down in a basket over the city walls by the brethren, and so happily avoided their snares. (Acts ix. 23, 24, &c.; 2 Cor. xi. 32, 33.)

ARIANISM, the heresy of Arius, a presbyter of the church of Alexandria, about the year 315. He maintained, that the Son of God was totally and essentially distinct from the Father; that he was the first and noblest of those beings, whom God had created, the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father both in nature and dignity. His opinions concerning the Holy Ghost are not so well known.

The Arians acknowledged that the Son was the Word, but denied that Word to have been eternal. They held, that Christ had nothing of man in him but the flesh, to which was joined the *Λόγος*, or Word, the same as the soul in us. The opinions of Arius were no sooner divulged, than they found in Egypt, and the neighbouring provinces, a number of abettors, among whom were many distinguished as well by the superiority of their learning and genius, as by their rank and station. On the other hand, Alexander, bishop of Alexandria, in two councils assembled at that place, accused Arius of impiety, and caused him to be expelled from the communion of the church. Arius received this sentence with great firmness, and retired into Palestine, whence he wrote to the most eminent men of those times, and endeavoured to demonstrate the truth of his opinions. In this attempt he was so successful, that great numbers were induced to join him, and among these, Eusebius, bishop of Nicomedia, a man distinguished in the church by his influence and authority. The many disputes occasioned by the heresy of Arius, created so much disturbance in the church, that the emperor

Constantine the Great, found himself under the disagreeable necessity of interposing between the contending parties. In the year 325 he assembled the famous council of Nice, in Bithynia, to which the deputies of the church universal were summoned, to put an end to this controversy. At this council were present three hundred and eighteen bishops, besides a vast number of other officers. Arius being ordered to appear, boldly supported his opinions. However, the sentence of excommunication, pronounced against him by Alexander, was confirmed. To this was added a decree of the emperor, which excluded him and all his followers from places either ecclesiastical or civil. At the same time they were condemned to perpetual banishment.

However, this severity did not long continue; for about three years after, all the Arian bishops were restored to their sees, and Arius himself was also recalled. Being permitted to wait on the emperor, Arius presented him with a confession of his faith, so artfully drawn up, that Constantine was satisfied. However, Athanasius, who was now advanced to the see of Alexandria, refused to admit him and his followers to communion. This so enraged the Arians, that, by their interest at court, they procured that prelate to be deposed and banished. But the church of Alexandria still refusing to admit Arius into their communion, the emperor sent for him to Constantinople; and on his delivering a fresh confession of his faith, in terms less offensive, the emperor commanded Alexander, the bishop of that church, to receive him the next day into his communion. However, that very evening Arius died. The manner of his death was very extraordinary: as his friends were conducting him in triumph to the great church of Constantinople, Arius, pressed by a natural necessity, stepped aside to ease himself; and his bowels gushing out, he expired on the spot. It is probable, that his death was occasioned by poison or some other violence. But this heresy did not die with the heresiarch. The Arian party found a protector in Constantius, who succeeded his father in the empire of the east; and the zeal with which he abetted them, produced many animosities and tumults to the time of his death, in the year 362. Under succeeding emperors they underwent various revolutions, sometimes persecuting, and at other times persecuted, according to the degree of interest they possessed in the civil powers, till at length Theodosius the Great exerted every possible means to suppress and disperse them. In their sentiments, the Arians acknowledged one God the Father; that the Son was a created being; and that the Holy Ghost was a ray or emanation of the Deity.

In the fifth century, Arianism was carried into Africa under the Vandals; and

into Asia under the Goths. Italy, the Gauls, and Spain, were also deeply infected with it; and towards the commencement of the sixth century, it was triumphant in many parts of Asia, Africa, and Europe. But it sank almost at once, when, by the arms of Justinian, the Vandals were driven from Africa, and the Goths from Italy. However, it revived in Italy under the Lombards in the seventh century, and was not extinguished till about the end of the eighth. In 1531, Servetus, a Spaniard, revived Arianism again in the west, for which he suffered death. After his death, a new system of Arianism, which greatly perplexed Calvin, was formed at Geneva. From Geneva, the new Arians removed to Poland, where they gained considerable ground; but at length they became Socinians. It is thought that Erasmus, in his Commentaries on the New Testament, aimed to revive Arianism, and that the learned Grotius adopted the same doctrines.

The appellation of Arian has been indiscriminately applied in more modern times to all those, who consider Jesus Christ as inferior and subordinate to the Father; but it is evident that their sentiments cannot be supposed to coincide exactly with those of the ancient Arians. The most eminent writers among the Arians in the seventeenth century were Saudres and Biddle, though the latter may be more properly classed among the Socinians. Mr. Whiston was one of the first divines, that revived this controversy in the beginning of the eighteenth century. This learned visionary and upright man suffered considerably for his opinions. He was removed not only from his theological and pastoral functions, but also from his mathematical professorship at Cambridge, as if Arianism could extend its baneful influence even to the science of lines, angles, and surfaces! He was of opinion that at the incarnation of Christ, the Logos, or eternal wisdom, supplied the place of the rational soul; that the eternity of the Son of God was not a real distinct existence, as of a Son properly co-eternal with his Father by a true generation, but rather a metaphysical existence *in potentia*, or in some sublimer manner in the Father, as his wisdom or word; and that Christ's real creation, or generation, both of which are terms used by the earliest writers, took place some time before the creation of the world.

He was followed by Dr. Samuel Clarke, who published his famous book, entitled, 'The Scripture Doctrine of the Trinity,' &c. To avoid Tritheism, he denied the self-existence of the Son and Holy Ghost, and maintained that they were derived from, and subordinate to, the Father. To avoid Sabellianism, he acknowledged the personality and distinct agency of the Son and Holy Ghost; and to escape from the

dangers of Arianism, he asserted the eternity of the two divine subordinate persons. He maintained an equality of perfections between the three persons, but a *subordination of nature* in point of existence and duration. But though the doctor was so circumspect, yet his work was censured, and he was reproached with the title of Semi-Arian. He was also threatened by the convocation, and combated by argument. The learned Dr. Waterland was one of his principal adversaries, and stands at the head of a polemical body of eminent divines, such as Gastrell, Wells, Nelson, Mayo, Knight, and others, who appeared in this controversy. If, however, Dr. Clarke was accused of verging towards Arianism, by maintaining the derived and *caused* existence of the Son and the Holy Ghost, it seemed no less evident that Doctor Waterland verged towards Tritheism, by maintaining the *self-existence* and *independence* of these divine persons, and by asserting that the subordination of the Son to the Father is a subordination of *office* only, and not of *nature*. The history of this controversy during the last century, may be found in a pamphlet entitled, 'An Account of all the considerable Books and Pamphlets that have been wrote on either side, in the controversy concerning the Trinity, since the year 1712, in which is also contained, An Account of the Pamphlets written this last year on each side by the Dissenters, to the end of the year 1719.' This pamphlet was published in London, in the year 1720. The learned Dr. Stillingfleet well observes, 'Since both sides yield, that the matter they dispute about is above their reach, the wisest course they can take is, to assert and defend *what is revealed*, and not to be *peremptory* and *quarrelsome* about that, which is acknowledged to be above our comprehension; I mean as to the *manner* how the *three persons* partake of the *divine nature*.'

Arius owned Christ to be God in a subordinate sense, and considered his death to be a propitiation for sin; and his followers acknowledge that the Son was the *Word*; but they deny that Word to have been eternal, contending, that it had only been created prior to all other beings. Christ, say they, had nothing of man in him, except the flesh, with which the *Λόγος*, *Word*, spoken of by St. John, was united, which supplied the rest, and was the same in us as the soul. Though they deny that Christ is the *eternal God*, yet they contend against the Socinians for his pre-existence, which they found on our Lord's prayer,—'Glorify me with the glory, which I had with thee *before* the world was;' and on this expression, which he uses on another occasion,—'Before Abraham was, I am.' These, and many other texts of a similar kind, are, in their opinion, undeniable proofs that Christ did actually

exist in another state, before he was born of the Virgin Mary.

But, 'whilst they all concur in maintaining the pre-existence of Christ as a superangelic Spirit, which supplied the place of a soul to him upon his conception and birth, and also his derivation from, and subordination to, the Father, some of them ascribe to him a higher degree, rank, and dignity, than others. Accordingly they have been sometimes distinguished into High and Low Arians. The former, approaching in opinion to those that have been called Semi-Arians, or rather to the ancient Arians, whilst they believe the Father to be the one supreme God over all, absolutely eternal, underived, unchangeable, and independent, conceive the Son to be the first derived Being from the Father, and under him employed in creating, and also in preserving and upholding, the world, and in exercising a moral, as well as natural, administration over mankind; so that, under this distinguishing character, he is invested with the office of final Judge.

'Of these High Arians, some suppose, that Jesus Christ sustaining relations, and exercising offices so honourable in themselves, and so interesting to mankind, is a proper object of subordinate worship; whilst others imagine, that worship, in the proper and discriminating sense of the term, belongs only to the Father, the self-existent, infinite, and supreme Deity.

'Some Arians of this class have maintained, that the Son of God, before his incarnation, had only, or chiefly, the care and government of the Jewish people allotted to him; whilst other angels were appointed presidents, or princes, of other nations and countries.

'Others have also maintained, that the conduct of all the dispensations of Providence, in every period of time, as they related to the patriarchs, to the Jewish nation, to the prophets, to Christians, and to the world in general, has been entrusted to Christ; and that he was distinguished by various appropriate titles, as Jehovah, the Angel of the Covenant, the Angel Jehovah, the Angel of the Presence and the Logos, &c. To this purpose they allege, among other arguments, the declaration of the apostle, (Heb. i. 2; ii. 3.) that it was by Christ God made the worlds, *αἰῶνας*, the ages, or dispensations, that is, by whom God formerly disposed those eminent and remarkable periods of time,—the antediluvian, the patriarchal, the Mosaic, and the present—being put under his government, according to the will of the Father. It is also alleged, as a further presumption in favour of this hypothesis, that the sacred writings contain a revelation and history of the administration of Providence, with regard merely to the inhabitants and concerns of our world, or of the terrestrial globe;

and, of course, that the subordinate direction and superintendence of this part of the government of the supreme and infinite Sovereign of this, and innumerable other worlds, is entrusted with Jesus Christ: a superior Being, adapted by his pre-existent dignity, and extraordinary perfections and powers, to the office of Ruler and Judge.

'The Low Arians, on the other hand, are distinguished from the Socinians in no other respect, besides their maintaining the pre-existence, prior dignity, and transcendent native perfections, of that super-angelic spirit, which was united to the body of Christ, in his miraculous incarnation; but they hold that he is entitled to no kind of religious worship, in the peculiar and appropriate meaning of this term.'

Hence, while the High Arians believe that Christ is the Maker, Preserver, and Governor of the world, these modern Arians (a name by which the advocates of the hypothesis of the *simple pre-existence* of Christ, are willing to be distinguished, as well as by that of Unitarians) do not admit that he has any concern in its formation or government, or that he was in former ages, the medium of Divine dispensation to mankind.

The Arians believe that the Holy Ghost is not God, but the creature of the Son, begotten and created by him, and inferior in dignity to the Father and the Son. In their doxologies they ascribe 'Glory to the Father, through the Son.' It is also worthy of notice, that the friends of Arianism drew up seventeen different confessions of faith, within forty years, after they had rejected the Nicene Creed; that, after all, they would abide by none of these confessions; and it does not appear that they have had, to this day, any stated creed. That by Mr. B. Carpenter, in his Liturgy, 'to be said by the minister and people,' wants three articles, and is as follows: 'I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord, who taught us the way of God in truth, and set us an example, that we should follow his steps: who died for our sins, according to the Scriptures, and the third day rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge both the living and the dead. I believe in the Holy Spirit,—in the forgiveness of sins upon repentance,—in the necessity of a holy and religious life,—in the resurrection of the dead,—and in a future state of rewards and punishments; and I believe that, in every nation, he that feareth God and worketh righteousness, is accepted with him.'

The first Arians were accused of idolatry, for worshipping him whom they accounted a creature; and the more modern Arians, in order to evade this accusation, have framed a distinction between supreme and inferior

worship; but this, like the Roman Catholic distinction of *Latreia*, and *Dulia*, does not appear to others to have any foundation in Scripture. Whiston, Clarke, Emlyn, Chandler, Benson, Pierce, and Grove, and, in short, all the most eminent Arians, whether churchmen or dissenters, have been worshippers of Christ; but we have been told, that 'since the publications of the late Dr. Price,' who was a great advocate of Arianism, the Arians 'seem to have abandoned the worship of Jesus Christ,' notwithstanding they still continue to believe that he is the Maker, Supporter, and Governor of the world, and the immediate Dispenser of all things pertaining both to life and godliness.

But though Dr. Clarke continued to join in the worship of the church of England, and even to take an active part in it, yet he thought he saw the necessity of reforming her liturgy; and accordingly, a short time before his death, he himself made and proposed some striking alterations, chiefly in the devotional parts, and with respect to the object of worship. All those passages, in which the Son and the Holy Ghost are called God, or divine worship is ascribed to either of them, he took the liberty of erasing, or of changing, so as to direct the worship to God the Father. This work, which, it is believed, was never published, was lodged by his son, Mr. Clarke, in the British Museum, and was intitled 'Amendments, humbly proposed to the consideration of those in authority, of the Book of Common Prayer,' &c. It does not appear that the Common Prayer, with these alterations, has been used in any congregation of Arians; but it, or something on the same plan, seems to be required by Arians and Unitarians; and it forms the ground-work of the liturgy used since 1774, in the Unitarian chapel, Essex-street, Strand.

According to Trinitarians, it is difficult to say which of the two is more unreasonable and unscriptural: Socinianism, which considers Christ as only a mere man, or Arianism, which regards him only as a supposititious God, 'a deified creature, a visible and inferior Jehovah.' Between these two, in their opinion, lies the true Christian faith, which, as it allows him to be 'perfect God and perfect man,' is never offended, or obliged to use any shifts, by what the Scripture says of him in either capacity.

'Nothing, indeed, is more repugnant to reason, than that a finite being should have made the universe; should uphold it; should possess it; should govern it; should judge and reward its intelligent inhabitants; should forgive their sins; should be the source of life; should communicate endless life; and should be the ultimate end for which they and all things else were created. Every one of these matters is not only ut-

terly different from the dictates of reason on this subject (a mystery quite inexplicable), but is directly repugnant to common sense. Nothing is more strongly realized by reason, than that 'he who built all things is' very 'God;' that he who made the universe can alone uphold, possess, or govern it; or be the ultimate end, for which it was created; or do all or any of the things just now recited. If this Being be not God, in the absolute sense, reason has no knowledge and no evidence that there is a God.' *Dwight's Theology*, vol. ii. pp. 133, 134; *Rees's Cyclopæd. art. Arians*; *Adams's Religious World*, vol. ii. pp. 123, &c.; *Evans's Sketch*, &c. pp. 55, &c.; *Mosheim's Ecclesiast. History*, vol. i. pp. 335, 336, &c. vol. v. pp. 57, 58, 99, &c.

ARIMATHÆA, Ἀριμαθῖα, signifies a lion dead to the Lord, or light of the death to the Lord. It was the city of Joseph, the counsellor, who asked of Pilate the body of Jesus; and having taken it down from the cross, he wrapped it in linen, and laid it in a sepulchre, hewn in stone, in which never man before was laid. (Luke xxiii. 50, &c.) This city is supposed to be the same as Ramatha, (1 Sam. i. 1.) and to have been situated in the tribe of Ephraim. St. Jerome places Arimathæa between Lydda and Joppa.

ARISTARCHUS, Ἀριστάρχος, signifies a good prince. Aristarchus, mentioned by St. Paul, (Coloss. iv. 10. Philem. ver. 24.) and in the Acts of the Apostles, was a Macedonian, and a native of Thessalonica. He accompanied St. Paul to Ephesus, and continued with him during the two years of his abode in that city, partaking in all his labours and dangers. He had nearly been killed in a tumult raised by the Ephesian silversmiths. He left Ephesus with the apostle, and accompanied him into Greece and Asia, and thence to Rome. (Acts xix.; xx. 4.; xxvii. 2.) Ado, and the Roman martyrology, call him bishop of Thessalonica; but the Greeks say, that he was bishop of Apamea, in Syria, and beheaded with St. Paul at Rome under Nero.

ARISTOTELIANS, the followers of Aristotle. They believed in the eternity of the world, and represented the Deity as something similar to a principle of power that gives motion to a machine, and as happy in the contemplation of himself, but entirely regardless of human affairs. With respect to the human soul, they were uncertain as to its immortality. This sect derived their tenets as well as their name from Aristotle, and contributed to excite a proud and presumptuous spirit of infidelity. *Encyclop. Britan. in verb.*

ARK, or NOAH'S ARK, תיבה, *Thebat*, Κιβωτός, a chest, or Λάβναξ, a coffer. It was a floating vessel built by Noah, for the preservation of his family, and the several species of animals, during the deluge. (Gen.

vi. 14.) The term *Thebat* used by Moses is different from the common name by which he describes a coffer. He employs the same Hebrew word, when speaking of the little basket, in which he was exposed on the Nile; and hence some have thought, that the ark was of wicker-work. It was a sort of bark, in shape and appearance much like a chest, or trunk. The ancients inform us, that the Egyptians used on the Nile barks, which were made of bulrushes, and which were so light as to be carried upon their shoulders, when they met with falls of water that prevented their passage.

In all probability, Noah's ark was like these Egyptian boats, but infinitely larger. It has been observed, that the proportions of this vessel pretty nearly agree with those of the human figure, so that it resembled a dead body laid out for burial: 300 cubits in length is six times its breadth, 50 cubits; and ten times its height, 30 cubits. The body of a man lying on the water, flat on his back, will float without any exertion, so as to keep the mouth above water, and the nose free for the purpose of breathing. It would seem, therefore, that similar proportions would suit a vessel, whose purpose was floating only; and hence it has been thought by some not impossible that it might remain stationary all the time of the deluge.

If we reckon the Hebrew cubit at twenty-one inches, Noah's ark was 512 feet long, 87 wide, and 52 feet high; and its internal capacity was 357,600 cubical cubits. If we suppose the cubit to be only eighteen inches, its length was 450 feet, its width 75 feet, and its height 45 feet. Its figure was an oblong square, but the covering might have a declivity to carry off water. Its length exceeded that of most churches in Europe. Snellius computes the ark to have been above half an acre in area. Father Lamy shows, that it was 110 feet longer than the church of St. Mary, at Paris, and 64 feet narrower; and if so, it must have been longer than St. Paul's church in London from west to east, broader than that church is high in the inside, and 54 feet of our measure in height. Dr. Arbuthnot computes it to have been 81,062 tons.

The creatures contained in the ark were, besides eight persons of Noah's family, one pair of every species of unclean animals, and seven pairs of every species of clean animals, with provisions for them all during a whole year. At first view, the former appears almost infinite, but if we calculate, we shall find the number of species of animals less than is generally imagined, and that they do not amount to a hundred species of quadrupeds, nor to two hundred of birds. From this number are to be excepted in this case such animals as can live in the water. Zoologists usually reckon only one hundred and seventy species in

all; and Bishop Wilkins shows, that only seventy-two of the quadruped kind needed a place in the ark.

By the description which Moses gives of the Ark, it appears to have been divided into three stories, each ten cubits or fifteen feet high. It is supposed to be most probable, that the lowest story was intended for the beasts; the middle for the food; and the highest for the birds, with Noah and his family; each story being subdivided into different apartments, stalls, &c. Josephus, Philo, and other commentators, add a kind of fourth story under the rest, and think that this was the hold of the vessel to contain the ballast, and receive the filth and faeces of so many animals. Father Calmet, however, is of opinion, that what is here called a story was no more than what is termed the keel in ships, and served only as a conservatory of fresh water. Drexelius reckons three hundred apartments; F. Fournier, three hundred and thirty-three; the anonymous author of the questions on Genesis, four hundred; Buteo, Temporalis, Arius Montanus, Hostus, Wilkins, Lamy, and others, suppose that there were as many partitions as different sorts of animals. Pelletier reckons only 72; 36 for the birds, and as many for the beasts. His reason is, that if we suppose a greater number as 333 or 400, each of the eight persons in the ark must have had 37, 41, or 50 stalls, to attend and cleanse daily, which he thinks could not be done. But it is observed that this argument is of little force. To diminish the number of stalls without the diminution of animals is in vain; and it is perhaps more difficult to take care of 300 animals in 72 stalls, than in 300. With respect to the number of animals contained in the ark, Buteo computes, that it could not be equal to 500 horses; and he even reduces the whole to the dimensions of 56 pairs of oxen. F. Lamy enlarges it to 64 pairs, or 128 oxen; and therefore, supposing one ox equal to two horses, if the ark could contain 256 horses, it would be sufficiently capacious for holding all the animals. The same author, however, demonstrates, that allowing nine square feet to a horse, one floor of the ark would be sufficient for 500 horses.

With respect to the food in the second story, it is observed by Buteo from Columella, that thirty or forty pounds of hay commonly suffice an ox during a day, and that a solid cubit of hay, as usually pressed down in our hay ricks, weighs about forty pounds. Hence a square cubit of hay is more than enough for one ox during a day. Now it appears, that the second story contained 150,000 solid cubits, which being divided among 206 oxen, will afford to each more hay by two-thirds, than he can eat in a year. Bishop Wilkins computes all the carnivorous animals equal, with respect to

the bulk of their bodies and their food, to twenty-seven wolves; and all the rest to two hundred and eighty bees. For the former he allows 1825 sheep; and for the latter, 109,500 cubits of hay; all of which would be easily contained in the first two stories. With respect to the third story, no person doubts that it was sufficient for the fowls, with Noah, his sons, and daughters. On the whole, the learned Bishop remarks, that of the two, it appears much more difficult to assign a number and bulk of necessary things to correspond with the capacity of the ark, than to find sufficient room for the several species of animals, which it is known to have contained. This he attributes to the imperfection of our list of animals, especially those of the unknown parts of the earth. He adds, that the most learned and accurate calculators, and those most conversant in the building of ships, conclude, that if the ablest mathematicians had been consulted about proportioning the several apartments in the ark, they could not have done it with greater correctness than Moses has done; and this narration in the sacred history is so far from furnishing Deists with arguments, by which to weaken the authority of the Holy Scriptures, that, on the contrary, it supplies good arguments to confirm that authority; since it seems in a manner impossible for a man in Noah's time, when navigation was so imperfect, to discover by his own wit and invention, such accuracy and regularity of proportion, as is remarkable in the dimensions of the ark. It follows, therefore, that the correctness must be attributed to divine inspiration, and to a supernatural direction.

It is observable, that, besides the places requisite for the beasts and birds, and their provisions, space would be required for Noah to preserve household utensils, the instruments of husbandry, grains, and seeds, with which to sow the earth after the deluge. For this purpose it is thought Noah might spare room in the third story for thirty-six cabins, besides a kitchen, a hall, four chambers, and a space about forty-eight cubits in length, in which he and his family might walk. It has been asked how long was Noah in building the ark? Interpreters generally believe that he was an hundred and twenty years; and this opinion is founded on the following words: 'My spirit shall not always strive with man for that he also is flesh; yet his days shall be an hundred and twenty years.' (Gen. vi. 3.) They suppose that God by this predicted an interval of only 120 years to the deluge; and that this time was necessary for Noah to make preparations to build the ark, to preach repentance, and to collect provisions, animals, &c. But how shall we reconcile this with what is afterwards said, that Noah was five hundred years old when he begat Shem, Ham, and Japheth? (Gen. v. 32.)

And when God commands him to build the ark, he says, 'Thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee.' (Gen. vi. 18.) At that time his three sons, who were not born till after the five hundredth year of his age, were all married, though the deluge happened in the six hundredth year of Noah. It is therefore impossible, that he should have received orders to build the ark one hundred and twenty years before the deluge, unless, in fact, Noah had other sons, though only these three attended to his order. Or, it may be said, that when Noah is declared to have begotten Shem, Ham, and Japheth, at five hundred years of age, it should be translated *had begotten*, instead of *begat*.

The wood, of which the ark was built, is called in the Hebrew, גפר עצי *Gopher-woods*, and in the Septuagint, ξύλα τετραγώνια, *square pieces of wood*. Some translate it cedar; some, pine; others, box, &c. Pelletier prefers cedar, on account of its incorruptibility; and this wood was so plentiful in Asia, that as Herodotus and Theophrastus relate, the kings of Egypt and Syria built whole fleets of it instead of deal. The common tradition also throughout the east is, that the ark is still preserved entire upon mount Ararat. Our learned countryman, Mr. Fuller, has observed in his *Miscellanies*, that the wood, of which the ark was built, was that which the Greeks call κυπάρισσος, or cypress; for if we take away the termination, *cupar* and *gopher* will differ very little in sound. Bochart has also shown, that no country abounds so much with this wood, as that part of Assyria, which is contiguous to Babylon. Yet the accuracy of Mr. Fuller's observation may be reasonably doubted. Dr. Geddes says, that the ark was made of *wicker work*! and Abraham Dawson renders the passage, 'Make thee an ark of *bulrushes*; of *reeds* shalt thou make it!!' These are certainly strange ideas. Some writers have thought that for the building of this ark Noah was to take *two kinds of woods* (*otzi*, plural), *gopher*, and *kanan*, mentioned in the margin. The *gopher*, i. e. the *inflammable*, resinous kind (the pine) was used for the uprights, the main beams, the ribs, and other places requiring strength; and this kind of tree abounded upon the mountains, where Noah is supposed to have dwelt. *Kanan*, or long canes, which grew in the neighbouring marshes, were nailed along the upright ribs, both on the outside and on the inside.

In what place Noah built and finished the ark, is also a matter of dispute. Some suppose that he built it in Palestine, and planted in the plains of Sodom the cedars of which it was made. Some think that it was built upon mount Caucasus, on the confines of India; some in China, where they imagine Noah dwelt before the flood; in Chaldaea,

where, in the time of Alexander, was so great a quantity of cypress in the groves and gardens, that that prince, for want of other timber, built of it a whole fleet. There is also a Chaldaean tradition, which says, that Xithurus (another name for Noah) set sail from that country.

The Mahometans say, that while Noah was employed in this building, the wicked rallied him. Some said, to what purpose is a vessel built in the open plain at such a distance from the waters? Some exclaimed in a way of ridicule, which has become proverbial, 'You have made a ship, now bring it to the waters.' Others said, that after having long practised the business of a husbandman, he was at last reduced to that of a carpenter. But his answer to them was, 'I shall have my turn; and you will learn, at your expense, who he is that punishes the wicked in this world, and reserves chastisement for them in the next.'

The number of men and animals which were included in the ark has plentifully supplied matter of dispute. However, about the number of men, if we observe the texts of Moses, and Peter, we shall have no contest: Moses expressly says, that Noah went into the ark, himself, his wife, his three sons, and their wives; and St. Peter tells us, that there were only eight persons saved from the deluge. In fixing the number of animals, Moses perplexes us in these words: 'Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female.' In the Hebrew, Samaritan, &c. the reading is *seven, seven, two, two, went in*. The text will, therefore, bear to be construed seven and seven, in like manner as it is said in the Gospel, that our Saviour sent away his disciples *two and two*, and they departed two and two, not four and four together. This opinion is followed by almost all commentators. Nevertheless, the contrary opinion is not without defenders, and the original text may signify fourteen clean beasts or seven pairs; and of unclean, two pairs or only one pair.

It may be asked, what are we to understand by clean and unclean beasts? Was this distinction, which is declared by Moses in the law, known and practised before the deluge? Or did Moses mention it as known and understood by the people, for whom he wrote? It seems probable that this distinction was known to Noah, and that the same animals were esteemed pure or impure both by him and the Jews. It is manifest, that by pure animals in general are meant those only, which might be offered in sacrifice, as bulls, sheep, goats, and their several species; and of birds, as pigeons, doves, hens, and sparrows. For the common uses of life, as food, &c. Moses allows a greater number of animals; but it would seem that in this place we are not to extend the pure

animals beyond those admitted in sacrifice. The pair of unclean beasts could be only one male and one female; but the seven clean beasts might be two males and five females; one male for sacrifice, and the rest for multiplying the species. *Taylor's Scripture Illustrated, Exposit. Index*, p. 18; *Univ. Hist.* Book i. Chap. i.

ARK of the COVENANT, אָרֹן, *arun*, denotes the coffer or chest, in which the tables containing the commandments were deposited. This coffer was three feet nine inches in length, two feet three inches in breadth, and two feet three inches in height; and besides the tables of the covenant, it contained the golden pot that held manna, and Aaron's rod, (Exod. xvi. 33. Numb. xvii. 10. Heb. ix. 4.) It was made of shittim-wood, and covered with a lid of solid gold. This lid or covering was called the propitiatory or mercy-seat; at the two ends of which were two cherubim, that looked towards each other with expanded wings, and embracing the whole circumference of the mercy-seat, met on each side in the middle, (Exod. xxv. 17-22, &c.) Here the Shechinah or divine presence rested both in the tabernacle and the temple, and appeared in a cloud. (Levit. xvi. 2.) Hence issued the divine oracles by an audible voice, as often as God was consulted in the behalf of his people. Hence also God is said in Scripture to dwell between the cherubim on the mercy-seat, because there was the seat or throne of the appearance of his glory, (2 Kings xix. 15. 1 Chron. xiii. 6. Psalm lxxx. 1.) For this reason the high-priest appeared before the mercy-seat once every year on the great day of expiation, when he approached nearest to the divine presence to mediate and make an atonement for the whole people of Israel. On the two sides of the ark were four rings of gold, two on each side; and through these rings were put staves overlaid with gold, by means of which it was carried upon the shoulders of the Levites, when they marched through the wilderness, &c. (Exod. xxv. 13, 14; xxvii. 5. Numb. iv.)

After the passage of Jordan, the ark continued for some time at Gilgal, whence it was removed to Shiloh. From this place the Israelites carried it to their camp; and, in an engagement with the Philistines, the ark of the Lord was taken by the enemy. The Philistines, oppressed by the hand of God, returned the ark, and it was lodged at Kirjath-jearim. It was afterwards in the reign of Saul at Nob. David conveyed it to Obed-edom, and thence to his palace at Sion; and lastly, Solomon brought it into the temple at Jerusalem. It remained in the temple with all suitable respect till the times of the latter kings of Judah, who gave themselves up to idolatry, and were so daring as to establish their idols in the very holy place itself. The priests, unable

to endure this profanation, removed the ark, and carried it from place to place, to preserve it from the impiety of these princes. Josiah commanded them to bring it back to the sanctuary, and forbade them to carry it into the country, as they had hitherto done. (2 Chron. xxxv. 3.)

It is doubted, with good reason, whether the ark was replaced in the temple after the return of the Jews from Babylon. Dr. Prideaux, however, is of opinion, that as the Jews found it necessary for the celebration of their worship in the second temple to have a new altar of incense, a new table of shew bread, and a new candlestick, they had also a new ark. Since the holy of holies, and the veil drawn before it, were entirely for the sake of the ark, there would have been no need of these in the second temple, if the ark, to which they referred, had been wanting.

Some think that Nebuchadnezzar conveyed the ark to Babylon, among the spoil of rich vessels carried off by him from the temple. Others are of opinion, that Manasseh having set up idols in the temple, took away the ark, which was not returned during his reign. The author of Esdras represents the Jews as lamenting that the ark of the covenant was taken by the Chaldeans among the plunder of the temple. (2 Esdras x. 22.)

The Gemara of Jerusalem and that of Babylon, acknowledged that the ark of the covenant was one of the things wanting in the second temple. The Jews flatter themselves that it will be restored by their Messiah; but Jeremiah, speaking of the time of the Messiah, says, they shall neither talk nor think of the ark, nor remember it any more. (Jer. iii. 16.) Ezra, Nehemiah, the Maccabees, and Josephus, never mention the ark in the second temple; and Josephus says expressly, that when Jerusalem was taken by Titus, nothing was found in the sanctuary.

Lastly, the Rabbins agree in saying, that after the captivity of Babylon, the ark was not extant at Jerusalem; and that the foundation stone, which they believe to be the centre of the holy mountain, was placed in the sanctuary in its room. The fathers and Christian commentators agree generally with the Jews in this matter.

The ark of the covenant was the centre of worship to all those of the Hebrew nation who served God according to the Levitical law. Not only in their worship in the temple, but in whatever country they were dispersed, when they prayed, they turned their faces towards the place where the ark stood. (Dan. vi. 10.) Hence the author of the book of Cosiri says, that the ark, with the mercy-seat and cherubim, was the foundation of the temple, and of the whole Levitical worship.

The Heathens also had their religious chests or cistæ, in which they deposited their most sacred things. In certain processions in Egypt was a chest-bearer, who carried a box containing the richest things for

their religious uses. We likewise read of a box, in which the Trojans locked up their mysteries, and which, at the siege of Troy, fell to the share of Euripulus. The same custom prevailed among the Greeks and Romans. It has been doubted, whether the sacred chests of the Heathen did not refer originally to the ark of Noah, rather than to the ark of Moses. As instances of commemoration, it seems more probable that they represented the former, of which the tradition was constant and general, than the latter, of which the knowledge and the interest were very feeble, if at all sensible in distant, and especially in Heathen countries. It is, however, observable, that a chest or coffer very nearly resembling the Jewish ark, and called *the house of God*, was found in Huaheine, one of the islands in the South Sea. *Hawkesworth's Collection of Voyages*, vol. ii.; *Prideaux's Connect.* Part I. B. iii. p. 204, &c.

ARMAGED'DON, Ἀρμαγεδδών, signifies *the mountain of Megiddo, the mountain of the Gospel*. Armageddon is a place spoken of in the book of Revelation, (xvi. 16.) According to Mr. Pool, it does not signify any particular place, but, as some think, alludes in this passage to the city of Megiddo in the great plain at the foot of Mount Carmel. Here Barak overcame Sisera and his great army, (Judg. v. 19;) and here good king Josiah received his mortal wound in the battle against Necho, king of Egypt. (2 Chron. xxxv. 22, 23.) *Pool's Annot.*; *Louman's Paraphrase on the Revelation*, p. 244.

ARME'NIA, אררט, *Ararat*, a province of Asia, consisting of the modern Turcomania and part of Persia. It is bounded on the north by Georgia, on the south by Curdistan, the ancient Assyria, and on the west by Nattolia, or the Lesser Asia. In this province are the sources of the Tigris and Euphrates, and those of the Araxes and Phasis; and in it many suppose Eden and also Paradise to have been situated. The name Armenia is derived either from Aram, the father of the Syrians, or from Harmini, the mountain of the Mineans. Moses says, that the ark rested upon the mountains of Armenia, according to the Vulgate; but in the Septuagint and Hebrew, the reading is Ararat, (Gen. viii. 4.) In the Second Book of Kings, it is said, that the two sons of Sennacherib, after having killed their father, escaped into Armenia, or, according to the Hebrews, the land of Ararat, (xix. 37.)

It seems highly probable, that both the Greater and the Lesser Armenia were enlightened with the knowledge of the truth in the first, or early in the second, century; but the Armenian church was not completely formed till the beginning of the fourth century, when Gregory, the son of Anax, commonly called the Enlightener, converted to Christianity Tiridates, king of Armenia, and all the nobles of his court. Gregory was consecrated bishop of the Armenians by

Leontius, Bishop of Cappadocia; and his ministry was crowned with such success, that the whole province was soon converted to the Christian faith. From that period Armenia has undergone so many revolutions, that it must appear more remarkable, that the Armenians should still persevere in the Christian faith, than that they should deviate in many particulars from the original doctrines of their church. They no longer exist collectively as a nation, once famous for the wealth and luxury of its monarchs; but successively subjected to the Turks, Tartars, and Persians, they have preserved only their native language, and the remembrance of their ancient kingdom.

Early in the seventeenth century, the state of the Armenian church underwent a considerable change, in consequence of the incursions of Abbas the Great, king of Persia, into Armenia. This prince, to prevent the Turks from approaching his frontier, laid waste all that part of Armenia, which was contiguous to his dominions, and ordered the inhabitants to retire into Persia. In the general emigration that ensued, the more opulent of the Armenians removed to Ispahan, the capital of Persia, where they were allowed a beautiful suburb for their residence, and the free exercise of their religion. After the death of this generous monarch, the storm of persecution that arose upon them shook their constancy. Many of them apostatized to the Mahometan religion, and it was justly to be feared that this branch of the Armenian church would gradually perish. On the other hand, the state of religion in that church derived considerable advantage from the settlement of a great number of Armenians in different parts of Europe, for the purpose of commerce. These merchants, who had fixed their residence during this century in London, Amsterdam, Marseilles, and Venice, were not unmindful of the interests of religion in their native country. They supplied their Asiatic brethren with Armenian translations of the Holy Scriptures, and with theological books from the European presses, especially from those of England and Holland. These works were dispersed among the Armenians, who lived under the Turkish and Persian governments, and without doubt contributed to preserve that people from falling into the most deplorable ignorance.

The Armenian was formerly considered as a branch of the Greek church. It professed the same faith, and acknowledged the same subjection to the see of Constantinople, till nearly the middle of the sixth century, when the heresy of the Monophysites spread through Africa and Asia, and comprehended the Armenians among its votaries. But, though the members of this church still agree with the other Monophysites in the principal doctrine of that sect, respecting the *unity* of the divine and human nature in

Christ, they differ from them in so many points of faith, worship, and discipline, that they hold no communion with that branch of the Monophysites who are Jacobites in the more limited sense of that term, nor with either the Copts or the Abyssinians.

The Armenians allow and accept the articles of faith according to the council of Nice; and use the Apostles' Creed. With respect to the Trinity, they agree with the Greeks in acknowledging three persons in one divine nature, and that the Holy Ghost proceeds only from the Father. They believe that Christ descended into hell, and liberated thence all the souls of the damned, by the grace and favour of his glorious presence; that this liberation was not for ever, nor by a plenary pardon or remission, but only till the end of the world, when the souls of the damned shall again be returned into eternal flames.

Du Pin insinuates, that the Armenians were reconciled to the church of Rome at the council of Florence, in the middle of the fifteenth century; but if we attend to the learned and judicious Dr. Mosheim, we shall find that the scheme of comprehension projected in that council was completely frustrated, not only in regard to the Greek church, but to all the Oriental churches. At the same time it ought to be acknowledged, that the subsequent attempts of the Roman missionaries on the faith of the Armenians have not been altogether unsuccessful.

The Armenians believe, that neither the souls, nor the bodies, of any saints or prophets, departed this life, are in heaven, except the blessed Virgin, and the prophet Elias. Yet, notwithstanding their opinion that the saints shall not be admitted into heaven till the day of judgment, by a certain imitation of the Greek and Latin churches, they invoke those saints with prayers, reverence and adore their pictures and images, and burn to them lamps and candles. The saints commonly invoked by them, are all the prophets and apostles; and also St. Silvester, St. Savorich, &c.

They worship after the Eastern manner, by prostrating their bodies, and kissing the ground three times. When they first enter the church, they uncover their heads, and cross themselves three times; but afterwards, they cover their heads, and sit cross-legged on carpets. The greatest part of their public divine service is performed in the morning before it is light. They are very devout on vigils to feasts, and on Saturday evenings, when they all go to church, and, after their return home, perfume their houses with incense, and adorn their little pictures with lamps. In their monasteries, the whole Psalter of David is read over every twenty-four hours; but in the cities and parochial churches, the Psalter is divided into eight portions, and each portion into

eight parts, at the end of each of which is said the Gloria Patri, &c.

The rites and ceremonies of the Armenian church greatly resemble those of the Greek. Their liturgies also are essentially the same, or at least are ascribed to the same authors. The fasts, which they observe annually, are not only more numerous, but kept with greater rigour and mortification than is usual in any other Christian community. They mingle the whole course of the year with fasting: and there is not a single day, which is not appointed either for a fast or a festival. They commemorate our Lord's nativity on the 6th of January, and thus celebrate in one festival his birth, epiphany, and baptism.

The Armenians practise the trine immersion, which they consider as essential to baptism. After baptism, they apply the *myron* or *chrism*, and anoint the forehead, eyes, ears, breast, palms of the hands, and soles of the feet, with consecrated oil, in the form of a cross. Then they administer to the child the eucharist, with which they only rub its lips. The eucharist is celebrated only on Sundays and festivals. They do not mix the wine with water, nor put leaven into their bread, as do the Greeks. They steep the bread in the wine, and thus the communicant receives both kinds together, — a form different from that of the Latin, Greek, and reformed churches. They differ from the Greeks in administering bread unleavened, made like a wafer; and, from the Romans, in giving both kinds to the laity.

When the Armenians withdrew from the communion of the Greek church, they did not change their ancient episcopal form of church government, but claimed only the privilege of choosing their own spiritual rulers. The name and office of patriarch was continued; but three or four prelates shared that dignity. The chief of these exercises his jurisdiction over Turcomania, or Armenia Major, and is said to number among his suffragans forty-two archbishops, each of whom can claim the obedience of four or five suffragans. Though this prelate is elevated to the highest rank of ecclesiastical power and preferment, yet he rejects all the splendid insignia of authority, and fares no better than the poorest monastic. The Armenians place much of their religion in fasting and abstinences; and, among the clergy, the higher the degree, the lower they must live, inasmuch that the archbishops are said to live on pulse only.

The second patriarch of the Armenians rules over the churches established in Capadocia, Cilicia, Cyprus, and Syria, and has under his jurisdiction twelve archbishops.

The third, and last in rank of the Armenian patriarchs, has no more than eight or nine bishops under his jurisdiction.

In the Armenian, as in the Greek church,

a monastery is considered as the only proper seminary for dignified ecclesiastics; and it seems to be a tenet of their church, that abstinence in diet, and austerity of manners, should increase with preferment. Hence, though their priests are permitted to marry once, their patriarchs and mastabets (or martabets), that is, bishops, must remain in a state of strict celibacy. It is also necessary that their dignified clergy should assume the sanctimonious manners of an ascetic.

Their monastic discipline is extremely severe. Their monks neither eat flesh nor drink wine; and they sometimes continue in prayer from midnight till three o'clock in the afternoon, during which time they are required to read the whole Psalter, besides performing many other spiritual exercises.

The extreme ignorance of the Armenian clergy, even with respect to their own doctrine, is palliated, if possible, by their wretched and abject state. The chief part of their income arises from what we call surplice fees, in the exaction of which they are said to be very encroaching and importunate. *Adams's Religious World Displayed*, vol. i. p. 408, &c.; *Buchanan's Christian Researches*, p. 255, &c.

ARMIES. The Lord, in Scripture, assumes the name of the God of Hosts, or of armies. The Hebrew word *עֲבָאֹת*, *zabaoth*, which signifies *armies*, is often understood of flocks of sheep; and in several places armies are compared to flocks. (1 Kings xx. 27. Jer. iii. 19. Psalm lxxvii. 20, &c.) The Hebrew nation, in many places, is called the army of the Lord, because their head and general was God, who named the captains of their armies, who ordained war and peace, and whose priests sounded the trumpets, &c.

The armies of Israel were not composed of troops kept constantly in pay; but the whole nation were fighting men, ready to march, as occasion required. The army expected no reward besides honour, and the captured spoils, which were divided by the chiefs. Each soldier furnished himself with arms and provisions, and their wars were generally of a short duration. They fought on foot, and had no horse in their army till the reign of Solomon. David was the first who had regular troops; and his successors, for the most part, had only militia, except their body guards, which were not very numerous. When they were ready to give battle, proclamation was made at the head of every battalion. (Deut. xx. 5.)

The ark of God was generally borne in the army, and was not out of the camp during the whole time of Israel's abode in the wilderness. Joshua ordered it to be carried almost constantly with him in his wars against the Canaanites. The Israelites being vanquished by the Philistines, in the time of Eli, the high-priest, they sent for

the ark; and, on its coming, they were filled with joy, whilst terror spread through the camp of the Philistines. (1 Sam. iv. 4, 5.) David commanded it to be carried to the siege of Rabbah; and being compelled to flee before his son Absalom, the high-priest, Zadok, brought out to him the ark, but David ordered it back to Jerusalem. (2 Sam. xv. 24.) In imitation of Judah, the Israelites of the ten tribes carried their golden calves with them in their camp, as the Philistines did their idols. (1 Chron. xiv. 12. 2 Chron. xiii. 8.)

ARMINIANS, those who maintain the doctrines respecting Predestination and Grace, which were embraced and defended by James Harmensen, or Arminius, an eminent Protestant divine, and a native of Holland, who flourished at the beginning of the seventeenth century. The same religionists have also obtained the name of Remonstrants, particularly on the continent, because, in 1610, they presented to the States of Holland a petition, intitled their Remonstrance, in which they state their grievances, and pray for relief.

Arminius, from whom are derived the origin and the name, but not the doctrines of the sect, was born in 1560, and died in 1609. He first studied at Leyden, and then at Geneva. Whilst at the university of Geneva, he studied under Beza, by whom he was instructed in the doctrines of Calvin; and having been judged by Martin Lydius, professor of divinity at Franeker, a proper person to refute a work, in which the Calvinistic doctrine of Predestination had been attacked by some ministers of Delft, he undertook the task. On a strict examination of the reasons on both sides, he became a convert to the opinions, which he was employed to refute, and afterwards went still farther than the ministers of Delft. The result of his inquiries on this, and other subjects connected with it, was, that thinking the doctrine of Calvin, with respect to free-will, predestination, and grace, too severe, he expressed his doubts respecting them in the year 1591, and at length adopted the religious system of those, who extend the love of God, and the merits of his Son, to all mankind.

After his appointment to the theological chair of Leyden, in 1603, he avowed and vindicated the principles which he had embraced; and the freedom with which he published and defended them, exposed him to the resentment of those, who adhered to the theological system of Calvin, and in particular to the opposition of Gomar, his colleague.

After the death of Arminius, the controversy thus begun, became more general, and threatened to involve the United Provinces in civil discord. However, the Arminian tenets gained ground, and were adopted by several persons of merit and distinction.

The Calvinists, or Gomarists, as they were now called, appealed to a national Synod. Accordingly, a Synod was convened at Dordrecht, or Dort, and was composed of ecclesiastical and lay deputies from the United Provinces, and also of ecclesiastical deputies from the reformed churches of England, Switzerland, Bremen, Hesse, and the Palatinate. This Synod sat from the first of November, 1618, to the twenty-sixth of April, 1619. The principal advocate in favour of the Arminians was Episcopius, who was at that time professor of divinity at Leyden.

The Arminians insisted on beginning with a refutation of the Calvinistic doctrines, especially that of *reprobation*; whilst the other party determined, that, as the Remonstrants were accused of departing from the reformed faith, they ought first to justify themselves by Scriptural proof that their own opinions were well founded. As the Arminians would not submit to this latter mode of proceeding, they were banished the Synod for their refusal. Their cause was tried in their absence; and they were pronounced guilty of pestilential errors, and condemned as corrupters of the true religion. In consequence of this decision, which some think was premeditated and determined even before the meeting of the Synod, they were considered as enemies to their country, and its established religion, and were exposed to much persecution. They were treated with great severity, and deprived of all their posts and employments. Their ministers were silenced, and their congregations suppressed. The great Barneveldt lost his life on a public scaffold; and the learned Grotius, being condemned to perpetual imprisonment, made his escape, and took refuge in France. However, after the death of prince Maurice, in 1625, the Arminians, who had been driven into exile, were restored to their former reputation and tranquillity; and under the toleration of the States, which was granted them in 1630, they erected churches, and founded a college at Amsterdam, in which Episcopius was appointed the first theological professor.

The religious principles of the Arminians have insinuated themselves more or less into the established church in Holland, and infected the theological system of many of those pastors, who are appointed to maintain the doctrine and authority of the Synod of Dort. The principles of Arminius were early introduced into various other countries, as Britain, France, Geneva, and many parts of Switzerland; but their progress is said to have been rather retarded of late, especially in Germany and several parts of Switzerland, by the prevalence of the Leibnitzian and Wolfian philosophy, which is more favourable to Calvinism.

The distinguishing tenets of the Arminians may be said to consist chiefly in the different light, in which they view the subjects of the

five points, or in the different explanation, which they gave to them, as comprised in the five following articles; *Predestination, Universal Redemption, the Corruption of Human Nature, Conversion, and Perseverance.* See CALVINISM.

1. With respect to the *first*, they maintained,—‘That God, from all eternity, determined to bestow salvation on those, who he foresaw would persevere unto the end in their faith in Jesus Christ, and to inflict everlasting punishments on those, who should continue in their unbelief, and resist to the end his divine assistance;—so that election was conditional, and reprobation, in like manner, the result of foreseen infidelity and persevering wickedness.’

2. On the *second* point they taught,—‘That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those, who believe in him, can be partakers of their divine benefit.’

3. On the *third* article they held,—‘That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing: and that therefore it is necessary to his conversion and salvation, that he be *regenerated*, and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ.’

4. On the *fourth*, they believed,—‘That divine grace, or the energy of the Holy Ghost, begins and perfects every thing, that can be called good in man, and consequently all good works are to be attributed to God alone;—that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner.’

5. On the *fifth*, they held,—‘That God gives to the truly faithful, who are regenerated by his grace, the means of preserving themselves in this state; and though the first Arminians entertained some doubts respecting the closing part of this article, their followers uniformly maintain, ‘that the regenerate may lose true justifying faith, fall from a state of grace, and die in their sins.’

It appears, therefore, that the followers of Arminius believe that God, having an equal regard for all his creatures, sent his Son to die for the sins, not of the *elect only*, but of the *whole world*; that no mortal is rendered finally unhappy by an eternal and invincible decree, but that the misery of those, who perish, arises from themselves; and that, in this present imperfect state, believers, if not peculiarly vigilant, may, through the force of temptation, and the influence of Satan,

fall from grace, and sink into final perdition.

They found these sentiments on the expressions of our Saviour, respecting his *willingness* to save *all* that come unto him; especially on his prayer over Jerusalem; on his sermon on the mount; and above all, on his delineation of the process of the last day, in which the salvation of men is not said to have been obtained by any *decree*, but because 'they had done the will of their Father, who is in heaven.' This last argument they deem decisive. They also say, that the terms respecting *election* in the Epistle to the Romans, are applicable only to the state of the Jews *as a body*, and relate not to the religious consideration of individuals, either in this world, or the next. *Mosheim's Ecclesiastical Hist.*; vol. v. p. 464, &c. *Evans's Sketch*; *Adams's Religious World*, vol. ii. p. 245, &c.

ARMS of the Hebrews. The Hebrews used in war the offensive arms employed by other people of their time, and of the East; swords, darts, lances, javelins, bows, arrows, and slings. For defensive arms they made use of helmets, cuirasses, bucklers, and armour for their thighs. At particular periods, especially when under a state of servitude, whole armies of Israelites were without any good weapons. In the war of Deborah and Barak against Jabin, neither shields nor lances were among forty thousand men. (Judg. v. 8.) In the time of Saul, none in Israel, besides Saul and Jonathan, were armed with swords and spears, (1 Sam. xiii. 22.) because the Philistines, who were masters of the country, forbade the Hebrews to use the trades of armourers and sword-cutlers, and even obliged them to employ Philistines to sharpen their tools of husbandry. But as the Philistines were their masters, they would make for them no arms.

Arms were anciently made either of brass or of iron. In Scripture, we meet with brazen shields, helmets, and bows. The helmet, greaves, and target of Goliath, were of brass. The Hebrews were expert archers and slingers, as the exploit of David against Goliath sufficiently proves; (1 Sam. xvii. 5, 6, 7.) and the Benjamites could throw stones to a hair's breadth, without missing. The Scripture adds, that they commonly used both hands alike. (Judg. xx. 16.)

In the original Hebrew, we meet with four terms to signify bucklers, of which there were different kinds; but it is difficult to fix their particular forms and uses. They were made of wood or osier, and covered with brass, iron, or leather; sometimes bordered with metal, and, at other times, with several foldings of leather. The shoulders of Goliath were covered with a large shield of brass.

Cuirasses were made sometimes of linen, woollen, or cotton, beaten like felt; some-

times of brass, or copper, like coats of mail; or even composed of scales, or thin plates, laid one over another; and at other times, they were thin plates of copper, iron, or steel. Goliath had a coat of mail. (1 Sam. xvii. 5.) Saul had one of very solid and almost impenetrable linen. (2 Sam. i. 9.) The Hebrew *shebetz*, signifies an embroidered coat. (Exod. xxviii. 4. Psalm xlv. 14.) The following passage has divided interpreters: 'Slay, me,' says Saul, 'for anguish is come upon me.' (2 Sam. i. 9.) Some think that it should be rendered a close coat, made of rings in the nature of coats of mail. If so, Saul's sword might hitch in the eyelets of his armour; and his pains still continuing to agonize him, he desired to be speedily slain.

It was customary to hang arms and shields upon the towers of strong places. It is said in the Canticles, that bucklers were hung upon David's tower. Ezekiel speaks of the bucklers and helmets, which the Tyrians, Persians, Libyans, and Lydians, hung upon the walls of Tyre, (xxvii. 10.) The Maccabees, having purified and dedicated the temple, adorned the portal with gold crowns and bucklers. (1 Macc. iv. 57.) Simon Maccabæus embellished the mausoleum, erected for his brethren, with arms and ships carved on the stone. (1 Macc. xiii. 29.) Among the most perplexing passages of Scripture is the following: 'And Moses built an altar, and called its name Jehovah Nissi.' (Exod. xvii. 15, 16.) It is probable, that this was some kind of military trophy, which Moses erected as a memorial of the victory gained over Amalek, and also of future wars of the Lord against Amalek.

St. Paul has frequent allusions to arms, war, military exercises, and public games. He exhorts Christians to use their members as the armour of righteousness on the behalf of God, not as the armour of iniquity on the part of sin. He bids them put on the armour of light, as being to engage not with enemies of flesh and blood, but with the rulers of darkness. 'Take,' says he, 'the armour of God, put on the breast-plate of righteousness, and have your feet shod with the preparation of the Gospel of peace; take the helmet of salvation, and the sword of the Spirit, which is the word of God,' &c. (Ephes. vi. 13.) He observes again, 'Let us put on the breast-plate of faith and love, and for an helmet, the hope of salvation.' (1 Thess. v. 8.) *Fragments annexed to Calnet's Dictionary*, No. ccxviii. p. 91; No. ccxix. p. 92.

ARNOLDISTS, the followers of Arnold of Brescia, in Italy, who, in the twelfth century, distinguished himself by being the founder of a sect, which opposed the wealth and power of the Romish clergy. He is also charged with having preached against baptism and the eucharist. Arnold, like

some other reformers, went too far; and passion vitiated undertakings, which were perhaps begun with motives the most laudable. He was burnt at Rome in 1155, and his ashes were cast into the Tiber, lest the people should collect his remains, and venerate them as the relics of a martyr. *Mosheim*, vol. ii. p. 449.

AR'ÖER, or AUROOR, ארער, signifies *heath, tamarisk*; or, *nakedness of the skin*; or, *exultation*; or, *nakedness of the watch, or of the enemy*. Aroer was a city in the tribe of Gad, on the north bank of the river Arnon, and at the extremity of the country which the Hebrews possessed beyond Jordan. (Numb. xxxii. 34.) Eusebius says, that, in his time, Aroer was seated upon a mountain. In conjunction with this city Aroer, mention is made of the city that is *by the river*, (Deut. ii. 36.); and of the city that is *in the midst of the river*. (Josh. xiii. 9. 16.) Some commentators think, that this was a distinct city from Aroer; others, and by far the more numerous, are of opinion, that it was the same.

AR'PAD, or AR'PHAD, ארפר, signifies *the light of redemption, or covering*; or, *that lies down, that makes his bed*. Arpad is thought to have been a city of Syria, and is always placed in connection with Hamath. (2 Kings xviii. 34.; xix. 13. Isaiah x. 9.; xxxvii. 19.; xxxviii. 13. Jer. xlix. 23.) Sennacherib boasts of having reduced Arpad and Hamath, or of having destroyed the gods of these two places. Hamath is known to be the same as Emesa; and it is supposed, that Arpad is the same as Arad or Arvad, as it is sometimes called in the Hebrew. Opposite to the land of Hamath is the small island denominatd Aradus, which contains apparent marks of the Hebrew name Arpad or Arphad. *Wells's Geography*.

ARPHAX'AD, ארפכשד, signifies *one that heals*; or, *one that releases*. Arphaxad, the son of Shem, and father of Salah, was born in the year of the world 1658, one year after the deluge, and died in the year of the world 2096, aged 438. (Gen. xi. 12.)

ARPHAXAD, a king of the Medes, mentioned in Judith, (i. 1.) Calmet supposes this prince to be the same with Phraortes, the son and successor of Dejoces, king of Media. In this he differs in opinion from Prideaux and Usher, who think Arphaxad to be Dejoces, and not Phraortes, his successor: for it is observed, that Arphaxad is said to be that king of Media, who was the founder of Ecbatane; and all other writers agree that this was Dejoces; and the beginning of the twelfth year of Saosduchius exactly corresponds with the last year of Dejoces, when the battle of Ragau is said to have been fought. Herodotus informs us, that Phraortes first subdued the Persians, and afterwards almost all Asia; but at last, coming to attack Nineveh, and the Assyrian empire, he was killed, in the twenty-second

year of his reign. The book of Judith says, that he built Ecbatane, and was defeated in the great plains of Ragau, which were, probably, about the city of Rages, in Media. (Tobit i. 14.; iii. 7.; iv. 1.) *Prid. Connect.* part i. b. 1.

ARROW, a missive weapon of offence, made to be shot with a bow. It would seem that the Israelites first learned the use of the bow from the Philistines, in whose armies or battles we find no mention of this kind of weapon, before that engagement, in which Saul was killed. (1 Sam. xxxi. 3.) Some think, that when David came to the throne, he taught the Israelites the use of the bow, (2 Sam. i. 18.) that they might not be inferior to the Philistines, nor suffer a similar disaster. Certain it is, that when he had concluded a peace with the Philistines, he took some of their archers, of whom he formed his body-guard, and who are frequently mentioned under the name of Cere-thites.

Divination by arrows was an ancient method of presaging future events. Ezekiel informs us that Nebuchadnezzar marching against Zedekiah and the king of the Ammonites, and coming to the head of two ways, mingled his arrows in a quiver, that he might thence divine in what direction he should pursue his march; and that he consulted teraphim, and inspected the livers of beasts, in order to determine his resolution. (Ezek. xxi. 21.) Jerom, Theodore, and modern commentators, think that this prince took several arrows, upon each of which he wrote the name of a king, town, or province, that he designed to attack; as, on one, Jerusalem; on another, Rabbah; on a third, Egypt, &c. These being put into a quiver, were hustled together, and drawn out; and the arrow, which came first, was considered as declarative of the will of the gods, to attack first that city, province, or kingdom, the name of which was written on the arrow.

'I saw,' says Della Valle, 'at Aleppo, a Mahometan, who caused two persons to sit on the ground, one opposite to the other; and he gave them four arrows into their hands, which both of them held with their points downwards, and, as it were in two right lines united to each other. Then, a question being put to him respecting any business, he began to murmur his enchantments, by which he caused the said four arrows, of their own accord, to unite their points in the midst, though he that held them moved not his hand. According to the future event of the matter, those of the right side were placed over those of the left, or vice versâ.' It cannot be affirmed, that this was the mode of divination practised by the king of Babylon. In our translation, it is said, *He made his arrows bright*, or, as the original imports, to move very lightly, to be exceedingly light. Now, how

the placing of a number of arrows together in a quiver, (the mode referred to in explanation of the passage), may render them exceedingly light, seems difficult to ascertain. But if the word may signify, made very light, for the purpose of obtaining an accurate equilibrium when held in the hand; or, if it may signify vibrating very lightly, and by a very small impulse, when so held, it may be accommodated to this extract. For, those arrows, whose points, from being held downwards, united their points to the others, must have been very light, very easily moved. Perhaps, the observation of Della Valle explains why the divination for Jerusalem was at or in his right hand. 'The arrows of the right side, or of the right hand, in which they were held, were placed over those of the left.' This, I suppose, was an affirmative answer to the inquiry, when foretelling a favourable issue; but if the answer had been unfavourable, the arrows in the left would have predominated over those in the right hand. *Fragments attached to Calmet's Dict. No. clxxix. p. 178; Patrick's Comment.; History of the Life of King David.*

ARSACES, Ἀρσάκης, signifies *who lifts up the buckler*. Arsaces, otherwise Mithridates, king of the Parthians, is mentioned in the First Book of Maccabees. (1 Macc. xiv. 2.) By his valour and good conduct he considerably enlarged the kingdom of Parthia. Demetrius Nicanor, or Nicator, king of Syria, invaded his country, and at first obtained several advantages. Media declared for the king of Syria, and the Elymæans, Persians, and Bactrians, joined him; but Arsaces, having sent one of his officers to him, under pretence of treating for peace, Demetrius fell into an ambuscade, his army was cut off by the Persians, and himself was taken prisoner by Arsaces.

ARSENAL, a public magazine, or place appointed for the keeping of arms, either for defence or assault. The ancient Hebrews had each his own arms, because all went to the wars; but they had no arsenals, or magazines of arms, because they had no regular troops or soldiers in constant pay. There were no arsenals in Israel, till the reigns of David and Solomon. David collected a large quantity of arms, and consecrated them to the Lord in his tabernacle. The high-priest Jehoiada took them out of the treasury of the temple, to arm the people and Levites, on the day the young king Joash ascended the throne. (2 Chron. xxiii. 9.) Solomon collected a great quantity of arms, in his palace of the forest of Lebanon, and established well-provided arsenals in all the cities of Judah, which he fortified. (2 Chron. xi. 12.) He sometime obliged the conquered and tributary nations to forge for him arms. (1 Kings x. 25.) King Uzziah furnished his arsenals not only with spears, helmets, shields, cuirasses, swords,

bows, and slings, but also with such machines as were proper for sieges. (2 Chron. xxvi. 14.) Hezekiah used the same precaution, and collected stores of arms of all sorts, (Ib. xxxii. 27.) Jonathan and Simon Maccabæus had arsenals stored with good arms, not only such as had been taken from the enemy, but also with others, which they had purchased, or commissioned to be made.

ARTAXERXES, ארתخشטא, *Artachshasta*, signifies *the silence of light*, or, *light that imposes silence*; or, *joy that is in haste*. Artaxerxes is the title of several Persian kings. Professor Gesenius derives it from the ancient Persian word *Artahshetr*, which is found in the inscriptions of Nachsehi Roustam. The latter part of this word is the Zendish *Khshethro*, (also *sherao*), a king; but the syllable *art*, which is found in several Persian names, as Artabanus, Artaphernes, Artabazus, appears to have signified to be great or mighty. At least the Greeks gave it this interpretation. This signification is now lost in the Persian. From the original *Artahshetr*, the modern Persians formed *Ardeshir* (a name borne by three kings of the dynasty of the Sassanides;) the Armenians, *Artashir*; the Greeks, *Artaxerxes*; and the Hebrews, *Artachshashtha*.

ARTAXERXES LONGIMANUS is supposed by Dr. Prideaux to be the Ahasuerus or Artaxerxes of Esther; and this opinion is considered as the most probable. See AHASUERUS. In the beginning of the reign of Artaxerxes Longimanus, the Jews commenced the rebuilding of Jerusalem, and erecting the walls; but they were hindered by an order from him, in consequence of a letter of complaint from the principal Samaritan officers, Rehun the chancellor, Shimshai the scribe, &c. against 'the rebellious and the bad city.' They stated that if it was allowed to be rebuilt and walled again, the inhabitants would foment sedition, as they had formerly done, and endanger the king's revenue, by refusing to pay toll, tribute, or custom; and they appealed to the records of the empire to prove that Jerusalem had formerly been destroyed, and its walls dismantled, because it had been a rebellious and seditious city. Upon this, search was made, and the statement found to be correct; and the king, by letter, authorized the Samaritan chiefs to stop the work till further orders. This they executed immediately 'by force and power.' (Ezra iv 6—23.) The opposition of the Samaritans, on this occasion, was very unfortunate. Egypt had revolted from the Persian yoke, immediately on the death of Xerxes; and the Samaritans seized the opportunity of exciting the king's fears, lest the Jews should not only follow the example of the Egyptians, in refusing to pay tribute, but also obstruct the Persian army, in its passage through Palestine, for the reduction of Egypt.

After Artaxerxes had subdued all his domestic foes and competitors for the crown, he instituted in the third year of his reign a general rejoicing at Shushan, for half a year; and at a public banquet, when the queen Vashti refused to obey his summons, and show herself and her beauty to the princes and the people, he deposed her from being queen, by the advice of his council, and appointed Esther, a Jewess, in her place, in preference to all the other virgins, her competitors, in the fourth year of his reign. (Esther i.)

When Artaxerxes was firmly established on the throne, he turned his arms against the Egyptians, whom he subdued in the sixth year of his reign. (Diodorus Siculus, lib. ii.) Hence, we may presume, that in the seventh year of his reign, 'Ezra, the priest, and a scribe of the law of the God of heaven,' was sent by the king and his council to Jerusalem, to beautify or adorn the house of the Lord, out of respect to the former edicts of Cyrus and Darius Hystaspes, and to collect donations from the Jews of Babylon, for the service of the temple, and also liberal offerings from the royal treasures; and he was likewise vested with ample powers, civil and ecclesiastical, to appoint magistrates and judges throughout Judea and Samaria, and all the countries beyond the river, or westward of the Euphrates, all such as knew the laws of his God, and to teach those that knew them not. (Ezra vii.) See EZRA.

In the twelfth year of Artaxerxes, a dreadful plot for the massacre of all the Jews throughout his dominions, and the spoliation of their goods, contrived by Haman the Amalekite, and an inveterate foe of that nation, was defeated by the piety and address of Esther the queen, and turned against the contriver himself, who was destroyed with all his family. (Esther iii. iv. v. vi. vii.) The king gave Haman's employment to Mordecai, and his forfeited estate to Esther. On this occasion, appeared the mischievous effect of the law of the Medes and Persians, that the king's decree, when signed by him, and sealed with his seal, could not be changed or repealed. Artaxerxes was obliged to issue a counter-decree, empowering the Jews to take up arms in self-defence, and to repel the assailants by force. In consequence of this, they slew in the palace of Shushan, on the appointed day of massacre, five hundred men, and the next day three hundred more, and in the provinces seventy-five thousand men! Such was the bloody result of a rash and unjust decree, ratified at a banquet; 'when the king and Haman sat down to drink; but the city of Shushan was perplexed.'

In the twentieth year of his reign, Artaxerxes granted the permission, which he had long refused, of rebuilding the walls of

Jerusalem, at the instances of Nehemiah, a Jew, and his cup-bearer. (Nehem. ii.) See NEHEMIAH.

Prideaux says, that Artaxerxes was king of Persia from the year of the world 3531 to 3579; but Dr. Hales, whose Chronology seems chiefly to be depended on, states that he reigned forty-one years. *Hales's Analysis of Chronology*, vol. ii. book i. pp. 490. 524—527; *Prideaux's Connect.* part i. book v.

A'SA, אֲסָא, signifies *physician*; according to the Syriac, *cure*. Asa the son and successor of Abijam, king of Judah, began to reign in the year of the world 3049, and before Jesus Christ 955. He reigned forty-one years at Jerusalem. Asa did right in the sight of the Lord: he expelled those who, from religious superstition, prostituted themselves in honour of their false gods; he purged Jerusalem from the infamous practices attending the worship of idols; and he deprived his mother of her office and dignity of queen, because she erected an idol to Astarte, which he burnt in the valley of Hinnom. (1 Kings xv. 8, &c.) It has been observed, that by the words 'His mother's name was Maachah,' in the tenth verse, is not denoted Asa's natural mother, but his grandmother. We must, therefore, consider the expression of the *king's mother*, as only a title of dignity, which was enjoyed by one lady solely of the royal family, and denoted that she was the first in rank, chief sultana, or queen dowager, whether she was the king's natural mother, or not.

The Scripture reproaches Asa with not destroying the high-places, which, perhaps, he thought it necessary to tolerate, to avoid the greater evil of idolatry. He carried into the house of the Lord the gold and silver vessels, which his father Abijam had vowed he would consecrate. Asa fortified several cities, and repaired others, encouraging his people to this labour, while the kingdom was at peace, and the Lord favoured them with his protection. After this he levied three hundred thousand men in Judah, armed with shields and pikes; and two hundred and eighty thousand men in Benjamin, armed with shields and bows, all men of courage and valour.

About this time, Zerah, king of Ethiopia, or rather of Cush, which is part of Arabia, marched against Asa with a million of foot, and three hundred chariots of war, and advanced as far as Mareshah. This probably happened in the fifteenth year of Asa's reign, and in the year of the world 3063. (2 Chron. xiv. 9.) Asa advanced to meet Zerah, and encamped in the plain of Zephathah, or rather Zephatah, near Mareshah. Asa prayed to the Lord, and God struck the forces of Zerah with such a panic fear, that they began to flee. Asa and his army pursued them to Geran, and slew of them a great number.

After this, Asa's army returned to Jeru-

salem, laden with booty. The prophet Azariah met them, and said, 'Hear ye me, Asa, and all Judah, and Benjamin, the Lord is with you while ye be with him, and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.' (2 Chron. xv. 2. 7.) After this exhortation, Asa being animated with new courage, destroyed the idols of Judah, Benjamin, and mount Ephraim; repaired the altar of burnt-offerings; and assembled Judah and Benjamin, with many from the tribes of Simeon, Ephraim, and Manasseh, and on the third day, in the fifteenth year of his reign, celebrated a solemn festival. Of the cattle taken from Zerah, they sacrificed seven hundred oxen, and seven thousand sheep; they renewed the covenant with the Lord; and, the cymbals and trumpets sounding, they swore to the covenant, and declared, that whoever should forsake the true worship of God, should be put to death. The Lord gave them peace; and, according to the Chronicles, the kingdom of Judah had rest till the thirty-fifth year of Asa. Concerning this year, however, there are difficulties; and some think, that we should read the *twenty-fifth*, instead of the *thirty-fifth*, since Baasha, who made war on Asa, lived no longer than the twenty-sixth year of Asa. (1 Kings xvi. 8.)

In the thirty-sixth, or, as chronologers say, in the twenty-sixth year of Asa, Baasha, king of Israel, began to fortify Ramah, on the frontiers of the two kingdoms of Judah and Israel, that he might prevent the Israelites from resorting to the kingdom of Judah, and the temple of the Lord at Jerusalem. When Asa was informed of this, he sent to Benhadad, king of Damascus, all the gold and silver of his palace, and of the temple, to induce him to break his alliance with Baasha, and to assist him against the king of Israel. Benhadad accepted Asa's presents, and invaded Baasha's country, where he took several cities belonging to the tribe of Naphtali. This obliged Baasha to retire from Ramah, that he might defend his dominions nearer home. Asa immediately ordered his people to Ramah, carried off all the materials prepared by Baasha, and employed them in building Geba and Mizpah.

This application to Benhadad for assistance was inexcusable. It implied, that Asa distrusted God's power and goodness, which he had so lately experienced. Therefore, the prophet Hanani was sent to reprove him for his conduct. Asa, however, was so exasperated at his reproaches, that he put the prophet in chains, and, at the same time, ordered the execution of several persons in Judah. Towards the latter part of his life, he was incommoded with the gout in his feet, or, as Scheuzer thinks, that kind of

swelling of the feet and legs called *oedematous*, which, gradually rising higher, degenerates into the dropsy. This disorder rising upwards, killed him. The Scripture reproaches him with having recourse to physicians rather than to the Lord. He was buried in the sepulchre, which he had provided for himself in the city of David; and after his death, they placed him 'in the bed, which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.' (2 Chron. xvi. 14.) He died in the year of the world 3090, and before Jesus Christ 914, and was succeeded by his son Jehoshaphat. *Scripture Illustrated; Fragments annexed to Calmet's Dict.* No. xvi. p. 31.

A'SAPH, אֲסָפָה, signifies, *one that assembles together*; or, *one that finishes and completes*. Asaph, the son of Barachias, of the tribe of Levi, and the father of Zaccur, Joseph, Nethaniah, and Asarelah, was a celebrated musician in David's time. (1 Chron. vi. 39.; xxv. 2.) In the distribution of the Levites, which that prince directed for the service of the temple, he appointed Kohath's family to be placed in the middle, about the altar of burnt-sacrifices. Merari's family was to the left, and Gershon's family to the right. Asaph, who was of Gershon's family, presided over this band; and his descendants held the same rank and place.

We find several psalms with Asaph's name in the title, as the fiftieth, the seventy-third, and the ten following psalms. It is not known whether Asaph composed the words, together with the music, or David the words, and Asaph the music; or whether some of Asaph's descendants wrote them, and prefixed to them the name of that eminent master of the temple-music, or of that division of singers, of which Asaph's family was the head. Some think this last the most probable. It is observable, that all these psalms do not suit the time of Asaph; some of them were written during the captivity, others in the time of Jehoshaphat, &c. By 'a psalm of Asaph,' might be meant a psalm of Asaph's family.

ASCENSION of our Lord, a festival celebrated forty days after the resurrection, in memory of Jesus Christ's ascending into heaven, in the presence of his disciples. Our Saviour having conversed with his disciples for forty days after his resurrection, led them from Jerusalem to Bethany, and the mount of Olives, about one or two miles from Jerusalem. He then lifted up his hands, and blessing them, was raised up to heaven in their sight. (Luke xxiv. 50. Acts i. 4, &c.)

Tradition relates, that when he ascended, he left the impression of his foot on the stones, which still remains. Some have

added to this miracle, and tell us, that the empress Helena, having built a magnificent church over this place, in the midst of which the impression of our Saviour's foot was visible, this spot could never be paved though often attempted; whatever was laid on the place immediately leaving it. Others say, that no one could close the roof over this place, and that all the space, through which Christ ascended to heaven was left open. This seems to be merely an allegory, intended to denote his spiritual opening of the way to glory. The origin of this festival is so ancient, that it has been thought to be derived traditionally from the apostles.

The ascension of the Messiah was figured under the Jewish dispensation. According to the author of the Epistle to the Hebrews, the high-priest's entrance into the holy of holies, the innermost and most sacred part of the temple, performed once a year, prefigured that Christ, the Messiah, should once suffer death, as a propitiation for the sins of mankind, and after that ascend into the heaven of heavens. The Jews believed, that the tabernacle was meant to represent this world, and the holy of holies the highest heaven. As the high-priest once in the year offered a sacrifice for the sins of the people, and with its blood entered into the holy place; so the Messiah, by the oblation of himself once offered, was to enter into the holy place, not made with hands, eternal in the heavens, and there to present the sacrifice he offered, and his blood that was shed for the sins of the world.

In noticing the evidence, which we have of the truth of our Lord's ascension, we may observe, that the Apostles must have had a clear conviction of the certainty of this fact. Their constant attendance on him rendered it altogether impossible that they should be deceived. His ascension was slow and gradual, and not quick and sudden, so as possibly to carry the appearance of illusion. When he had spoken, while they beheld, or had a fixed and steady view of his ascension, and while they were following him with eager eyes, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly towards heaven as he went up, behold two men, inhabitants probably of the heavenly region, whither he had ascended, stood by them in white apparel, and said, 'Ye men of Gallilee, why stand ye gazing towards heaven? This same Jesus which is taken from you, shall so come, in like manner as ye have seen him go into heaven.' (Acts i.) The apostles, therefore, could not be deceived by any artifice or illusion.

As a corroborative proof, that when he was taken from them, and a cloud received him out of their sight, there was no deception or imposition on the senses, they were

convinced in a few days by the most sensible effects, when they found themselves vested, as he had promised, with miraculous powers, and were enabled to execute his command of teaching all nations, by the gift conferred on them of speaking in all languages. They could then no longer doubt that his prediction was verified; that he was gone to the Father, and that all power was committed to him both in heaven and on earth.

As the apostles were sufficiently assured of the truth of our Saviour's ascension, so they transmitted a faithful account of it to succeeding ages. Besides the incredibility of supposing that a few illiterate persons were capable of planning and conducting an imposition of that nature and consequence, which they might be certain would not be implicitly received, their narration discovers all the internal marks and evidences of veracity, all the characters of artless undisguised probity, and impartial regard for truth, which any writing can be supposed to contain. But should we suppose them capable of propagating an imposture in the world, the discerning jealousy of the Jews would have rendered it impracticable. Besides, what prospects could invite, what conceivable motives tempt them to project or carry on the fraud? Though they saw not only opposition and persecution, not only bonds and imprisonment, but even death, in all its various forms of terror, awaiting the declaration of so unwelcome a truth, yet they persisted in their testimony with an unshaken constancy, and, with the most persevering and determined assiduity, continued to publish, that Christ was ascended into heaven, far above all principalities and powers.

Since, therefore, we have the unanimous testimony of persons, who by the evidence of their own sight, confirmed by the voice of angels, were assured of our Saviour's ascension; since they were persons incapable of forming or conducting any artful design; since it was a doctrine, which, if false, could be productive of no advantage to the propagators of it; and since they persevered in asserting it, in despite of all the tortures, that cruelty could devise or power inflict; we have the fullest evidence of our Saviour's ascension that the nature of the fact can admit, or we in reason require.

Sermons by George Carr, vol. ii. p. 128, &c.
ASCETICS, those who retire from the world for the purpose of devotion and mortification. When the monks came in fashion, this title was given them, especially to such of them as lived in solitude. They professed very great sanctity and virtue, and declared their resolution of obeying all the counsels of Christ, that they might enjoy communion with God here, and in the next world approach the supreme centre of

happiness and perfection. They considered themselves as prohibited from the use of wine, flesh, matrimony, and commerce; and they thought it their duty to attenuate the body by watchings, abstinence, labour, and hunger. They expected felicity in solitary retreats and desert places, where, by meditation, they raised the soul above all external objects, and all sensual pleasures. Both men and women imposed on themselves the most severe tasks, and the most austere discipline. In the second century, when they first appeared, they submitted to all these mortifications in private, and did not withdraw from the concourse of men; but in process of time, they retired into deserts, and, after the manner of the Essenes and Therapeutæ, formed themselves into companies. *Mosheim*, vol. i. p. 157.

ASCETICS was also the title of several books of spiritual exercises.

ASCODROGITES, a denomination which arose about the year 181. They brought into their churches bags or skins filled with new wine, to represent the new bottles filled with new wine mentioned by Christ. They danced round these bags or skins, and, it is said, intoxicated themselves with the wine. *Broughton's Hist. Lib.* vol. i. p. 88.

ASCOODRUTES, a sect, in the second century. They rejected the use of all symbols and sacraments, on the principle, that incorporeal things cannot be communicated by things corporeal, nor divine mysteries by any thing visible. *Broughton*, vol. i. p. 89.

AS'ENATH, אַסְנַת, signifies *peril*, or *misfortune*, and was the name of the daughter of Potipherah, and wife of Joseph. (Gen. xli. 45.) She was the mother of Ephraim and Manasseh. It is questioned, whether Asenath be the daughter of the same Potiphar, who bought Joseph, and afterwards, being imposed on by his wife, threw him into a dungeon? The Hebrews, cited in Origen, relate, that Asenath discovered to her father Potiphar what had passed between Joseph and her mother, and convinced him that his suspicions were entirely groundless. St. Jerom, Rupert, Fostatus, and some others, are also persuaded, that Asenath is the daughter of Potiphar, Joseph's first master. But the generality of the fathers and expositors are of a contrary opinion, for the reasons following; First, the name of Potiphar, (Poti-pherah) Joseph's father-in-law, is somewhat different from the name of that Potiphar who bought him. Secondly, the Scripture not having noticed this as the same Potiphar, there is reason to believe it may be another. Thirdly, the character of priest of On, ascribed to Potipherah, Joseph's father-in-law, does not seem consistent with the quality of captain of Pharaoh's guards, which is given to Potiphar, Joseph's master. Fourthly, the city of On is too remote from Tanais, where the king of Egypt kept his

court, to suffer the same Potiphar who attended the king in this employment, to reside at On above fifteen leagues distant. These reasons determine in favour of the opinion that Asenath was not the daughter of that Potiphar, to whom Joseph was sold. These arguments, however, are not without reply. See POTIPHAR.

ASH/DOD, אַשְׁדּוֹד, signifies *pillage, theft; or, expulsion, exile*; or, perhaps, *the fire of affection*. In the Vulgate, this city is called Azoth; and in the Greek, Azotus. It was assigned by Joshua to Judah, (Josh. xv. 47.); but it was long possessed by the Philistines, and was rendered famous for the temple of their god Dagon. (1 Sam. v. 2, &c.) In the New Testament it is called Azotus, and was the place where Philip was found after baptizing the eunuch. (Acts viii. 39, 40.) It was situated near the shore of the Mediterranean Sea, between Gaza and Joppa; and in the times that Christianity flourished in these parts, it was made an episcopal see, and continued a fair village till the days of St. Jerom. *Wells's Geography*, vol. ii. pp. 6. 237.

ASH'ER, אֲשֵׁר, signifies *happiness*. Asher was the son of Jacob, and Zilpah, his wife, who had been Leah's servant. (Gen. xxx. 13.) We know no particulars of his life or death. Asher had four sons and one daughter. The inheritance of his tribe lay in a very fruitful country, (Gen. xlix. 20. Deut. xxxiii. 24.) and had Phenicia on the west, Mount Libanus on the north, Mount Carmel and the tribe of Issachar on the south, and the tribe of Zebulon and Naphtali on the east. The tribe of Asher never possessed the whole range of district which was assigned to it, and which extended to Libanus, Syria, and Phenicia.

ASHES, the terrene or earthy part of wood, and other combustible bodies, remaining after they are burnt, or consumed with fire. To repent in sackcloth and ashes is a frequent expression in Scripture for mourning and self-affliction for sin. Indicating his deep sense of his own meanness in comparison with God, Abraham said to the Lord, I am but dust and ashes, (Gen. xviii. 27.); and Job says, that man, who is only dust and ashes, shall again turn to dust. (Job xxxiv. 15.) God threatens to shower dust and ashes (powder) on the lands instead of rain, (Deut. xxviii. 24.) and thereby to render them barren instead of blessing them, to dry them up, instead of watering them. Travellers tell us, that in the eastern countries, the wind blows very high in hot and dry seasons, and raises to a great height in the air thick clouds of dust and sand. These grievously annoy all those, among whom they fall, filling their eyes, ears, nostrils, entering even into their mouths, and searching every place, as well within, as without the tents and houses. This may afford us some idea of the penetrating power of the

dust of the land of Egypt, which was converted into lice, (Exod. viii. 16.); and of the effect of the ashes of the furnace, which Moses took and sprinkled up towards heaven, and which, being driven by the wind to all parts, and entering every where, became a boil breaking forth with blains upon man and upon beast. (Id. ix. 8.)

Tamar, after the injury she had received from Amnon, covered her head with ashes. (2 Sam. xiii. 19.) The Psalmist, in great sorrow, poetically says, that he had eaten ashes as it were bread. (Psalm cii. 9.) He sat on ashes, he threw ashes on his head; his food, his bread was sprinkled with the ashes, with which he was himself covered. In like manner, Jeremiah introduces Jerusalem, saying, that the Lord had covered her with ashes. (Lament. iii. 16.)

A sort of ley and lustral water was made with the ashes of the heifer sacrificed on the great day of expiation: the ashes of the heifer were distributed to the people; and this water was used in purifications to such as had touched a dead body, or had been present at funerals. (Numb. xix. 17.)

The ancient Persians had a punishment, which consisted in executing certain criminals by stifling them in ashes. Thus was dispatched the wicked Menelaus, who caused the troubles which had disquieted Judæa. (2 Maccab. xiii. 5, 6.) He was thrown headlong into a tower fifty cubits deep, which was filled with ashes to a certain height. The action of the criminal to disengage himself, plunged him still deeper in the ashes; and this agitation was increased by a wheel, which stirred the ashes continually about him, till he was entirely stifled. *Fragments annexed to Calmet's Dict.* No. clxxii. p. 172.

ASH'IMA, אַשִּׁימָא, signifies *crime*; otherwise, *position*; otherwise, *fire of the sea*. It was the name of a deity, worshipped by the people of Hamath, who settled in Samaria. (2 Kings xvii. 30.) Some of the Rabbins say, that it had the shape of an ape; others, that of a lamb, a goat, or a satyr. Selden imagined the word Ashima to signify fire, which was adored by the Persians and Samaritans. It is observable, that these people came from Hamath, or Emesa, a city of Syria, where the sun was adored under the name of Elah-Gabal, whence the emperor Heliogabalus took his name. This god Elagabal was represented by a large stone, which was round at the bottom, and which, rising insensibly to a point, terminated in a cone or pyramidal figure. His worship became celebrated at Rome, from the time of Heliogabalus, who caused a magnificent temple to be erected to him. The name of Ashima may very well be understood of *fire from heaven*, or the sun; or it may be derived from the Persian *Asuman*, which is the name of an angel, or genius, who, say the ancient Magi of Persia, pre-

sides over the twenty-seventh day of every solar month.

ASH'KENAZ, אַשְׁכְּנַז, signifies *a fire that spreads*, and was the name of the eldest son of Gomer. (Gen. x. 3.) Calmet thinks, that Ashkenaz was the father of the Ascantes, a people who dwelt about Tanais and the Palus Mæotis. It is scarcely to be doubted, however, says Dr. Wells, that Ashkenaz settled in the north-west part of Lesser Asia. *Geography of the Old and New Testament*, vol. i. p. 59.

ASH'TAROTH, or ASTAR'TE, a goddess of the Zidonians. The word Ashtaroth properly signifies flocks of sheep, or goats; and sometimes the grove, or woods, because she was goddess of woods, and groves were her temples. In groves consecrated to her, such lasciviousness was committed, as rendered her worship infamous. She was also called 'the queen of heaven;' and sometimes her worship is described by that of 'the host of heaven.' She was certainly represented in the same manner as Isis, with cow's horns on her head, to denote the increase and decrease of the moon. Cicero calls her the fourth Venus of the Syrians. She is almost always joined with Baal, and is called gods, the Scriptures having no particular word to express a goddess.

It is believed that the moon was thus adored. Her temples generally accompanied those of the sun; and while bloody sacrifices or human victims were offered to Baal, bread, liquors, and perfumes were presented to Astarte. For her tables were prepared upon the flat terrace roofs of houses, near gates, in porches, and at cross-ways, on the first day of every month: and this was called by the Greeks Hecate's Supper.

Solomon, seduced by his foreign wives, introduced the worship of Ashtaroth in Israel; but Jezebel, daughter of the king of Tyre, and wife to Ahab, principally established her worship. She caused altars to be erected to this idol in every part of Israel; and at one time four hundred priests attended the worship of Ashtaroth. (1 Kings xviii.)

The manner of representing Ashtaroth on medals is not always the same. Sometimes she is in a long habit; and at other times in a short habit. Sometimes she holds a long stick, with a cross upon its top. Sometimes she has a crown of rays; and sometimes she is crowned with battlements, or by a victory.

Some have believed that by Ashtaroth, which signifies sheep, was meant Rachel, the beloved wife of Jacob, both words denoting the same in the Hebrew language. Ashtaroth is said to have consecrated the city of Tyre, by depositing in it a fallen star. Hence, perhaps, according to Bochart, originated the report that a star or globe of light at certain times descended from the top of

Mount Libanus, near her temple at Aphek, and plunged into the river Adonis, and was thought to be Venus. Her temple, at Aphek, upon Mount Libanus, was a sink of lewdness, a school of the most beastly lusts, which were here permitted, because Venus was said to have had her first intercourse in this place with her beloved Adonis. Ash-taroth, or Astarte, is still worshipped by the Druses of Mount Libanus. *Dr. Clarke's Travels*, vol. v. pp. 32. 453—459; *Broughton's Dict. of Religions*; *Hurd on Religions*; *Univ. History*.

ASH'UR, אַשּׁוּר, Ἀσσυρία, signifies *brown, black*; otherwise, *fire of whiteness*, or, *fire of the hole or cave*; or, *fire of liberty*. Ashur, אַשּׁוּר, signifies, *one that is happy, that walks, that looks*.

ASHUR, the son of Shem, who gave name to Assyria. It is believed that he originally dwelt in the land of Shinar, and about Babylonia, but that he was compelled by Nimrod to remove thence, and settle higher towards the springs of Tigris, in the province of Assyria, which was so called from him, and where he built Nineveh, Rehoboth, Calah, and Resen. This is the sense generally received from those words of Moses: 'Out of that land (Shinar) went forth Ashur, and builded Nineveh,' &c. (Gen. x. 11, 12.) Borchart, however, explains the text differently. He understands it to speak of Nimrod, who left his own country, and attacked Assyria, of which he made himself master, and where he built Nineveh, &c. Here he established the seat of his empire, and became the most powerful, and, probably, the first monarch of the East. Some think, that the prophet Micah calls Assyria the land of Nimrod. (Mic. v. 6.) Others, however, are of opinion, that in this passage the land of Ashur and the land of Nimrod are mentioned as two distinct countries. If Nimrod had built Nineveh, and planted Assyria, Babylon and Assyria would have been only one empire. In that case, the one could not be said to conquer the other; whereas, Diodorus expressly tells us, that the Assyrians conquered the Babylonians. Hence we may infer, that before Ninus united them, Babylonia and Assyria were two distinct kingdoms, founded by one and the same person.

Suidas, John Malala, and Cedrenus, relate, that Thuras reigned at Nineveh, after Ninus. He warred against Caucasus, who was of the race of Japhet, and whom he conquered and killed. After the death of Thuras, the Assyrians called the planet Mars by his name, and adored him under that of Baal, which signifies the god of war. This we learn from Suidas. Daniel speaks of this god as worshipped at Babylon. It is generally believed, that Thuras and Ashur were the same persons, and perhaps the name is also the same, only transposed; so that the Baal of the Assyrians and Babylonians was the

founder of their monarchy. But instead of making Thuras the son and successor of Ninus, Calmet observes, that, on the contrary, Ninus should be called the son and successor of Thuras or Ashur, otherwise denominated Baal or Belus. For all historians agree, that Ninus was the son of Belus, though some confound Ninus with Ashur. Care, however, should be taken to distinguish the old Belus, who is probably the same with Evechois, king of Chaldea, from Belus the Assyrian, father of Ninus. Evechois reigned at Babylon 440 years before Belus the Assyrian.

The empire of the Assyrians is thought to have been the most ancient in the East. Herodotus, who is generally followed in this matter, says, that Ninus, the son of Belus, founded the Assyrian empire, which subsisted 520 years. Usher fixes the beginning of this empire to the year of the world 2737, and before the Christian æra 1267. The Scripture speaks of the foundation of the Assyrian empire, by Nimrod, long before Ninus, that is, about the time that the tower of Babel was building, in the year of the world 1757, and before the taking of Babylon, by Alexander the Great, 1903 years, (Gen. x. 8, 9, 10, 11.) From this time the Babylonians made observations on the heavens; and of those sent by Callisthenes to Aristotle, the earliest dated from that period of years. Dionysius Halicarnasseus observes very well, that the Assyrian empire in the beginning was of small extent. This is sufficiently confirmed, since we see kings of Shinar, Elam, Chaldæa, and Ellasar, attacking the kings of Sodom, Gomorrah, and the neighbouring cities, (Gen. xiv.) at a time when the Assyrian empire, founded by Nimrod, must have subsisted, and before Ninus, the son of Belus, had founded, or rather aggrandized, the only empire of Assyria, which was known to profane authors; for they had no notice of that established by Nimrod. See ASSYRIA. *Shuckford's Connect.* vol. i. pp. 160. 182.

A'SIA, Ἀσία, signifies *muddy, boggy*; or, perhaps more properly, *continuity, extent*, according to the Chaldee. Asia, the largest continent of the old world, is bounded on the north by the Frozen Ocean, on the west by Europe and Africa, on the east by the Pacific Ocean, and on the south by the Indian Ocean. It is situated between 25 and 180 degrees of east longitude, and between the equator and 80 degrees of north latitude; extending 7580 British miles from east to west, and 5250 from north to south.

Asia, in its largest acceptation, denotes the whole Asiatic continent. In this sense it is distinguished into two parts: Asia the Lesser denotes so much as lies between the Euxine or Black Sea northward, and the Mediterranean southward; and Asia the Greater denotes all the rest of the Asiatic continent. Asia the Lesser contained the provinces of Bithynia, Pontus, Galatia, Cap-

padocia, Cilicia, Pamphylia, Pisidia, Lycania, Phrygia, Mysia, Troas, all of which are mentioned in the New Testament; Lydia, Ionia and Æolis, which are sometimes included under Lydia, Caria, Doris, sometimes included under Caria and Lycia. Of these, Lydia and Caria taken in their larger acceptations, Mysia and Phrygia including Troas, or Phrygia Minor, formed the Roman proconsular Asia, which has been thought by some to be the same as the Scripture Asia. But it is evident that Mysia, Phrygia, and Troas, are reckoned by the sacred writer as distinct provinces from the Asia so called in Scripture. It is therefore supposed, that by Asia in the New Testament is to be understood Lydia in its largest acceptance, so as to include Ionia and Æolis; for in it were comprehended the seven cities the churches of which are styled by the sacred penman the churches of Asia.

The ancient Hebrews were strangers to the division of the earth into parts or quarters; and we never find the name Asia in any Hebrew book. They seem to have thought that the continent consisted only of Asia and Africa; and the rest of the world, and even, occasionally, Asia Minor, was comprised under the name of the *Isles of the Gentiles*. (Gen. x. 5.) We are not acquainted with the true etymology of the word Asia. This name occurs only in the books of the Maccabees, and in the New Testament. Asia is considered as that part of the world which has been most favoured. Here the first man was created; here the patriarchs lived; here the law was given; here the greatest and most celebrated monarchies were formed; and hence the first founders of cities and nations, in other parts of the world conducted their colonies. In Asia, Jesus Christ appeared; here he wrought salvation for mankind; here he died, and rose again; and hence the light of the Gospel has been diffused over the world. Laws, arts, sciences, and religions, almost all had their origin in Asia. *Wells's Geography*, vol. ii. p. 261.

AS'KELON, אַשְׁקֶלֶן, signifies *weight or balance*; otherwise, *fire of infamy*; otherwise, *the residence, or station of fire, in activity, or heating*. Askelon, or, as it was called by the Greeks and Latins, Ascalon, was a city in the land of the Philistines, situated between Azoth and Gaza, on the coast of the Mediterranean Sea, about 520 furlongs from Jerusalem. After the death of Joshua, the tribe of Judah took Askelon, which afterwards became one of the five governments belonging to the Philistines. (Judges i. 18.) It is said to have been of great note for a temple dedicated to Derceto, the mother of Semiramis, who was worshipped here in the form of a mermaid; and for another of Apollo, in which Herod, the father of Antipater and grandfather of Herod the Great, served as priest. In the primitive ages of Christianity,

it was an episcopal see; and during the holy wars, it was beautified with a new wall, and many fair buildings by our king Richard the First.

At present, it is a very inconsiderable place. The wine of Askelon is mentioned; and the cypress-tree, a shrub much esteemed, was there very common. *Wells's Geography*, vol. ii. p. 5.

ASMONÆ'ANS, a name given to the Maccabees, the descendants of Mattathias. In the latter times of the Hebrew commonwealth, the family of the Asmonæans became very illustrious; was the support of the religion and liberty of the Jews; and possessed the supreme authority from Mattathias to Herod the Great. See MACCABEES.

It is no where said, whether the Asmonæans were of the race of Josedech, in whose family the office of high-priest continued in a lineal descent, till Alcimus was promoted to that dignity. Certain, however, it is, that the Asmonæans were of the course of Joarib, which was the first class of the sons of Aaron; and, therefore, on failure of the former pontifical family, which had then happened by the flight of Onias, the son of Onias, into Egypt, they had the best right to succeed to that station. Under this right, Jonathan took the office, to which he was nominated by the then reigning king of Syria, and also elected by the general suffrage of the people. *Prideaux's Connect.* part ii. b. iv.

ASNAP'PER, or ASENAPHER, אַסְנַפֶּר, signifies *unhappiness, misfortune of the bull*; otherwise, *fruitfulness, or increase of danger*. Asnapper, the king of Assyria, who sent the Cushæans into Egypt. (Ezra iv. 10.) Many think that this was Salmaneser; others, with more probability, that it was Esar-haddon.

ASP, a kind of serpent, the poison of which is so rapid in its operation, that it kills almost instantly as it operates, without possibility of cure. The Scripture often mentions the asp or adder. The most remarkable place is that where it is said, 'to stop its ears, that it may not hear the voice of the charmer.' (Psalm lviii. 58.) It is affirmed, that this creature stops its ears with its tail, to prevent its hearing. Some are of opinion that there is a sort of asp which is really deaf, which is the most dangerous of its kind, and to which the Psalmist here alludes. Some think that the asp, when it grows old, becomes deaf. Others are of opinion, that the asp, as well as other serpents, hears exquisitely well; but that, when any one attempts to charm it, it stops its ears, by applying one very close to the earth, and stopping the other with the end of its tail. It is probable that this expression of the Psalmist is taken from an actual observation of nature. It is a known fact, that serpents are overcome, as if charmed, so that whilst they will bite some persons with great venom, they are harmless to others; but the mode of producing this effect has not yet been communicated to

European travellers. A Hottentot affirmed, that, in his country, the *naja*, or hooded snake, was charmed by a peculiar whistle; but it appeared, that the attention of the creature was excited by the whistled tune, and that opportunity was seized on to kill it. If, however, there be a kind of asp, over which such a whistle, &c. has no power to excite his attention, but he steadily keeps himself safe within his hole of concealment, this may coincide with the Psalmist's idea, and justify his expression. Such a serpent, hid in the cleft of a rock, may look at his enemy, and preserve himself motionless, notwithstanding every art to entice him from his hiding place. *Additions to Calmet's Dictionary.*

AS'PHAR, a lake mentioned in the first book of Maccabees, (ix. 33.) Calmet thinks it probable, that this is the same as the Lacus Asphaltites, or lake of Sodom, which Maundrell says, is called by the present inhabitants of the adjacent country, the lake of Lot. It was denominated Lacus Asphaltites, from the great quantities of asphaltus, or bitumen, with which it abounds. Sometimes large pieces of bitumen float on the waters, at other times small pieces, which being collected are employed in the preparation of medicines, and particularly in embalming dead bodies. The asphaltus of the Dead Sea is thought to be the best. At particular seasons, it rises from the bottom of the lake; and the Arabians fish for it diligently, or gather it on the shore whither it is driven by the wind. It is shining, dark, and heavy, and has a strong smell when burnt.

The lake Asphaltites receives all the water of the Jordan, of the brooks Arnon and Jabbock, and other rivulets from the neighbouring mountains. It has no visible outlet, and yet does not overflow, because the evaporation from its surface compensates all these influxes; and, perhaps, it increases in saltiness, as the vapours exhaled consist of fresh water only. Some, however, think, that this lake discharges its waters by subterraneous passages into the Mediterranean or Red Sea. The author of the book of Wisdom says, 'The waste land (of Sodom) that smoketh, is a testimony, and plants bearing fruit that never come to ripeness; and a standing pillar of salt, is a monument of an unbelieving soul.' (Wisd. x. 7.)

As the Hebrews call nitre and bitumen by the name of Salt, the Dead Sea is denominated by them the Salt Sea. Galen says, that its water is not only salt but bitter; and that it is so strongly impregnated with salt, that if salt be thrown into it, it will scarcely melt. It is said to be called the Dead Sea, because no animal lives in it; and if by chance any fish come into it, they die, and swim upon the surface. The truth of this, however, is doubted by Maundrell, who observed, among the pebbles on the

shore, two or three shells of fish resembling oyster shells. Chateaubriand, in his late travels, observes, that the marvellous properties ascribed to the Dead Sea, have vanished upon more rigid examination.

It appears, however, that the acrid saltiness of its waters is much greater than that of the sea; and that the land which surrounds this lake, being equally impregnated with that saltiness, refuses to produce plants. To this Moses alludes: '*the whole land thereof is brimstone and salt.*' (Deut. xxix. 23.) The air itself, which is by evaporation loaded with it, is fatal to vegetation; and hence arises the deadly aspect which reigns around the lake. The water of this sea looks remarkably clear and pure; but on being tasted, it is nauseous and bitter in the extreme. Pliny states the total length to be one hundred miles, and its greatest breadth twenty-five. Josephus says, that it is 580 furlongs in length, and 150 in breadth; and Dr. Shaw, and other modern travellers, have stated its length to be about seventy-two English miles, and its greatest breadth to be nearly nineteen; but Mr. Carne, who visited the Dead Sea in 1825, estimates its length to be about sixty miles, and its general breadth eight. 'Whoever,' says Mr. Carne, 'has seen the Dead Sea, will ever after have its aspect impressed upon his memory; it is, in truth, a gloomy and fearful spectacle. The precipices, in general, descend abruptly into the lake; and on account of their height, it is seldom agitated by the winds. Its shores are not visited by any footstep, save that of the wild Arab, and he holds it in superstitious dread. No unpleasant effluvia are perceptible round it, and birds are seen occasionally flying across. The water has an abominable taste, in which that of salt predominates; and we observed incrustations of salt on the surface of some of the rocks.' *Carne's Letters from the East*, pp. 316, 317; *Horne's Introduction*, vol. iii. p. 42; *Chateaubriand's Travels in Palestine*, &c. vol. ii. *Jolliffe's Letters from Palestine*.

ASS, an animal well known for domestic uses, and frequently mentioned in Scripture. Le Clerc observes, that the Israelites having only few chariots, were not allowed to keep many horses. People, therefore, of the best quality in Palestine rode upon asses, which in the eastern countries are much larger and more beautiful than with us. Deborah, in her song, describes the greatest men in Israel by those who ride upon asses. (Judg. v. 10.) Jair, of Gilead, had thirty sons, who rode upon as many asses, and commanded in thirty cities. (Judg. x. 4.) Abdon, one of the Judges of Israel, had forty sons, and thirty nephews, who rode upon seventy asses. (Judg. xii. 14.)

We read that, in order to accomplish an ancient prophecy, our Saviour rode upon an ass into Jerusalem, in a triumphant manner. (Matt. xxi. 4. Zechariah ix. 9.) By some

this has been made a subject of ridicule. It ought, however, to be considered, not only that the greatest men in Israel rode anciently upon asses, but that God had absolutely prohibited the use of horses and of chariots for war, (Deut. xvii. 16. Josh. xi. 6. and Judg. v. 22.); that David rode upon a mule, and ordered Solomon to use it at his coronation (1 Kings i. 33, 34.); that afterwards when Solomon and succeeding princes multiplied horses, they were rebuked for it, (Isaiah ii. 6, 7.; xxxi. 1. Hosea xiv. 3.); and that the removal of horses is promised in the days of the Messiah. (Hosea i. 7. Micah v. 10, 11. Zechar. ix. 10.) On the whole, therefore, we find that this action of our Lord ought to be viewed in the light of a recurrence to ancient principles; not *merely* as an accomplishment of a prophecy, but as a revival of an ancient and venerable Hebrew custom.

The ass was unclean by the law, because it did not chew the cud. To draw with an ox and an ass together was prohibited. (Levit. xi. 26.)

In the Gospel is mentioned the *mola asinaria*, (Matt. xviii. 6. Mark ix. 42.) to express a large millstone, which was turned by asses, and which was heavier than that turned by women and slaves.

The Pagans accused the Jews of worshipping the head of an ass. It is probable that Appion the grammarian was the author of this slander. He affirmed, that the Jews kept the head of an ass in the sanctuary, where it was discovered, when Antiochus Epiphanes took the temple, and entered into the most holy place. He added, that one Zabidus having secretly got into the temple, carried off the ass's head, and conveyed it to Dora. Suidas says, that Damocritus, or Democritus, the historian, asserted that the Jews adored the head of an ass, made of gold, and sacrificed to it a man, every three, or every seven years, after having cut him in pieces. Plutarch and Tacitus were imposed on by this calumny; they believed, that the Hebrews adored an ass, out of gratitude for the discovery of a fountain, by one of these creatures in the wilderness, at a time when the army of this nation was parched with thirst, and extremely fatigued. The Heathen imputed the same worship to Christians. Tertullian adds, that certain enemies of the Christians exposed to public view a picture, in which was represented a person holding a book in his hand, dressed in a long robe, with the ears and foot of an ass, and on which was inscribed, 'The God of the Christians has an ass's hoof.' There is no doubt but the Jews, as well as the Christians, were accused without foundation of worshipping an ass. Learned men, who have endeavoured to search into the origin of this slander, are much divided in opinion. Their explications, though ingenious, are not solid; and it is probable, that no one

will ever be able to give a good reason for this accusation, which, perhaps, might arise from a joke, or from chance. Calmet thinks, that Le Moine has best succeeded. He says, that in all probability, the golden urn containing the manna, which was preserved in the sanctuary, was taken for the head of an ass; and that the *omer* of manna might have been confounded with the Hebrew *hamor*, which signifies an ass. For, according to the Rabbins, upon the prongs of the golden urn was the head of an animal, which would seem to be that of a young bull, but which might be the origin of the calumny, that the Jews worshipped an ass's head.

In the article BALAAM, the reader will find some account of his ass. It may not, however, be improper to inquire here, whether it was a reality, or an allegory; an imagination, or a vision of Balaam? Several of the Jewish doctors, who on other occasions are sufficiently credulous, seem doubtful in this matter. Philo, in his *Life of Moses*, suppresses it entirely; and Maimonides pretends that it happened to Balaam in a vision only. St. Austin, with the greater number of commentators, supposes that it was a certain fact, and understands it literally. He discovers nothing in the whole relation more surprising than the stupidity of Balaam, who heard his ass speak, and replied to it as to a reasonable person. He is of opinion that this diviner was accustomed to similar prodigies; or that he was strangely blinded by avarice, not to be stopped by so extraordinary an event. He adds, as his opinion, that God did not give the ass a reasonable soul, but permitted it to repeat certain words to prove the covetousness of the prophet. St. Peter also speaks of this fact as literal and certain. (2 Pet. ii. 16.) Gregory of Nyssa seems to think, that the ass did not utter words, but that having brayed as usual, or more than usual, the diviner, practised in drawing presages from the voices of beasts and birds, easily understood the meaning of the ass by its noise; and that Moses, designing to ridicule this superstitious art of augury, relates the matter as if the ass really spoke articulately. Le Clerc solves the difficulty, by saying, that Balaam believed the transmigration of souls, passing from one body into another, from a man into a beast reciprocally, and, therefore was not surprised at the ass's complaint, but conversed with it, as if it were rational. Bishop Patrick thinks, that Balaam was so enraged at the supposed perverseness of his beast, in crushing his foot, that he could not attend to any thing besides; though the account of Moses, he says, is so concise, as to omit many circumstances, which, if rightly known, would dispel the difficulties in this translation. It is yet to be considered whether the ass uttered sounds, which by the power of the

angel then present, were conveyed to Balaam as combined into distinct words, though not such when they quitted the mouth of the ass; in this case the miracle was in the words, or in the combination of sounds in the air: or, whether the miracle was in the ears of Balaam, who heard, as combined into articulate words, sounds which the ass uttered without consciousness of her speaking, or any verbal sense intended, beyond her ordinary braying, or those utterances, by which she had formerly been accustomed to express her complaints. The fact is as consonant to reason as any other extraordinary operation; for all miracles are alike, and equally demand our assent, if properly attested, and the giving of articulation to a brute is no more to the Deity than the making of the blind to see, or the deaf to hear. We may assume as facts, that Balaam was accustomed to *augury* and *presages*; that on this occasion *he would notice every event capable of such an interpretation*, as presages were supposed to indicate; that he was deeply intent on the issue of the event; that the whole of his conduct towards Balak was calculated to represent himself as an extraordinary personage; and that the behaviour of the ass actually *pre-figured* the conduct of Balaam in the three particulars of it, which are recorded. First, the ass turned aside, and went into the field, for which she was *smitten, punished, re-proved*; and Balaam, on the first of his perverse attempts to curse Israel, was, as it were, smitten, re-proved, punished by God, and also by Balak. Secondly, the ass was more harshly treated for hurting Balaam's foot against the wall; and Balaam, for his second attempt, was doubtless still further mortified. Thirdly, the ass, seeing danger inevitable, fell down, and was smitten severely; and Balaam was over-ruled by God, to speak truth to his own disgrace, and escaped with the hazard of his life from the anger of Balak. Balaam had no sword in his hand, though he wished for one, with which to slay his ass; and Balak, notwithstanding his fury, and his seeming inclination, had no power to destroy Balaam. In short, the ass was *opposed* by the angel, but *driven forward* by Balaam; and Balaam was *opposed* by God, but *driven forward* by Balak, against his better knowledge. If Balaam wrote this story, and Moses copied it, as the Rabbins affirm, this view of the subject would remove all difficulties. See BALAAM.

In 2 Kings vi. 25. it is said, 'There was a great famine in Samaria, until an ass's head was sold for eighty pieces of silver.' The ass here mentioned was perhaps a measure, or a kind of pack, or other quantity, well known. Jesse sent to Saul an ass of bread, (1 Sam. xvi. 20.) and three asses of bread were eaten by one person in one day. It may also be doubted, whether Abigail (1 Sam. xxv. 18.) really loaded *asses*,

quadrupeds, with her presents to David; for in the original, the literal meaning is, that she took 200 of bread, &c. and placed them on *the asses*, which seems to hint at something distinct from asses, animals. In Exod. viii. 14. what our translators have rendered *heaps*, in the original is *asses asses*; 'they gathered the frogs together *asses asses*,' that is, many of that quantity called an *ass*. Samson says of his defeated enemies, a heap, heaps, or *ass, asses*. Though we mean not to determine accurately, even if it were possible, the quantity of an *ass*, yet if we take the English word *pile* to denote this quantity, it will lead us to the idea that Jesse sent to Saul a *pile* of bread; that a person ate three *piles* of bread in one day; that Abigail placed her bread, wine, corn, raisins, and figs in *piles*; that the Egyptians gathered the stinking frogs into *piles*; and that Samson's enemies lay in *piles*. This may vindicate those Jews, who translate not the head of an *ass*, *chamor*, but the head of a *measure, chomer*; for the letters are precisely the same in the original. The word *rash*, translated *head*, signifies the *total*, the *whole*; see Psalm cxxxix. 17. Exod. xxx. 12. Numb. i. 2, &c. These ideas combined will render the passage in Kings to this effect; 'the famine was so severe that the *whole of a pile*, that is, of bread, or a complete pile of bread, sold for eighty pieces of silver. But as there is no mention of bread in the original, the *ass* or *pile*, as we have supposed, may refer to the dove's dung, as follows: 'The whole of the quantity called an *ass* (of dove's dung, or chick-peas) was sold for 80 pieces of silver, and the fourth part of a cab of dove's dung (chick-peas) for 5 pieces of silver.' See DOVE. *Scripture Illustrated*, Expos. Index, p. 116; *Additions to Calmet's Dictionary*; *Horne's Introduction to the Study of the Scriptures*, vol. iii. p. 593.

ASSIDÆ'ANS, חסידים, *Chasidim*, Ἀσιδαῖοι, signifies, *merciful, pious, religious*. They were a religious society among the Jews, and their chief and distinguishing character consisted in maintaining the honour of the temple. For this purpose they paid more than the usual tribute for the reparation of the temple; and on every day, except that of the great expiation, besides their daily oblations, they sacrificed a lamb, which was called the sin-offering of the Assidæans. They used greater mortifications than the rest of the Jews: and they commonly swore by the temple, an oath, for which our Saviour reproves the Pharisees. (Matt. xxiii. 16.) From this sect sprang the Pharisees, who produced the Essenians. Both these sects were strenuous in maintaining the importance of unwritten traditions, which they held to be superior in authority even to the written word of God. Their opponents, the *Tsadikim*, would, on the contrary, allow to tradition no force or authority whatsoever. The Assidæans were very nu-

merous, and distinguished for their valour, as well as their zeal for the law. (1 Maccab. ii. 42.) *Prid. Connect.* part ii. b. iii. &c.; *Jennings's Jewish Antiq.* b. i. c. ix.

ASSURANCE of reconciliation to God, a doctrine held by the Methodists, by whom it is frequently termed the *new birth*. Without doubt a good man may be filled with hope, even a *well-founded hope*, which will comfort and refresh his soul. But what shall we say, when we are told that a condemned criminal could rise from his knees, and eagerly exclaim, 'I am now ready to die; I know Christ has taken away my sins, and there is no more condemnation for me?' Such persons, we are told, were originally either very wicked sinners, or merely formal Christians, but that at some period, on a sudden, and generally on accidentally hearing some Methodist preacher, they were, in the language of the Methodists, 'convinced of sin,' or 'for sin.' Then, and not till then, they became sensible that Christ died for them.

Upon this follow such influxes of Divine Grace, called by them 'experiences,' that the man continues from thenceforth fully assured of his salvation. Occasionally, indeed, certain doubtings and backslidings occur; but, upon the whole, there is a perseverance to the end in this blessed state.

Now it is plain that this is only our doctrine of repentance and faith dressed up in new colours, with the addition of a few extravagances. Repentance is called being 'convinced of sin;' because a new term may be made better to accord with their theory of sudden conversions. And to faith is superadded the notion of experiences, admirably calculated by the promise, which it holds out, of distinguished favour, to strike the imagination, and to allure the vain and conceited, the weak and the unwary, to flatter the pride and presumption of man.

In the apostolical writings we are particularly cautioned to 'be sober, to be vigilant,' (1 Pet. v. 8.): 'not to be high-minded, but to fear,' (Rom. xi. 20.): and this with a particular reference to our spiritual privileges: to 'work out our salvation with fear and trembling,' (Phil. ii. 12.): 'not to deceive ourselves,' (1 Corinth. iii. 18.) All these expressions, and many others which might be adduced, are inconsistent with every idea of this personal and sensibly continued communion with the Spirit, and assurance of salvation. Thus too, when the apostles speak of their feelings, the terms which they use are only such as might become any man, who was conscious of having tried to do his duty, and entertained a firm hope that he had not failed. 'We trust,' says St. Paul, 'we have a good conscience, in all things willing to live honestly,' (Heb. xiii. 18.): also 'our rejoicing is this, the testimony of our conscience,' (2 Cor. i. 12.) 'Herein,' he says elsewhere, 'do I exercise myself, to

have always a conscience void of offence toward God and toward men.' (Acts xxiv. 16.) St. Peter, too, speaks of 'the answer of a good conscience toward God.' (1 Pet. iii. 21.) St. John's expression is somewhat different, but to the same effect; 'Beloved,' he says, 'if our heart condemn us not, then have we confidence toward God.' (1 John iii. 21.) All these passages clearly point out that satisfaction, and that only, which results from reflecting upon a life well spent, and agreeing with what St. James teaches, that our faith must be shown by our works. (James ii. 18.)

It is with caution that St. Paul himself admits the doctrine of assurance, and therefore he styles it 'the assurance of hope.' (Heb. vii. 11.) Nor is the meaning of the expression altered when, in the same epistle, he calls it the *assurance of faith*, as he considers this assurance as arising from a true, pure, and assured profession of Christianity; which he emphatically denominates a *new and living way*. 'Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' (Heb. x. 20. 22.)

We should be cautious in encouraging an indiscriminate assurance, independent of religious experience. 'My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know we are of the truth, and shall assure our hearts before him.' (1 John iii. 18, 19.) This indeed is the test of assurance, and it is with fear and trembling that the best of Christians approaches it. But as he is directed to have 'boldness to enter into the Holiest by the blood of Jesus,' let him in all humility of mind ascend into the hill of Sion, and laying aside all human righteousness, he shall then, and then only, 'have confidence towards God.' *Mesurier's Sermon on Predestination and Assurance*, pp. 33—35; *Brewster's Secular Essay*, pp. 161—163.

ASSYRIA, a country of Asia, the boundaries of which it is difficult to designate. It appears to have been situated between the Tigris and the Euphrates, inclosed between those two rivers, from the part where they begin to approach each other, on leaving Mesopotamia, to that where they join, not far from their mouth, in the Gulf of Persia. From Ashur, the son of Shem, Assyria derived its name. See **ASHUR**.

We have already noticed the opinions of authors with respect to the peopling of this country, and the antiquity, duration, and extent of the Assyrian empire. After the time of Nimrod, we find nothing in the sacred records respecting the Assyrian empire, till about the year 3234, when Pul, king of Assyria, invaded the territories of Israel, under the reign of Menahem. (2 Kings xv. 19. 1 Chron. v. 26.) It is generally be-

lieved, that Pul so greatly extended the empire of Assyria, as to be its real founder. Thus Jonah, who prophesied about sixty years before the reign of Pul, mentions indeed the king of Nineveh, but not that of Assyria. (Jonah iii. 6, 7.)

Tiglath-pileser, who is supposed to be the son of Pul, succeeded him in the throne, and also invaded Israel, carrying away the inhabitants captive into Assyria. (2 Kings, xv. 29.) He was succeeded by his son Shalmaneser, who compelled Hoshea, king of Israel, to pay him tribute. (2 Kings xvii. 3.) Sennacherib, the successor of Shalmaneser, is famous in sacred and profane writings. He was killed by two of his sons, and succeeded by another son, Esar-haddon, before Christ 710. Esar-haddon united the dismembered empires of Chaldæa and Assyria, and revived the glory of the Assyrian name, which had been eclipsed in the reign of his predecessor. He left the throne to Saosduchinus, or Saosducheus, who is the Nabuchodonosor of sacred history, and who reigned twenty years. Saosduchinus was succeeded by Sarac, or Chynaladan, who reigned twenty-two years.

Nabopolassar, otherwise Nebuchadnezzar, governor of Babylon, and Astyages, otherwise Ahasuerus, son to the king of Media, besieging Nineveh, took the city, and divided the monarchy of the Assyrians. Nabopolassar possessed Nineveh and Babylon; and Astyages, Media, and the neighbouring provinces. Nabopolassar was the father of Nebuchadnezzar, who took Jerusalem. He was succeeded by Evilmerodach; Evilmerodach, by Belshazzar; and Belshazzar by Darius the Mede. We have the authority of Scripture in respect to Nebuchadnezzar, Evilmerodach, Belshazzar, and Darius the Mede.

However, profane authors relate the series of Evilmerodach's successors in a different manner. Megasthenes says, that Evilmerodach was slain by Neriglissor, his brother-in-law, who reigned four years. Neriglissor was succeeded by Lebassorachus, who was killed by conspirators, that gave the crown to one of their number, named Nabonidas, or Nabannidoch, or Labinith. From this last, Cyrus conquered Babylon; and having rendered himself master of the Chaldæan empire, he reunited the empires of Assyria, Chaldæa, and Persia. *Usher's Annals; Calmet's Dictionary.*

ASTY'AGES, Ἀστυάγης, signifies the chief, or captain of the city. Astyages, otherwise Cyaxares, king of the Medes, and successor to Phraortes, reigned forty years, and died in the year of the world 3409. He was father of Astyages, otherwise called Darius the Mede. He had two daughters, Mandane and Amytis: Mandane married Cambyzes the Persian, and was the mother of Cyrus: Amytis married Nebuchadnezzar,

the son of Nabopolassar, and was the mother of Evilmerodach.

ASTYAGES, otherwise Ahasuerus, (Tobit ult. v. ult. in the Greek; Dan. ix. 1.) Artaxerxes, (Dan. vi. 1, in the Greek,) or Darius the Mede, (Dan. v. 31.) or Cyaxares his father's name (Xenophon), or Apandas in Ctesias. He was appointed by his father, Cyaxares, governor of Media, and sent with Nabopolassar, king of Babylon, against Sarac, or Chynaladan, king of Assyria. These two princes besieged Sarac in Nineveh, took that city, and dismembered the Assyrian empire. Astyages was with Cyrus at the conquest of Babylon, and succeeded Belshazzar, king of Babylon, in the year of the world 3447. (Dan. v. 30, 31.) He was succeeded by Cyrus, in the year of the world 3456. (Dan. xiii. 65. in the Vulgate.)

ASYLUM, signifies a sanctuary whither unfortunate persons might retire for security from their enemies, and whence they could not be forced. The ancient Hebrews, as well as the Heathens, had their asylums. The most remarkable of those belonging to the Jews, were their cities of refuge, which were intended for the security of those, who by accident, and without design, killed a man. They were six in number, three on each side Jordan, (Exod. xxi. 13. Numb. xxxv. 11.) The Jews were also commanded to add three more, when they should enlarge their borders; but as they did not comply with this command, the Rabbins say, that the Messiah, when he comes, will accomplish it.

Besides the cities of refuge, the temple, and especially the altar of burnt-offerings, enjoyed the privilege of an asylum. This privilege began to be enjoyed by the Christian churches, about the time of Constantine; but whatever intention it was to answer, or whatever might be the laws concerning it, the modern asylums of the Christian church, in protecting criminals of almost all descriptions, and thus disappointing the ends of the civil laws, proved a great abuse of the ancient institution, and were therefore abolished, particularly in England.

A'TAD, אֶתָד, signifies a thorn, a bramble-bush. At *Atad's* threshing-floor, the sons of Jacob, and the Egyptians who accompanied them, mourned for Jacob; and hence it was afterwards called Abel-mizraim, the mourning of the Egyptians. (Gen. l. 11.) St. Jerom fixes this place between the Jordan and Jericho, two miles from the river, and three from Jericho: and Dr. Wells thinks, that it was situated on the west of Jordan, and not far from Hebron. *Geography of the Old and New Testament*, vol. i. p. 186.

ATHALIAH, אֶתְלִיָּה, Ἰθθαλιᾶ, signifies the time of the Lord. Athaliah was the daughter of Omri, king of Samaria, and wife to Jehoram, king of Judah. Being

informed that Jehu had slain her son, Ahaziah, and forty-two princes of his family, she resolved to massacre all the princes of the blood royal of Judah, that she might ascend the throne without a rival. (2 Kings xi. 1, 2, &c.) However, Jehosheba, the daughter of king Jehoram, and sister to king Ahaziah, took Joash, son of Ahaziah, with his nurse, and privately preserved him from the slaughter of the king's children. He was secretly supported six years, with his nurse, in the temple, and in the seventh, the high-priest, Jehoiada, determined to place him on the throne of his ancestors. This he accomplished amid the acclamations of the multitude. Athaliah hearing the noise, entered the temple; and seeing the young king seated on his throne, she tore her clothes, and cried, treason, treason! Jehoiada commanded the Levites, who were armed, to carry her without the inclosure of the temple, and to put to death those who followed her. They dragged her by the way of the horse-gate, near the palace, where she was slain, in the year of the world 3126, and before the Christian era 878. She had reigned six years.

ATHANASIAN CREED, a formulary or confession of faith, long supposed to have been drawn up by Athanasius, bishop of Alexandria, in the fourth century, to justify himself against the calumnies of his Arian enemies. However, it is now generally allowed not to have been his. Dr. Waterland ascribes it to Hilary, bishop of Arles, for several reasons. He thinks that Hilary composed it, about the year 430, for the use of the Gallican clergy, and particularly for those of his own diocese; that about the year 570, it became sufficiently famous to be commented on, but was yet simply styled *The Catholic Faith*; and that before 670, it obtained the name of the *Athanasian Creed*, being in itself an excellent system of the Athanasian principles of the Trinity and incarnation, in opposition chiefly to the Arians, Macedonians, and Apollinarians.

This creed obtained in France about 850, and was received in Spain and Germany about 180 years later. As to our own country, we have clear proofs, that it was sung alternately in our churches in the tenth century. It was in common use in some parts of Italy about the year 960, and was received at Rome about 1014. It has been questioned whether it was ever received by the Greek and Oriental churches, though some writers are of opinion that it was. It has been rejected by the episcopal churches of America. Still it appears, however, that the reception of this creed has been both general and ancient.

As to the matter of this creed, it is given as a summary of the true orthodox faith. Unhappily, however, it has proved a fruitful source of unprofitable controversy.

Though the account of the doctrine of the Trinity contained in this creed appears just and satisfactory, yet its *damnatory* clauses have by some been thought exceptionable. That they are exceptionable, however, is denied by bishop Cleaver, who, in a sermon preached before the university of Oxford, has highly censured the objections made by the Bishop of Lincoln to these clauses. 'Great objection,' says the bishop of Lincoln, 'has been made to the clauses of this creed, which denounce damnation against those, who do not believe the Catholic faith, as here stated; and it certainly is to be lamented, that assertions of so peremptory a nature, unexplained and unqualified, should have been used in any human composition. We know that different persons have deduced different and even opposite doctrines from the words of Scripture, and, consequently, there must be many errors among Christians; but since the Gospel no where informs us, what degree of error will exclude from eternal happiness, I am ready to acknowledge, that in my judgment, notwithstanding the authority of former times, our church would have acted more wisely, and more consistently with the general principles of mildness and toleration, if it had not adopted the *damnatory* clauses of the Athanasian creed. Though I firmly believe that the doctrines of this creed are all founded in Scripture, I cannot but conceive it to be both *unnecessary* and *presumptuous* to say, that 'except every one do keep them whole and undefiled, without doubt he shall perish everlastingly.' *Elements of Christian Theology*, vol. ii. p. 219.

ATHEIST, in the strict and proper sense of the word, is characteristic of a person, who does not believe in the existence of a God, or who owns *no* Being superior to nature. It is compounded of the two terms, *a* negative, and *Θεός*, God, signifying *without God*. Atheists have been also known by the name *Infidels*; but the word *Infidel* is now commonly used to distinguish a more numerous sect, and is become almost synonymous with *Deist*. He who disbelieves the existence of a God, as an infinite, intelligent, and a moral agent, is a *direct* or *speculative* Atheist; he who confesses a Deity and providence in words, but denies them in his life and actions, is a *practical* Atheist.

That Atheism existed, in some sense, before the flood, may be suspected from what we read in Scripture, as well as from heathen tradition; and it is not very unreasonable to suppose, that the deluge was partly intended to evince to the world a heavenly power as Lord of the Universe, and superior to the visible system of nature. This was at least a happy consequence of that fatal catastrophe; for, as it is observed by Dean Sherlock, 'The universal deluge,

and the confusion of languages, had so abundantly convinced mankind of a Divine Power and Providence, that there was no such creature as an Atheist, till their ridiculous idolatries had tempted some men of wit and thought, rather to own no God, than such as the heathens worshipped.'

Atheistical principles were long nourished and cherished in Greece, and especially among the atomical, peripatetic, and sceptical philosophers; and hence some have ascribed the origin of Atheism to the philosophy of Greece. This is true, if they mean that species of refined Atheism, which contrives any impious scheme of principles to account for the origin of the world, without a Divine Being. For though there may have been in former ages, and in other countries, some persons irreligious in principle as well as in practice, yet we know of none who, forming a philosophical scheme of impiety, became a sect, and erected colleges of atheistical learning, till the arrogant and enterprising genius of Greece undertook that detestable work. Carrying their presumptuous and ungoverned speculations into the very essence of the Divinity, at first they doubted, and at length denied, the existence of a First Cause independent of nature, and of a Providence that superintends its laws, and governs the concerns of mankind.

These principles, with the other improvements of Greece, were transferred to Rome; and, excepting in Italy, we hear little of Atheism, for many ages after the Christian era. 'For some ages before the reformation,' says Archbishop Tillotson, 'Atheism was confined to Italy, and had its chief residence at Rome.'—'But, in this last age, Atheism has travelled over the Alps and infected France, and now of late it hath crossed the seas, and invaded our nation, and hath prevailed to amazement.' However, to Tillotson, and other able writers, we owe its suppression in this country; for they pressed it down with a weight of sound argument, from which we trust it will never be able to raise itself.

Atheism, in its primary sense, comprehends, or indeed goes beyond, every heresy in the world, for it professes to acknowledge no religion, true or false. The two leading false hypotheses, which have prevailed, respecting this world and its origin, are, that of Ocellus Lucanus, adopted and improved by Aristotle, that it was *eternal*, and that of Epicurus, that it was formed by a *fortuitous concourse of atoms*. 'That the soul is material and mortal, Christianity an imposture, the Scripture a forgery, the worship of God superstition, hell a fable, and heaven a dream, our life without providence, and our death without hope, like that of asses and dogs, are part of the glorious Gospel of Atheists.'

The being of a God may be proved from the marks of design, and from the order and beauty visible in the world; from universal consent; from the relation of cause and effect; from eternal consciousness; and from the necessity of a *final* as well as efficient cause.

'Of all the false doctrines and foolish opinions, which ever infested the mind of man, nothing can possibly equal that of Atheism, which is such a monstrous contradiction of all evidence, of all the powers of understanding, and the dictates of common sense, that it may be well questioned, whether any man can really fall into it by a deliberate use of his judgment.

'All nature so clearly points out, and so loudly proclaims, a Creator of infinite power, wisdom, and goodness, that whoever hears not its voice, and sees not its proofs, may well be thought wilfully deaf, and obstinately blind.

'If it be evident, self-evident to every man of thought, that there can be no effect without a cause, what shall we say of that manifold combination of effects, that series of operations, that system of wonders, which fill the universe, which present themselves to all our perceptions, and strike our mind and our senses on every side! Every faculty, every object of every faculty, demonstrates a Deity. The meanest insect we can see, the minutest and most contemptible weed we can tread upon, is really sufficient to confound Atheism, and baffle all its pretensions.—How much more that astonishing variety and multiplicity of God's works, with which we are continually surrounded! Let any man survey the face of the earth, or lift up his eyes to the firmament: let him consider the nature and instincts of brute animals, and afterwards look into the operations of his own mind, will he presume to say or suppose that all the objects he meets with are nothing more than the result of unaccountable accidents and blind chance? Can he possibly conceive that such wonderful order should spring out of confusion; or that such perfect beauty should be ever formed by the fortuitous operations of unconscious, inactive particles of matter? As well, nay better, and more easily, might he suppose that an earthquake might happen to build towns and cities; or the materials carried down by a flood fit themselves up without hands into a regular fleet. For what are towns, cities, or fleets, in comparison of the vast and amazing fabric of the universe!

'In short, Atheism offers such violence to all our faculties, that it seems scarce credible it should ever really find any footing in the human understanding.'

Atheism is unreasonable, because it gives no tolerable account of the existence of the world. This is one of the greatest difficulties, with which the Atheist has to con-

tend. For he must suppose either that the world is eternal, or that it was formed by chance and a fortuitous concurrence of the parts of matter. That the world had a beginning is evident from universal tradition, and the most ancient history that exists; from there being no memorials of any actions performed previously to the time assigned in that history as the era of the creation; from the origin of learning and arts; and the liability of the parts of matter to decay. That the world was not produced by chance is also evident. Nothing can be more unreasonable than to ascribe to chance an effect, which appears with all the characters of a wise design and contrivance. Will chance fit means to ends, even in ten thousand instances, and not fail in a single one? How often might a man, after shaking a set of letters in a bag, throw them on the ground, before they would become an exact poem, or form a good discourse in prose? In short, the arguments in proof of Deity are so numerous, and at the same time so obvious to a thinking mind, that to waste time in disputing with an Atheist, is approaching too much towards that irrationality, which may be considered as one of the most striking characteristics of the sect.

When Hobbes and his followers say, that the notion of a God is not from nature, nor revelation, but from policy and state craft, they own it to be for *the good of society*. When it is supposed that the world came into existence by chance, and is every moment liable to be destroyed by it, then it is *dangerous to live in such a world*. When it is alleged that the world is eternal, and that all things are by fatal necessity, then *liberty and choice were infinitely better*. When it is argued from supposed defects in the frame of nature, and in the government of the world, then it is better that the world had been *made, and were governed by a perfectly wise and gracious being*.

It may be affirmed, that the abettors of Atheism and irreligion were never more numerous than they have been of late. But we have reason to believe, that, as has always been the case, they are more numerous in Europe, and particularly in France, Germany, and Italy, than in any other part.

The more noted Atheists, since the reformation, are Machiavel, Spinoza, Hobbes, Blount, and Vanini. To these may be added Hume, and Voltaire the *Coryphaeus* of the sect, and the great nursing father of that swarm of them, which has appeared in these last days. *Adams's Religious World*, vol. iii. p. 484, &c. *Tillotson's Sermons*, vol. i. 70, &c.

ATH'ENS, Ἀθήναι, a celebrated city of Greece, and some time a very powerful commonwealth, distinguished by the military talents, but still more by the learning, eloquence, and politeness of its inhabitants. St. Paul coming hither, in the year of Christ

52, found it plunged in idolatry, occupied in inquiring and reporting news, curious to know every thing, and divided in opinion concerning religion and happiness, (Acts xvii.) The apostle, therefore, took an opportunity of preaching Jesus Christ in this city, and was carried before the judges of the Areopagus; where he gave an illustrious testimony to truth, and a remarkable instance of powerful reasoning. See AREOPAGUS.

ATONEMENT, the satisfying of Divine Justice by the meritorious death and passion of Jesus Christ, the Son of God. The first Gospel declaration on this subject is the exclamation of John the Baptist, when he saw Jesus coming unto him: 'Behold the Lamb of God, which taketh away the sin of the world.' It seems plain, that when John called our Lord the Lamb of God, he spoke with a reference to his being sacrificed, and to the effect of that sacrifice, as an atonement for the sins of mankind. This was said of our Lord, even before he entered on his office. If any doubt should exist respecting the meaning of the Baptist's expression, it is removed by other passages, in which a similar allusion to a lamb is adopted, and in which the allusion is specifically applied to the death of Christ, as an atonement for sin. In the Acts of the Apostles, the following words of Isaiah (liii.) are, by Philip the evangelist, distinctly applied to our Lord, and to his death. 'He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.' By the concluding words it is evident that to his death this description relates; and Philip taught the eunuch that this passage was spoken of Christ. This particular part and expression of the prophecy being applied to Christ's death, the whole must relate to the same subject; for it is undoubtedly one entire prophecy, and the other expressions, which are still stronger, are equally applicable. 'He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed: the Lord hath laid on him the iniquity of us all.' In the first Epistle of Peter, is a strong and very apposite text, in which the application of the term 'lamb' to our Lord, and the sense in which it is applied, can admit of no doubt: 'Forasmuch as ye know, that ye were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb without blemish and without spot.' (1 Pet. i. 18, 19.) It is therefore evident that the prophet Isaiah, seven hundred years before the birth of Jesus; that John the Baptist, on the commencement of his ministry; and that St. Peter, his friend, companion, and apostle, subsequent to the transaction;

speak of Christ's death as an atonement for sin, under the figure of a lamb sacrificed.

The passages that follow, plainly and distinctly declare the efficacy of Christ's death: 'Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation.' (Heb. ix. 26. 28.) 'This man after he had offered one sacrifice for sin, for ever sat down on the right hand of God, for by one offering he hath perfected for ever them that are sanctified,' (Id. x. 12. 14.) It is observable, that nothing similar is said of the death of any other person, and that no such efficacy is imputed to any other martyrdom. 'While we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life.' (Rom. v.) The words 'reconciled to God by the death of his Son,' show that his death had an efficacy in our reconciliation: but reconciliation is only preparatory to salvation. He has 'reconciled us' to his Father 'through the blood of his cross,' and in the body of his flesh through death.' (Coloss. i. 20. 22.) What is said of reconciliation in these texts, is in some others spoken of sanctification, which is also preparatory to salvation: 'We are sanctified,' how? 'by the offering of the body of Christ once for all.' (Heb. x. 10.) In the same Epistle, the blood of Jesus is called the blood of the covenant by which we are sanctified.

Daniel, in his ninth chapter, recites from the mouth of Gabriel, the following words: 'Seventy weeks are determined upon thy people;—to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to anoint the Most Holy.' In the following verse, he farther informs us, that at the end of the 'seventy weeks,' the 'Messiah should be cut off, but not for himself.' Accordingly, at the end of seventy weeks, or four hundred and ninety years, 'from the commandment to rebuild Jerusalem, published by Artaxerxes Longimanus, (before Christ 457.) the Messiah was cut off, but not for himself;' that is, within four years after he had been anointed by the Holy Ghost, according to the same prediction. The effect of his being cut off was to make an end of sin, and to make reconciliation of iniquity. 'Christ died for our sins, according to the Scriptures.' (1 Cor. xv. 3.) Here it is asserted, not only that 'Christ died for our sins,' but that this fact took place 'according to the Scriptures.' The same doctrine is taught by Christ himself, (Luke xxiv. 25, 26. 45, 46.) who asserts that his death was *due* or

necessary, because it had been before declared by the prophets, and in the Scriptures.

'Who gave himself for our sins, that he might deliver us from this present evil world.' (Gal. i. 4.) 'When he had by himself purged our sins.' (Heb. i. 3.) 'Who his ownself bare our sins in his own body on the tree; that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.' (1 Pet. ii. 24.) 'He was manifested to take away our sins.' (1 John iii. 5.) 'Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God.' (Rev. i. 5.)

From every one of these passages, as well as from many others, it is evident beyond all doubt, that Christ stood in the place of mankind—bore their sins, and healed them by the stripes which he suffered—that our iniquities were laid on him—that he washed our sins away—became a curse for us—was wounded for our transgressions—made reconciliation for iniquity—and was cut off, not for himself, but for mankind.

The death of Christ was an atonement for the sins of mankind, and the accomplishment of our eternal redemption. It was that great sacrifice, the efficacy of which reaches back to the first transgression of man, and forward to the end of time. But the nature and extent of that efficacy we are unable, as yet, fully to trace. Part we are capable of beholding; and the wisdom of what we behold we have reason to adore. We discern in this plan of redemption, the evil of sin strongly exhibited; and the justice of the Divine government awfully exemplified, in Christ suffering for sinners. But let us not imagine, that our present discoveries unfold the whole influence of the death of Christ. It is connected with causes, into which we cannot penetrate. It produces consequences too extensive for us to explore. 'God's thoughts are not as our thoughts.' In all things, we 'see only in part;' and here, if any where, we see also 'as through a glass darkly.' *Paley's Sermons*, Sermon xviii; *Blair's Sermons*, vol. i. p. 122, 123; *Dwight's Theology*, vol. ii. pp. 333, 334.

ATTRIBUTES of GOD, the several qualities or perfections of the Divine nature. Some distinguish them into negative, and positive, or affirmative. The negative are such as remove from him whatever is imperfect in creatures; as, infinity, immutability, immortality, &c. The positive are such as assert some perfection in God, which is in and of himself, and which in the creatures, in any measure, is derived from God. This distinction is now mostly discarded. Some distinguish them into absolute and relative. Absolute are such as agree with the essence of God; as Jehovah, Jah, &c. Relative are such as agree with him in time, with some respect to his creatures, as

Creator, Governor, Preserver, Redeemer, &c. But the attributes of God are more commonly distinguished into *communicable* and *incommunicable*. The communicable are those, of which there is some resemblance in men; as, goodness, holiness, wisdom, &c. The incommunicable are those, of which there is no appearance in men; as, independence, immutability, immensity, and eternity. *Buck's Theolog. Dict.*

ATTRITION. By the casuists of the Romish church, a distinction is made between a perfect and an imperfect *contrition*. The latter is called by them attrition; which is the lowest degree of repentance, or a sorrow for sin arising from a sense of shame, or any temporal inconvenience attending the commission of it, or merely from fear of punishment, without any resolution not to sin again. In consequence of this doctrine, they teach that, after a wicked and flagitious course of life, a man may be reconciled to God, and his sins forgiven on his death-bed, by confessing them to the priest with this imperfect degree of sorrow and repentance. This distinction was settled by the council of Trent. It might, however, be easily shown, that the mere sorrow for sin because of its consequences, and not on account of its evil nature, cannot be more acceptable to God than hypocrisy. No man, who has seriously considered the nature of God and religion, can ever be persuaded to build his hopes of happiness on such a foundation. The abolition of all the priests in the world will not procure the forgiveness of God to any man not disposed for his mercy by such a repentance as the Gospel requires.

In the catechism published in France by order of Buonaparte, and sanctioned by the Pope's legate, it is said, that attrition, or, as it is called, imperfect contrition, does not reconcile a sinner to God, but disposes him to receive the grace of justification in the sacrament of penance; and that, for this purpose, it ought to include three things, a sincere resolution to sin no more, a hope of pardon, and a beginning of love to God as the source of all righteousness. *Catechism published by the French Government; Tillotson's Sermons*, vol. iv. p. 95.

AUGSBURGH, or AUGUSTAN CONFESSION, a celebrated confession of faith drawn up by Luther and Melancthon, on behalf of themselves and other ancient reformers, and presented, in 1530, to the emperor Charles V. at the diet of Augusta, or Augsburg, in the name of the evangelic body. This confession contains twenty-eight chapters; of which the greatest part is employed in representing with perspicuity and truth, the religious opinions of the Protestants, and the rest in pointing out the errors and abuses that occasioned their separation from the church of Rome. The leading doctrines of this confession are the true and essential

divinity of the Son of God; his substitution, and vicarious sacrifice; and the necessity, freedom, and efficacy of Divine grace. This diet was followed by a civil war, which lasted upwards of twenty years, but which, instead of extirpating, tended only to spread the new opinions. *Mosheim*, vol. iii. p. 354, &c.

AUGUSTINS, a religious order, who observed the rule of St. Augustin, prescribed to them by Pope Alexander IV. in 1256. By this rule, they were to have all things in common; the rich, who entered among them, to sell their possessions, and give them to the poor; to employ the first part of the morning in labouring with their hands, and the rest in reading; when they went abroad, to go always two in company; never to eat except in their monastery, &c.

Soon after their institution, this order was brought into England, where they had about thirty-two houses at the time of their suppression. *Hurd's Hist. of Religious Rites*, &c. p. 191.

AUGUSTUS, from *augur*, like *robur*, *robustus*, (Valpy's Etym. Dict.) Augustus was emperor of Rome, and successor to Julius Caesar. The battle of Actium fought with Antony, gave him the empire, in the year of the world 3973, and before Jesus Christ 31. He died in the year of our Lord 14. Augustus was the emperor who appointed the enrolment which obliged Joseph and Mary to go to Bethlehem, where the Messiah was to be born. (Luke ii. 1.)

Augustus procured from the Roman senate the crown of Judæa for Herod. After the defeat of Marc Antony, Herod adhered to Augustus, to whom he was constantly faithful. Augustus loaded him with honours and riches; and when the emperor undertook to subject Arabia to the Roman empire, Herod gave *Ælius Gallus*, who commanded the expedition, five hundred of his guards. Augustus took upon him the education of Alexander and Aristobulus, Herod's sons; and he examined into the quarrels between Herod and his sons, and reconciled them. Afterwards, he greatly disapproved the rigour exercised by Herod towards his sons, in executing Alexander and Aristobulus; and, lastly, Antipater. On this occasion, the emperor is said to have observed, that it was much better to be Herod's hog, than his child.

After the death of Lepidus, Augustus assumed the office of high-priest among the Romans; and this dignity gave him the inspection of ceremonies and religious concerns. One of his first proceedings was an examination of the Sybils' books, which were then in many hands, and occasioned great disorders among the people, every one interpreting them as suited his fancy and inclination. It is said, that he burnt

nearly two thousand copies, and preserved only those, which bore the name of some particular Sybil, and which, after close examination, were esteemed genuine. These were put into two little gold boxes, under the pedestal of the statue of Apollo, whose temple was within the inclosure of the palace. This is worthy of notice, as there is every reason to suppose these prophecies had excited a general expectation, that some great person would be born about that time. It should also be remembered, that Augustus had the honour of shutting the temple of Janus, in token of universal peace, at the time when the Prince of peace was born. This is the more remarkable, because that temple was shut only a very few times. *Addenda to Calmet's Dict.*

AVIM, אִימ, signifies *the wicked*, and was the name of a people descended from Hevæus, son of Canaan. They originally dwelt in the country afterwards possessed by the Capthorim, or Philistines. (Gen. x. 17. Josh. xiii. 3.) At Shechem or Gibeon were also Avim or Hivites, (Josh. xi. 19.); for the inhabitants of Shechem and the Gibeonites were Hivites. (Gen. xxxiv. 2.) There were likewise some of them beyond Jordan, at the foot of Mount Hermon. Bochart thinks that Cadmus, who conducted a colony of Phœnicians into Greece, was a Hivite. His name, Cadmus, is derived from the Hebrew word *Kedem*, the East; because he came from the eastern parts of the land of Canaan; and Hermione, the name of his wife, from Mount Hermon, at the foot of which the Hivites dwelt. In this case, the metamorphosis of Cadmus's companions into serpents is founded on the signification of the name Hivites, which, in the Phœnician language, signifies serpents. If, however, Cadmus was of Æthiopia, his name might also signify serpent; as here was a powerful race of kings, whose family name was Serpent.

AXE, a well known instrument of iron for cutting down trees, &c. This word is used figuratively in Scripture for a person or power, who, as a cutting instrument in the hand of God, is employed to lop off branches and boughs, and sometimes to cut down the tree itself. If, therefore, sinners be compared to trees in a forest, he who smiteth them is compared to an axe. (Isaiah x. 15, &c.) This especially appears in the proverbial phraseology of John the Baptist: 'The axe is laid to the root of the trees,' (Matt. iii. 10. Luke iii. 9.) that is, approaching punishment, destruction, is near. We may refer this ultimately to the Roman power and armies, which, as an axe, most vehemently cut away the very existence of the Jewish state and polity.

This simile may be taken as addressed, 1. to each individual tree, i. e. sinner; 2. to the nation and people of the Jews, to whom the plural form of the word 'trees' inclines.

(Judg. ix. 8, &c. Psalm lxxiv. 5. Isaiah xiv. 6, 7, 8. Ezek. xvii. 22, 23, 24.; xxxi. 3, &c.) *Supplement. Addenda to Calmet's Dict.*

AZAR'AH, אֲזַרְיָה, signifies *assistance*, or *court of the Lord*; otherwise, *he that hears the Lord*, or, *whom the Lord hears*.

AZARIAH or Uziah, king of Judah, began to reign at sixteen years of age, and reigned fifty-two years at Jerusalem. (2 Kings xv.) His mother's name was Jecholiah. He did right in the sight of the Lord, but did not destroy the high places. This prince, who is called Uziah, (2 Chron. xxvi. 1, 3, &c.) presuming to offer incense in the temple, an office peculiar to the priests, was struck with a leprosy, and continued without the city, separated, to his death. Josephus says, that on this occasion a great earthquake was felt; that the temple opened at the top, and a ray of light darted on the forehead of the king, who was instantly struck with a leprosy. He adds, that the earthquake was so violent, as to divide the mountain west of Jerusalem, and the earth moving along a space of four furlongs, (500 paces) till it met the mountain east of the city, closed up the high-way, and covered the king's gardens. We know, indeed, that there was a very great earthquake in the reign of Uziah; it is expressly mentioned in Amos, (i. 1.) Zechariah, (xiv. 5.) Kings, and Chronicles. But that it happened at the very time when Uziah presumed to offer incense, is very uncertain.

The beginning of Uziah's reign was very happy; and he obtained great advantage over the Philistines, Ammonites, and Arabians. He added to the fortifications of Jerusalem, and had an army of 307,500 men with great magazines of arms for attack or defence. He was a great lover of agriculture, and employed numerous husbandmen in the plains, vine-dressers in the mountains, and shepherds in the valleys. He died in the year of the world 3246, and before the Christian era 758. As he was a leper, he was not buried in the royal sepulchres, but in an adjacent field.

AZA'ZEL, אֲזַזְזֵל, or HAZAZEL, commonly called the *scape-goat*. Some, however, consider this word as relating only to the ceremony of the scape-goat, under the Jewish religion. Some think *azazel* to be the name of a mountain. Bochart says, that it signifies *departure*, or *removal*. Spencer affirms, that it denotes some demon; and that the goat sent to azazel was given to the devil. Le Clerc translates *azazel præcipitium*, and believes it to be that steep and inaccessible place, to which the scape-goat was sent, and where it perished. Calmet, however, prefers the version of the Greek interpreters, who derived *azazel* from the Hebrew *haz*, or *hoz*, 'a goat,' and *azal*, 'he went away.' See *SCAPE-GOAT*.

B.

BA'AL, or **BOL**, בעל, signifies *he that rules and subdues; master, lord, or husband*. Baal, Bel, or Belus, was an idol of the Chaldæans, Phœnicians, and Canaanites. Baal and Ashtaroth are commonly mentioned together; and, as it is believed that Ashtaroth denotes the moon, it is concluded, with apparent reason, that Baal represents the sun. The name Baal is used in a generic sense for the superior god of the Phœnicians, Chaldæans, Moabites, &c. It is often compounded with the name of some other god; as Baal-peor, Baal-zebub, Baal-gad, Baal-zephon, Baal-berith. The Hebrews too often imitated the idolatry of the Canaanites, and worshipped Baal. They offered to him human sacrifices, and erected altars to him in groves, upon high places, and upon the terraces of houses. Baal had priests and prophets consecrated to his service; and many infamous and immodest actions were committed in the festivals of Baal and Astarte, or Ashtaroth. Some learned men think, that the Baal of the Phœnicians was the Saturn of the Greeks and Romans; and, indeed, there was a great conformity between the services and sacrifices performed to Saturn, and what the Scripture relates of the sacrifices offered to Baal. Others are of opinion, that Baal was the Phœnician or Tyrian Hercules, a god of great antiquity in Phœnicia; perhaps, in reality, this opinion is not inconsistent with the other. However, it is generally concluded, that Baal was the sun; and the Hebrews sometimes call the sun Baal-shemesh, Baal the sun. Manasseh adored Baal, planted groves, and worshipped all the host of heaven. Josiah, desirous of repairing the evil introduced by Manasseh, put to death the idolatrous priests that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. He also took away the 'horses that the kings of Judah had given to the sun, and burnt the chariots of the sun with fire.' (2 Kings xxiii. 5. 11.) Here the worship of the sun is particularly described; and the sun itself is often called by the name of Baal. This great luminary was adored over all the East, and is the most ancient deity, whose worship is acknowledged among the Heathens.

The Scripture calls temples consecrated to this god *chamanim*, (Exod. xxxiv. 13. Isaiah xvii. 8.; xxvii. 9. 2 Chron. xxxiv. 4.); they were places enclosed with walls, in which was kept a perpetual fire. They were frequent in the East, particularly among

the Persians. Maundrell, in his *Journey from Aleppo to Jerusalem*, observed some remains of these inclosures in Syria. In most of them were no statues; in others were some, but of no uniform figure.

This false deity is frequently mentioned in Scripture in the plural number, (Baalim); and this may intimate, either that the name Baal was given to several different gods, or that there were many statues bearing different appellations consecrated to this idol. Arnobius tells us, that Baal was of an uncertain sex, and that his votaries, when they invoked him, said, 'Hear us, whether thou art a god or a goddess.'

Several critics have thought, that the god Belus of the Chaldæans and Babylonians was Nimrod, their first king; some, that he was Belus the Assyrian, father of Ninus; and others, a son of Semiramis. Many have supposed Belus to be the same with Jupiter. It is, however, generally believed, that Baal was worshipped as the sun among the Phœnicians and Canaanites; and that he was often taken for the great god of the eastern people.

BAAL. There were many cities in Palestine, into whose name the word Baal entered by composition; either because the god Baal was adored in them, or because these places were considered as the capital cities, lords, superiors, of their respective provinces.

BA'AL-BERITH, בעל-ברית, signifies *idol of the covenant*; otherwise, *he that possesses, or subdues, the covenant*. Baal-berith was the god of the Shechemites, to whom the idolatrous Israelites, after the death of Gideon, prostituted themselves, and whom they made their god. (Judg. viii. 33.; ix. 4.) At Shechem was a temple of Baal-berith, in whose treasury they accumulated that money, which they afterwards gave to Abimelech, the son of Gideon. Bochart conjectures, that Berith is the same as Beroe, the daughter of Venus and Adonis, whom Bacchus married, and who gave her name to the city of Berith, in Phœnicia, of which she afterwards became the goddess. The most simple explanation of the name Baal-berith is to take it for the god who presides over alliances and oaths. In the same manner, the Greeks had their *Ζεὺς ὁρκίος*; and the Romans, their *Deus Fidius*, or *Jupiter Pistius*.

BA'AL-PE'OR, or **BE'EL-PHE'GOR**, or **BA'AL-PHE'GOR**, בעל-פעור, signifies *master of the opening*, and was the name of the

god Peor, an idol of the Moabites and Midianites. The Scripture tells us, that the Israelites being encamped in the plains of Shittim, were seduced to worship Baal-peor, to partake of his sacrifices, and to commit whoredom with the daughters of Moab, (Num. xxv. 1, &c.); and that Solomon erected an altar to this idol upon the Mount of Olives. (1 Kings xi. 7.)

It has been very much questioned what this Baal-peor was. Some have thought him to be Priapus, or the idol of turpitude, and that the worship of him consisted in the most obscene practices. Maimonides says, that they adored this idol by uncovering before him what modesty conceals. There is no doubt, that Baal-peor was god of impurity. We know with what impudence the daughters of Moab engaged the Israelites to sin, (Numb. xxv.); and the prophet Hosea, speaking of this crime, says, 'They went to Baal-peor, and separated themselves unto that shame.' (ix. 10.)

Some think, that Baal-peor was Saturn, a deity worshipped in Arabia. The castration of this deity by his own son, might contribute to introduce the obscenities practised in the worship of Baal-peor.

Selden suggests, that Baal-peor is Pluto, the god of the dead, and founds his conjecture on the following passage: 'They joined themselves also unto Baal-peor, and ate the offerings of the dead.' (Psalm cvi. 28.) Vossius, however, observes, that by the offerings of the dead in this passage may be meant no more than offerings to idols or false gods, who are properly called *the dead*, in contradistinction to the true God, styled in Scripture the living God.

An ingenious author is of opinion, that Baal-peor was the sun, the same as Moloch of the Ammonites, and Chemosh of the Moabites; and that he was denominated Baal-peor from the particular place of his worship, as Jupiter Capitolinus, Jupiter Casius, &c. Dr. Wells says, that Peor is thought to be a part of the mountains Abarim; and that upon this mount seems to have been the temple of an idol, thence called Peor or Baal-peor.

However, Calmet maintains, that Peor was the same as Adonis, whose feasts were celebrated in the manner of funerals; and, he observes, that the persons, who celebrated these feasts, committed many dissolute actions, particularly when they were told that Adonis, whom they had mourned as dead, was restored to life.

BA'AL-ZE'BUB, BEEL'ZEBUB, or BEL'ZEBUB, בעל-זבוב, בעל-זבוב, signifies *the god of flies*, and was an idol of the Ekronites. It is not easy to discover how this false deity obtained its name. Some commentators think, that this god was called Baal-semin, or the lord of heaven, but that the Jews, from contempt, gave him the name of Baal-zebub.

Others with greater reason believe, that he was denominated the god of flies by his votaries, because he defended them from flies, which are extremely troublesome in hot countries; in the same manner as the Eleans worshipped Hercules under the appellation of Ἀπόμυιος, *the fly-chaser*. Pliny is of opinion, that the name of Achor, the god invoked at Cyrene against flies, is derived from Accaron or Ekron, where Baal-zebub was worshipped, and where he had a famous temple and oracle. In Scripture, this false deity is called the prince of devils, (Matt. xii. 24. Luke xi. 15.;) and for this reason, Patrick and Le Clerc think, that he is the same deity with Pluto, whom the heathens call the god of hell. Ahaziah, king of Israel, having received a dangerous hurt by a fall, sent to consult this deity whether he should recover.

The worship of this false deity must have prevailed in the time of our Saviour, since the Jews accused him of driving out the devils in the name of Beelzebub, their prince. Under what form this deity was represented, is uncertain. Some place him on a throne, in the attire of a king; and Procopius Gazeus paints him under the figure of a fly.

Winkelman (Monum. Ined. p. 13.) has given the figures of two heads, 'both of them images of Jupiter, called by the Greeks, Ἀπόμυιος, and by the Romans, Muscarius, that is to say, *fly-driver*; for to this Jupiter was attributed the function of driving away flies.' It appears, that Bellori considered the god of flies as the god of bees. Might not this be one reason why *honey* was forbidden to be offered on the altar of the Lord, as we find it prohibited? (Levit. ii. 11.)

It is evident that Beelzebub was considered as the patron deity of medicine, for this is plainly implied in the conduct of Ahaziah. (2 Kings i.) Besides, the same deity had power over evil spirits, and was capable of expelling them, as appears from the opinions of the Pharisees, (Matt. xii. 24. Mark iii. 22. Luke xi. 15.); who accuse our Lord of a combination with Beelzebub. The Greek mythology considered Apollo as the god of medicine, and attributed also to him those possessions by a *pythonic* spirit, which occasionally perplexed spectators, and of which we have an instance in Acts xvi. 16. Apollo, too, was the sun. On these principles, we probably see the reason why Ahaziah sent to Beelzebub to inquire the issue of his accident; since Beelzebub was Apollo, and Apollo was the god of physic. We see also the reason of that apparently strange expression of the Scribes, (Mark iii. 22.) 'He hath Beelzebub,' that is, he is possessed by a *pythonic* spirit; as we read in verse 30, 'Because they said, He hath an *unclean* spirit,' that is, of

a heathen deity. With this agrees the contrast in the preceding verses, between an impure spirit and the Holy Ghost. It illustrates also the propriety of our Lord's assertion, (Matt. xii. 28.) that he cast out devils, not by a *pythonic* spirit,—not by the god of physis, but by 'the Spirit of God.'

The Jews, who changed Beelzebub into Beelzebub, 'god of a dunghill,' perhaps, had a reference to the Greek of *pytho*, which signifies putrefied. *Scripture Illustrated*.

BA'AL-ZEPHON, בעל-צפון, signifies *the idol, or the possession of the north*; otherwise, *hidden, or secret*. Baal-zephon is supposed by the Jewish Rabbins, and after them by Grotius and others, to have been an idol erected to guard the confines of Egypt. It was probably a temple to Baal, at the northern point of the Red Sea, and was also an establishment or town, like the present Suez, in which, or adjacent to which, stood this temple. We read, that the Hebrews having left Egypt, after three days, came to Baal-zephon, where they passed the sea. (Exod. xiv. 2, 9.) *Sacred Geography*.

BA'ASHA, or BOSHA, בעשא, signifies *in the work*; otherwise, *in the moth*; otherwise, *in the compression*; otherwise, *he that seeks and demands*. Baasha was the son of Ahijah, commander of the armies of Nadab, son of Jeroboam, king of Israel. He killed his master treacherously at the siege of Gibbethon, a city of the Philistines, and usurped the kingdom, which he possessed twenty-four years. He exterminated the whole race of Jeroboam, as God had commanded; but by his bad conduct and his idolatry, he incurred God's indignation, in the year of the world 3051, and before Jesus Christ, 953. However, instead of properly using admonition, Baasha was transported with rage against the prophet, who denounced against him and his house the judgments of God, and whom he killed. (1 Kings xv. 27, xvi. 1, 7.) When it is said, in the second verse, that God exalted Baasha to the kingdom of Israel, we are to understand, that though his accession to the kingdom was from the divine decree, yet the form and manner of his accession were occasioned by his own ambition and covetousness. *Poole's Annot.*

BA'BEL, or BABYLON, בבל, signifies *confusion, or mixture*. This name was given to the city and province of Babylon, because, when the tower of Babel was building, God confounded the languages of those, who were employed in that undertaking; about the year of the world 1757, and about one hundred years after the deluge. (Gen. xi. 9.) Some, however, think it more probable, that the city was called Babel, either from having been itself, or from having its principal temple, dedicated to the god Bel,

or El, the deified personification of the sun; and it is observed, that Babel seems to be derived, not from the Hebrew and Chaldee, which were not the original languages of Babylon, but from the Arabic word *bāb*, a gate; as if the gate or city of Bel.

It is thought that Nimrod, the son of Cush, was the principal instigator in building the tower of Babel. It is evident, however, that all mankind were not employed on this tower; for we are told, that those, who attempted it, were travellers from the East, and consequently those left in the East did not participate in the undertaking. It would appear, that it was their design to erect a chapel or temple upon the summit of the tower, and that the building of this tower, which was intended to be sacred to the heavenly powers, was occasioned by their idolatrous wishes; for it is reasonable to suppose, that idolatry, intended or perpetrated, was the immediate cause of the divine anger. It may be inferred, that Shem had no share in this undertaking.

Many have thought, that the tower of Belus, mentioned by Herodotus, and extant in his time at Babylon, was the tower of Babel, or, at least, a continuation of it built on the old foundations. The learned Bochart has adopted this opinion, which appears the more probable, because this tower was completed and raised to its full height. Herodotus says, that it was composed of eight towers placed one upon another, decreasing gradually in their size from the lower to the upper; and that over the eighth or last, was the temple of Belus. This author does not mention the complete height of the whole edifice, nor of its respective towers. He merely says, that the lowest of the eight towers was a furlong, or a hundred twenty-five paces, high and wide, or square; for his text, which is not very clear, is *σταδίον καὶ τὸ μῆκος, καὶ τὸ εὖρος*. (Her. I. 181.) Some think, that this was the height of the whole edifice; others, that each of the eight towers was a furlong in height, and the whole fabric eight furlongs, or a thousand paces high, which seems impossible. However, St. Jerom says, by report, that it was four thousand paces high; and others affirm, that it was still higher. If instead of height, that is, perpendicular height, we understand these measurements as denoting ascent, the ascending height, they may all be true, though at first they appear contradictory. Besides a direct way adapted for the processions of priests and sacred services, there was, doubtless, a more circuitous way, by which, perhaps, loaded animals, and even carriages, might advance to the top of this tower. If by ascending on one side, we proceed one mile to the top, which is the direct way, by going round all

the four sides, we must proceed *four miles* to the top; and thus Jerom's account is reconciled with the former, and contributes even to establish it. On this estimate, 'one furlong in height,' may mean lateral height; so that a cord, stretched from the top to the furthest extent of the building, would be a furlong in length.

It is said in Gen. xi. 3. that the builders proposed to make bricks and burn them thoroughly; that these bricks were employed by them as stones, of which it would appear their country was destitute; and that instead of clay-mortar, which is the kind used in countries east of Shinar, they employed the bitumen mortar, to resist moisture and wet. The tower was first begun, and the building of it advanced ages before it was finished. During this suspension, it was nick-named 'Confusion,' by those, who opposed the object of its worship. Afterwards, it was resumed and completed; a prodigious city was built around it; and in this latter state it was, when the accounts, which we have of it, were composed, and which unite descriptions of the tower or temple, and of the city, partly from observation, and partly from recollection.

Herodotus says, that the square of the temple was two stadia, or 1250 feet; and the tower itself one stadium; in which Strabo agrees. The former adds, 'In the midst, a tower rises, solid, of the height (or length, *μῆκος*) and breadth of one stadium; upon which resting seven other towers are built in regular succession. The ascent is on the outside, which, winding from the ground, is continued to the highest tower; and in the middle of the whole structure there is a convenient resting place. In the last tower is a large chapel, in which is a couch magnificently adorned; and near it a table of solid gold, but there is no statue in the place.' He afterwards describes another chapel, lower down in the structure, with golden statues, tables, and altars; all of which appear to have been forcibly taken away by Xerxes, who also put the priest to death.

Strabo says, that the *sepulchre* of Belus was a *pyramid of one stadium* in height, the base of which was a square of similar dimensions; and that it was destroyed by Xerxes. Arrian agrees in this particular; and both of them say, that Alexander wished to restore it, that is, we may suppose, both the tower and temple, but that he found it too great a labour. Arrian calls it a stupendous and magnificent fabric, and says, that it was situated in the *heart* of the city. Diodorus says, that it was entirely gone to ruin in his time, and that nothing certain could be made out concerning its design; but he adds, that it was of a very great height, built of brick, and cemented with bitumen, and in this the others generally agree. Diodorus says, that

upon the top was a statue of Belus, 40 feet in height, in an upright posture.

That this tower was very lofty, must be conceived by the mode of expression, employed by those, who describe it. If it be admitted, that the whole fabric was a stadium in height, as Strabo says, and as appears probable, even this measure, which is about 625 feet, must be allowed to be a vast height, for so bulky a structure raised by the hands of men, and would exceed the loftiest pile in this island, (Salisbury steeple) by 200 feet, and the great pyramid of Memphis in Egypt, by about 80 feet. Dr. Greaves says, that the old steeple of St. Paul's, previously to the fire of 1666, was 520 feet in height, and of course 105 feet lower than the tower of Belus.

Authors differ also, in respect of the manner, in which the tower was completed at the top. Herodotus says, that it terminated in a spacious dome, in the nature of a chapel or temple; but others say, an observatory. Diodorus says, that the statue Belus was at the top; Herodotus, lower down the building. Xerxes is said to have removed the statues; and, therefore, Herodotus could not have seen them.

It may be concluded, that the uppermost stories consisted more of masonry than of earth; but the lower chiefly of earth, which was retained in its place, by a vast wall of sun-dried bricks, the outer part, or facing of which was composed of such as had undergone the operation of fire. Strabo says, that the sides of the tower were of *burnt* bricks.

It would appear, that though the *great* design of these builders was defeated, yet the tower was raised to a certain height at this time; probably it was afterwards ornamented, and various enrichments and finishings were bestowed on it by Nebuchadnezzar; but whether it was raised in height may be doubted.

Belus, king of Babylon, by whose directions the building of the tower, which Herodotus mentions, is said to have been undertaken, lived long after Moses; whether by Belus be meant the father of Ninus, or Belus the son of Semiramis. Archbishop Usher places Belus, the father of Ninus, about the year of the world 2682.

Modern travellers vary in their descriptions of the remains of the tower of Babel. Fabricius and Guion say, that it might have been about a mile in circumference. Benjamin, who is much more ancient, informs us, that the foundations were two thousand paces in length. It is, however, highly probable, that the remains of towers usually shown in Babylonia, are only ruins of old Babylon, built by Nebuchadnezzar, and formed no part of the original tower of Babel.

Mr. Rich, in his 'Memoirs of Babylon,' has observed, that 'all travellers, since the time of Benjamin of Tudela, who first revived the remembrance of these ruins, whenever they fancied themselves near the site of Babylon, universally fixed upon the most con-

spicuous eminences to represent the tower of Belus.' The Birs Nimrod, which is a corruption of Birs for Beros or Belus, and is designated Nimrod merely because the inhabitants of the country are fond of attributing every thing to that 'mighty hunter,' is now generally considered as the remains of the tower of Babel. The Birs Nimrod, or Nimrod's tower, is situated on the west side of the Euphrates, about six miles south-west of Hillah. 'To all the features, by which the tower of Babel has been described in ancient authors, the remains of the monument called the Birs Nimrod exactly correspond. The form of its ascent is that of a pyramid; and four of the eight stages of which its whole height was composed, may be distinctly traced, on the north and east sides. Its dimensions at the base, as accurately measured by Mr. Rich, are in circumference seven hundred and sixty-two yards, or two thousand two hundred and eighty-six feet, exceeding the square of a stadium, or two thousand feet, by no more than might be expected from the accumulation of the rubbish around it on all sides. The height of the four existing stages is equal to about one half of that of the original building, or two hundred and fifty feet; which, as the eight stages are said to have risen above each other in regular succession, may be fairly supposed to represent the four lowermost of them. The square inclosure to be traced around the whole, appears, from the summit of the building, to occupy a line of three hundred yards for each of its sides, which may be thought to correspond accurately enough with the inclosure of two stadia, or one thousand feet, assigned by the historian.'

On the Birs Nimrod Mr. Rich also observes, that the masonry is infinitely superior to any thing of the kind he had ever seen; that the impression made by a sight of it is, that it was a solid pile, composed in the interior of unburnt bricks, and perhaps earth or rubbish; that it was constructed in receding stages, and faced with fine burnt bricks, having inscriptions on them, laid in a very thin layer of lime cement; and that it was reduced by violence to its present ruinous condition. *Buckingham's Travels in Mesopotamia*, vol. ii. p. 380, 381; *Scripture Illustrated; Geographical Excursions*, p. 54, 55; *Fragments annexed to Calmel's Dictionary*, No. clxv. p. 170.

BABYLON, the capital of Chaldæa, was built by Nimrod, (Gen. x. 10.) adjacent to the tower of Babel. It was the capital of Nimrod's empire; and its antiquity is unquestionable. Profane authors say, that its founder was the son of Belus, who lived two thousand years before Semiramis; some, that it was Belus the Assyrian, father of Ninus; and others, Semiramis. However, the opinion most generally followed is, that it was founded by Nimrod, enlarged by Belus, and increased with so many and so very consider-

able works by Semiramis, that she might be called, not improperly, its foundress; but it was finally augmented, both in size and beauty, by Nebuchadnezzar, who rendered it one of the wonders of the world, and therefore arrogated to himself the whole glory of it, saying in the pride of his heart, 'Is not this great Babylon, that I have built?' (Dan. iv. 30.)

The Scripture often speaks of Babylon, particularly after the reign of Hezekiah, who, on his recovery, was visited by ambassadors from Berodach-baladan, king of Babylon. (2 Kings xx. 12.) Isaiah, who lived at the same time, especially foretells the calamities which the Babylonians should bring on Palestine; the captivity of the Hebrews; their return from Babylon; the fall of that great city, and its capture by the Persians and Medes. The prophets who lived after Isaiah, as Jeremiah, Ezekiel, and Daniel, in the reign of Nebuchadnezzar, and who saw the desolation of Jerusalem and Judah, enlarge still more on the grandeur of Babylon, its cruelty, and the evils with which God would overwhelm it.

The sacred authors describe this metropolis as the greatest and most powerful city in the world. Berosus and Abydenus ascribe to Nebuchadnezzar the building of the walls of Babylon, and those prodigious gardens raised on arches, which some attribute to Semiramis. Herodotus, however, says, that the bridge, the river-banks, and the lakes, were the work of Nitocris, the daughter-in-law of Nebuchadnezzar. Concerning the height and extent of the walls of Babylon, authors are not agreed. Clitarchus, cited by Diodorus Siculus, says the circuit of the walls was 368 furlongs; Quintus Curtius says, 60,000 paces; Herodotus 480 furlongs; Ctesias, in Diodorus Siculus, 360 furlongs, which makes 44,600 paces, or nearly fifteen leagues; and Strabo 385 furlongs. Quintus Curtius and Strabo describe the walls as 65 feet high, and 32 wide; and Pliny and Selenus, as 200 feet high, and 50 wide. Quintus Curtius relates, that these walls were built in a year, and that the workmen finished a furlong, or 125 paces in a day; but Berosus and Abydenus inform us, that this wonderful work was completed in fifteen days.

Julius Africanus says, that Evechoüs, who is probably the same with Jupiter Belus, began to reign over the Chaldæans, in the time of the patriarch Isaac, in the year of the world 2242, and before Jesus Christ 1762.

The Arabians deprived Chinitzitus, king of Babylon, of his crown, and Mardocentius reigned there in his stead, in the year of the world 2466, before Jesus Christ 1538, and about the fortieth year of Moses.

Belus the Assyrian began to reign in Babylon, in the year of the world 2682, before Jesus Christ 1322, and in the time of Shamgar, judge of Israel. Belus was succeeded by Ninus, Semiramis, Ninyas, and others, whose names are not mentioned in Scripture,

at least, under the title of kings of Babylon. According to Herodotus, the Assyrian empire was founded by Ninus, and subsisted 520 years. During this interval, the city and province of Babylon were under a governor appointed by the king of Assyria. Of all the Assyrian monarchs, who reigned at Babylon, the Scripture mentions only Pul, who was probably the father of Sardanapalus, the last of the Assyrian kings, the successors of Ninus. Under the reign of Sardanapalus, and in the year of the world 3257, Arbaces, governor of the Medes, and Belesus, or Baladan, (Isai. xxxix. compared with 2 Kings xx. 12.) or Nabonassar, governor of Babylon, revolted, and besieged Sardanapalus in Nineveh, where they obliged him to burn himself, with all that was dear to him. The insurgents then divided the monarchy; Arbaces reigned in Media, and Belesus at Babylon. Tiglath-pileser reigned at Nineveh, and continued the succession of the Assyrian kings; but the kingdom was much diminished in extent. He was succeeded by Shalmaneser, Sennacherib, and Esarhaddon.

Belesus, or Baladan, was father or grandfather to Berodach-baladan, who sent to congratulate Hezekiah after the miracle of the sun's retrogradation. (2 Kings xx. 12.) Esarhaddon, king of Assyria, conquered Babylon, and he and his successors, Saosduchinus, called in Scripture Nebuchadnezzar, or Nebuchodonosor, and Chynaladan, otherwise denominated Sarac, possessed it, till Nabopolassar, governor of Babylon, and Astyages, the son of Cyaxares, took up arms against Chynaladan, killed him, divided his dominions, and destroyed the Assyrian empire, in the year of the world 3378, and before Jesus Christ 626.

Nabopolassar was the father of Nebuchadnezzar the Great, who destroyed Jerusalem, and was the most magnificent king of Babylon. Evilmerodach succeeded Nebuchadnezzar; Belshazzar, Evilmerodach; Darius the Mede, Belshazzar; and Cyrus, Darius the Mede, otherwise called Astyages. The death of Belshazzar is fixed in the year of the world 3448; and the first year of Cyrus's reign at Babylon, to 3457.

The following were the successors of Cyrus, in their order; Cambyses, the seven Magi, Darius, son of Hystaspes, Xerxes, Artaxerxes Longimanus, Xerxes II. Secundianus or Sogdianus, Ochus or Darius Nothus, Artaxerxes Mnemon, Ochus, Arsēs, Darius Codomannus overcome by Alexander the Great, in the year of the world 3673, and before Jesus Christ 331.

The following account of Babylon, in its greatest splendour, is borrowed principally from Herodotus, who had been on the spot, and is the oldest author that has treated of the subject. The city was square, being 120 furlongs, that is fifteen miles, or five leagues, every way; and the whole circuit of

it was 480 furlongs, or twenty leagues. The walls were built with large bricks, cemented with bitumen, a thick glutinous fluid, which rises out of the earth in the neighbouring country, and which binds stronger than mortar, and becomes harder than brick itself. These walls were eighty-seven feet thick, and three hundred and fifty feet high. Those who mention them as only fifty cubits high, refer to their condition, after Darius, son of Hystaspes, had commanded them to be demolished to that height, to punish a rebellion of the Babylonians.

The city was encompassed with a vast ditch, which was filled with water, and the sides of which were built up with brickwork. The earth which was dug out was used in making bricks for the walls of the city; so that the depth and width of the ditch may be estimated by the extreme height and thickness of the walls. There were a hundred gates to the city, twenty-five on each of the four sides. These gates, with their posts, &c. were all of brass. Between every two gates were three towers, raised ten feet above the walls, where necessary; for the city being encompassed in several places with marshes which defended the approach to it, those parts stood in no need of towers.

A street corresponded with each gate; so that there were fifty streets, which cut one another at right angles, and each of which was fifteen miles in length, and 151 feet in width. Four other streets, which had houses on one side, and the ramparts on the other, encompassed the whole city, and were each of them 200 feet wide. By the streets crossing each other, the whole city was divided into 676 squares, each of which was four furlongs and a half on every side, and two miles and a quarter in circuit. The houses of these squares were three or four stories high, and their fronts were embellished; and the inner space was filled with courts and gardens.

The city was divided into two parts by the Euphrates, which ran from north to south. A bridge of admirable structure, about a furlong in length, and sixty feet in width, formed the communication across the river; and at the two extremities of this bridge were two palaces, the old palace on the east, and the new palace on the west side of the river. The temple of Belus, which stood near the old palace, occupied one entire square. The city was situated in a vast plain, the soil of which was extremely fat and fruitful. To people this immense city, Nebuchadnezzar transplanted hither an infinite number of captives from the many nations that he subdued. It would appear, however, that the whole of it was never inhabited.

The famous hanging gardens, which adorned the palace in Babylon, were ranked among the wonders of the world. They contained four hundred feet square, and were composed of several large terraces: and the

platform of the highest terrace equalled the walls of Babylon in height, or 350 feet. The ascent from terrace to terrace was by steps ten feet wide. The whole mass was supported by large vaults, built upon each other, and strengthened by a wall twenty-two feet thick. The tops of these arches were covered with stones, rushes, and bitumen, and plates of lead to prevent leakage. The depth of earth was so great, that in it the largest trees might take root. Here was every thing that could please the sight; large trees, flowers, plants, and shrubs. Upon the highest terrace was a reservoir, supplied by a certain engine with water from the river.

The predictions of the prophets against Babylon gradually received their accomplishment. Berosus relates, that Cyrus having taken this city, demolished its walls, lest the inhabitants should revolt. Darius, son of Hystaspes, destroyed the gates, &c. Alexander the Great intended to rebuild it, but was prevented by death from accomplishing his design. Seleucus Nicator built Seleucia on the Tigris; and this city insensibly deprived Babylon of its inhabitants. Strabo assures us, that under Augustus, Babylon was almost forsaken; and that it was no longer any thing more than a great desert. St. Jerom relates, on the testimony of a monk, who dwelt at Jerusalem, that in his time, Babylon and its ancient precincts were converted into a great park, in which the kings of Persia were accustomed to hunt.

The remains of ancient Babylon, as described by recent travellers, are so vast, that the whole could never be suspected of having been the work of human hands, if it were not for the layers of bricks, which are found there. The bricks of Babylon are of two kinds, sun-dried, and fire-burnt. The former is generally largest, as it is of a coarser fabric than the latter; but its solidity seems, by proof, to be equal to the hardest stone. It is composed of clay mixed with chopped straw, or broken reeds, to compact it, and then dried in the sun. These unburnt bricks commonly form the interior or mass of any strong foundation among the ruins of Babylon. The fire-burnt bricks are cemented with zepht or bitumen; and between each layer are oziars. In the ruins of Babylon are found those large and thick bricks imprinted with those unknown characters resembling arrow-heads, specimens of which are preserved in the British Museum, in the Museum of the East India Company, and in other depositories of antiquities. 'It is evident,' says the Honourable Captain Keppel, 'that, with some exceptions, the great buildings of Babylon were composed of sun-burnt bricks, and coated with bricks burnt in the furnace.' Hence it appears, that the composition of these bricks corresponds exactly with the account given by the sacred historian of the builders of Babel. 'Let us make brick,' said they, 'and burn them throughly

And they had brick for stone, and slime had they for mortar.' (Gen. xi. 3.)

The literal fulfilment of the predictions uttered against Babylon by the Hebrew prophets, has been shown by various modern travellers, who have described the present state of the ruins. 'The mound (Mujillebe),' says captain Keppel, 'was full of large holes: we entered some of them, and found them strewn with the carcases and skeletons of animals recently killed. The odour of wild beasts was so strong, that prudence got the better of curiosity, for we had no doubt as to the savage nature of the inhabitants. Our guides, indeed, told us, that all the ruins abounded in lions, and other wild beasts; so literally has the divine prediction been fulfilled, that "wild beasts of the desert should lie there; that their houses should be full of doleful creatures; that wild beasts of the islands should cry in their desolate houses."' (Isai. xiii. 21, 22.) Keppel's *Narrative of Travels from India*, vol. i. p. 171—188; *Buckingham's Travels in Mesopotamia*, vol. ii. p. 258—394; *Sir R. K. Porter's Travels in Georgia*, &c. vol. ii. p. 308—332, 337—400.

BABYLONIA, a province of Chaldæa or Assyria, of which Babylon was the capital, and which is now called Irac.

BACCHI'DES, Βακχιδης, signifies *son of Bacchus*, or like to *Bacchus*. Bacchides was governor of Mesopotamia, and general of the troops belonging to Demetrius Soter, king of Syria. (1 Macc. ix. 1.) He and the high-priest Alcimus were sent, by Demetrius, to examine into the depredations alleged against Judas Maccabæus in the country. From several instances mentioned of him, he appears to have been a cruel and perfidious character.

BA'LAAM, or BELOM, בלעם, signifies *old age*, or *absorption*; otherwise, *without the people*; otherwise, *their destruction*. Balaam was a prophet or diviner of the city of Pethor, on the Euphrates. (Numb. xxii. 4, 5.) Balak, king of Moab, having seen the multitude of Israel, feared that they would attack his country; and to avert this dreaded misfortune, he sent for Balaam, as a man famous for prediction, to come and curse that nation. His messengers having declared their errand, Balaam, during the night, consulted God, who forbade him to go. Afterwards, Balak sent other messengers of superior quality. Balaam still declined to go, but kept them in his house that night: during this time, the Lord said to him, 'If the men come to call thee, rise up and go with them; but yet the word which I shall say unto thee, that shalt thou do.' It has been thought that, on this occasion, Balaam lodged the messengers in some apartments of his house, whilst he himself slept upon the top or terrace, in expectation of some communication from Heaven. If so, this will render clear the nature of the sign,

upon which depended his going with them. 'If to call thee (call to thee—at thee, as Samuel went to call Saul), the men come up to thee, rise, and go with them.' But we do not read that he waited for this sign. 'He rose up early in the morning,' perhaps before his visitors were awake, 'saddled his ass, and went.' His forwardness was greater than their's, and was punished. If he slept upon the top of the house, where he might gather auguries, &c. from the aspects of heaven, the stars, the sun-rising, the flight of birds, &c. he certainly slept *single*, and the messengers might have called him without intrusion.

Balaam, therefore, without staying for the signal appointed to him, of being called by the messengers, rose up in the morning, and went with the envoys of Balak. God, perceiving this forward evil disposition of his heart, was angry; and an angel stood in the way to stop him. Balaam's ass, seeing the angel, while the diviner himself was probably lost in thought, turned out of the road into the fields. Balaam forced her into the way again; but the ass left the road a second and a third time.

At length Balaam became sensible of the divine interposition, and offered to return home; but receiving permission to continue his journey, he went to Balak, who complained of his reluctance in coming. 'Now I am come,' said Balaam, 'I can say nothing: the word that God putteth into my mouth, that must I speak.' Balak conducted him to a feast in his capital of Kirjath-huzoth and the next morning carried him to the high places of Baal, where he showed him the extremity of the camp of the Israelites.

Whilst they were here, Balaam ordered seven altars to be erected, and seven oxen and seven rams to be prepared; and having offered an ox and a ram on each altar, he left Balak to stand by the sacrifices, while he himself withdrew to consult the Lord. (Numb. xxiii.) When Balaam was withdrawn, God gave him his commission, and bade him return. He then uttered an oracular blessing upon Israel, and not a curse; and this he did a second and a third time, to the extreme mortification of Balak. Balak was enraged against Balaam, and said, I called thee to curse mine enemies, and behold thou hast altogether blessed them these three times. Therefore now flee unto thy place. I thought to promote thee to great honour, but now the Lord hath kept thee back from honour. Balaam answered, Spake I not also to thy messengers, saying, if Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord to do either good or bad of my own mind. Then Balaam also foretold what Israel, in future times, should do to the surrounding nations.

After these predictions, Balaam returned into his own country, or at least, quitted Balak for a time; but before he departed, as if vexed at his disappointment in missing the reward he expected, he advised Balak to engage Israel in idolatry and whoredom, that they might offend God, and lose his assistance. (Numb. xxv. 1, 2, 3; xxxi. 16. Mic. vi. 5. 2 Pet. ii. 15. Jude 11. Rev. ii. 14.) This evil counsel was followed. The young women of Moab invited the Hebrews to the feasts of Baal-peor, persuaded them to idolatry, and seduced them to impurity. God commanded Moses to avenge this insidious action. Moses therefore declared war against the Midianites, slew five of their princes, and a great number of other persons; and among those who fell, on this occasion, was Balaam himself. (Numb. xxv. 17, 18; xxxi. 1, 2, 7, 8.)

The Rabbins say, that Balaam was the author of that passage in Numbers, in which his history is related, and that Moses inserted it, in the same manner as he inserted other writings. It has been questioned whether Balaam was a true prophet of the Lord, or a mere diviner, magician, or fortune-teller, as he is called. Origen says, that all his power consisted in magic and cursing; because the devil, by whose influence he acted, can only curse and injure, and not bless. It cannot, however, be denied, that the Scripture calls him a prophet. (2 Pet. ii. 16.) St. Jerom has adopted the opinion of the Hebrews, that Balaam knew the true God, that he erected altars to him, and was a true prophet, though corrupted by avarice.

Moses says, that Balaam consulted the Lord, and calls the Lord his God: 'I cannot go beyond the commandment of the Lord *my* God.' (Numb. xxii. 18.) The reason why Balaam calls Jehovah *my* God, may be, because he was of the posterity of Shem, who maintained the worship of Jehovah, not only in his own person, but among his descendants; so that while the posterity of Ham fell into idolatry, and the posterity of Japhet were settled at a distance in Europe, the Shemites retained the worship of God, and knew the holiness of his nature. This appears, from the profligate advice, which Balak received from Balaam, to seduce Israel to transgress against Jehovah, with the holiness of whose nature the perverted prophet seems to have been well acquainted. On the whole there appears to be little doubt, that Balaam was a true prophet, though a very bad man; and this is the opinion of most of the commentators. *Additions to Calmet's Dictionary. Fragments annexed to Calmet's Dictionary, No. cciv. p. 23.*

BAL'ADAN, בלאדן, signifies *the Lord God; ripeness of judgment; or, without judgment; or, without command.* Baladan is the

Scripture name of a king of Babylon, who is called, in profane authors, Belesis, or Belesus, Nabonassar, or Nanybrus. Baladan was at first only governor of Babylon; and confederating with Arbaces, governor of Media, he rebelled against Sardanapalus, king of Assyria. These two generals marched against Sardanapalus with an army of four hundred thousand men. The conspirators lost three battles; but the Bactrians deserting to them, they rendered themselves masters of the king's camp. Sardanapalus retreated to Nineveh, which was besieged by the conspirators three years; but in the third year the Tigris overflowed, and beat down twenty furlongs of the walls. On this the conspirators entered the city; Sardanapalus burnt himself, with his valuables, upon a funeral pile, in his palace. Arbaces was acknowledged king of Media; and Baladan, king of Babylon. Berodach-baladan, who sent ambassadors to Hezekiah, was, probably, the son of Baladan. (2 Kings xx. 12.)

BA'LAK, בלק, signifies *who lays waste and desert*; otherwise, *who licks, or laps*. Balak, the son of Zippor, king of the Moabites, terrified at the multitude of Israelites, encamped on the confines of his country, and fearing they would attack him, sent deputies to Balaam the diviner, and requested him to come and curse, or devote (*execrate*) this people. (Numb. xxii.; xxiii.; xxiv.; xxv.) See BALAAM.

Balaam advised him to engage the Israelites in sin; and Balak, politically as he thought, followed his advice. This proved equally pernicious to him, who gave the counsel, to those who adopted it, and to those, against whom it was intended. The Israelites who were betrayed by it, were slain by their brethren, who continued unperturbed; Balaam, the author of it, was involved in the slaughter of the Midianites; and Balak, who had executed it by means of the Midianite women, saw his allies attacked, their country plundered, and himself accused as the cause of their calamity.

BALANCE, an instrument for weighing commodities. It is supposed that the Hebrew balance pretty much resembled the Roman steel-yard, on which the weight was hung at one end, and the article to be weighed at the other end of the beam. Balances, in the plural, generally mean *scales*—a pair of scales. *Supplement. Addenda to Calmet's Dictionary.*

BALDNESS, a natural effect of old age, when the hair of the head wanting nourishment, falls off, and leaves the head naked. Artificial baldness was adopted as a token of mourning; and it is threatened to the voluptuous daughters of Israel. (Isaiah iii. 17. Mic. i. 16. Isaiah xv. 2. Jerem. xlvii. 5. Ezek. vii. 18. Amos viii. 10.) *Supplement. Addenda to Calmet.*

BA'MOTH-BA'AL, במות-בעל, signifies

altars or heights of the idol, or in the death of the idol, or rather heights sacred to Baal. Bamoth-baal was a city beyond Jordan given to Reuben. (Josh. xiii. 17.) Eusebius says, that it was situated in the plain, through which the Arnon runs.

BANGORIAN CONTROVERSY, a controversy that arose with the bishop of Bangor. Dr. Hoadley, bishop of Bangor, in a sermon preached before George I. asserted, that Christ was supreme in his own kingdom; that he had not delegated his power, like temporal lawgivers, during their absence, to any persons, as his vicegerents or deputies; and that the church of England, as all other national churches, was merely a civil or human institution, established for the purpose of diffusing and perpetuating the knowledge and belief of Christianity. On the meeting of the convocation, a committee was appointed to examine this publication. A heavy censure was passed against it, as tending to subvert all government and discipline in the church of Christ, to reduce his kingdom to a state of anarchy and confusion, and to impugn and impeach the royal supremacy in matters ecclesiastical, and the authority of the legislation to enforce obedience in matters of religion, by their sanction. To these proceedings a sudden stop was put by proroguing the convocation. However, the controversy, which had been commenced, was continued for several years, by the bishop and his adherents on the one side, and by men of equal learning and talents on the other.

"The whole stream of ecclesiastical history, from the days of the apostles to the present hour, presents to our view a visible, as well as an invisible church. An eminent divine, Dr. Rogers, considered the subject, during this contest, in this light; and indeed if we take away this argument we must remove at the first onset that venerable council, which assembled at Jerusalem, on the great question of circumcision, as well as that body of Christians to whom the decree was directed. The nature of Christ's kingdom, no doubt, is spiritual, but as he has commanded a communion of saints, an union of men, whose sole object is, or ought to be, the promotion of their own and others' salvation, according to the doctrines of the Gospel, we must acknowledge that *under Him* a directing power must reside some where. He has given us no reasons to suppose that power infallible. Where then can we look for it, but in an assembly of good men, united under his authority, according to the measure of grace which he has given them, that church which he has planted upon earth? I speak not here of any particular church, but of the catholic or universal church of Christ, of the 'general assembly and church of first-born, whose names are written

in heaven.' " *Brewster's Secular Essay*, p. 64, 65.

BAPTISM, from βαπτίζω, signifying to wash, dip, or plunge, and was reckoned among the rites of the Jewish religion. We read that Aaron and his sons were initiated into the priesthood by baptism (Exod. xxix. 4.); and Spencer proves that long before our Saviour's time, the Jews received proselytes into their church by baptism. Some, indeed, reckon this ceremony of initiation into the Jewish religion among the inventions of the Talmudists. When, however, we consider, that the Jews always held the practices of the Christians in abhorrence, it will appear highly probable, that this rite was derived to them from the usage of their ancestors, before the coming of Christ. It is farther probable, that, as the sacrament of the Lord's Supper is plainly derived from the Jewish passover, the twin sacrament of baptism had its origin also in the rites of the Jewish religion.

Grotius is of opinion, that the rite of baptism dated its origin from the time of the deluge; immediately after which, he thinks, it was instituted, as a memorial that the world was purged by water. Some learned men are of opinion, that it was added to circumcision, soon after the Samaritan schism, as a mark of distinction to the orthodox Jews. Spencer, who is fond of deriving the rites of the Jewish religion from the ceremonies of the heathens, supposes it probable, that the Jews received the baptism of proselytes from the neighbouring nations, who prepared candidates for the more sacred functions of their religion, by a solemn ablution; that by this affinity of sacred rites, the Jews wished to induce the Gentiles to embrace their religion, and that the proselytes, in gaining whom they were extremely diligent, (Matt. xxiii. 15.) might more easily comply with the transition from Gentilism to Judaism. In confirmation of this opinion, he observes, first, that there is no Divine precept for the baptism of proselytes, God having enjoined only the rite of circumcision for the admission of strangers into the Jewish religion; secondly, that among foreign nations, as the Egyptians, Greeks, Romans, and others, it was customary for those, who were initiated into their mysteries or sacred rites, to be first purified by dipping their whole body in water. As a farther confirmation of his opinion, that learned writer adds, that the cup of blessing, annexed to the Paschal Supper, seems plainly to have been derived from a Pagan origin; for the Greeks, at their feasts, had one cup, called ποτήριον ἀγαθοῦ δαίμονος, the cup of the good demon or god, which they drank at the conclusion of the entertainment, when the table was removed. Since, then, a

rite of Gentile origin was added to one of the Jewish sacraments, viz. the passover, there can be no absurdity in supposing that baptism, which was annexed to the other sacrament, namely, circumcision, might be derived from the same source. Lastly, he observes, that Christ, in the institution of his sacraments, paid a peculiar regard to those rites, which were borrowed from the Gentiles; for, rejecting circumcision and the Paschal Supper, our Saviour adopted into his religion baptism and the sacred cup, and thus prepared the way for the conversion of the Gentiles, and their reception into his church. Selden observes, that the proselyte was not baptized till the wound of circumcision was perfectly healed, when the ceremony was performed by plunging him into some natural receptacle of water; and that baptism was never repeated in the same person, or in any of his posterity, who derived their legal purity from the baptism of their ancestors.

When John the Baptist began to preach repentance, he practised a baptism in the waters of Jordan. To this service he did not attribute the virtue of forgiving sins, but used it only as a preparation for the baptism of Jesus Christ, and remission of sins through him. (Matt. iii. 2. Mark i. 4.) He exacted not only sorrow for sin, but a change of life, manifested by such practices as were worthy of repentance. The baptism of John was more perfect than that of the Jews, but less perfect than that of Jesus Christ. It was, says Chrysostom, as it were a bridge, which, from the baptism of the Jews, made a way to that of our Saviour; it was superior to the first, but inferior to the second. That of John promised what that of Jesus executed. Though John the Baptist did not enjoin his disciples to continue his baptism after his death, because it was superseded by the manifestation of the Messiah, and the gifts of the Holy Ghost, yet it was administered by many of his followers, and, several years after the death of Jesus Christ, some were ignorant that there was any other baptism. Among this number was Apollos, a learned and zealous man of Alexandria, who came to Ephesus twenty years after the resurrection of our Saviour. (Acts xviii. 25.) When St. Paul came afterwards to the same city, he found many, either constant residents in Ephesus, or only occasional visitors, who had received no other baptism than that of John, and knew not that there were any influences of the Holy Ghost, communicated by baptism into Jesus Christ. (Acts xix. 1.) Perhaps, however, these were only occasional visitors at Ephesus. Our Saviour, when sending his disciples to preach the Gospel, said, 'Go teach all nations; baptizing them in the name of

the Father, and of the Son, and of the Holy Ghost. Whosoever believeth and is baptized shall be saved; but he that believeth not shall be damned.' (Matt. xxviii. 19. Mark xvi. 16. John iii. 5.) Baptism, therefore, is the first mark, by which the disciples of Jesus Christ are distinguished.

The word baptism is frequently used in Scripture for sufferings. 'Can ye drink of the cup that I drink of, and be baptized with the baptism, which I am baptized with?' (Mark x. 38.) 'I have a baptism to be baptized with, and how am I straitened till it be accomplished?' (Luke xii. 50.) Traces of similar phraseology are found in the Old Testament, (Psalm lxix. 2, 3,) where waters often denote tribulations; and where, to be swallowed up by the waters, to pass through great waters, &c. signify to be overwhelmed by misfortunes.

Many difficulties have been raised on the following words of St. Peter: 'Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins.' (Acts ii. 38.) It has been questioned, whether such baptism was ever administered in the name of Jesus only, without express mention of the Father and the Spirit? and whether such baptism could be valid or lawful? Many fathers and some councils believed, that the apostles had occasionally baptized in the name of Jesus only; and Ambrose asserts, that though only one person of the Trinity were named, the baptism is perfect. For he adds, whoever *names* one person of the Trinity, *means* the whole. But, as this opinion is founded on only a dubious fact, and an obscure text, it is not impossible that these fathers and councils might be mistaken. By baptizing in the name of Jesus may be signified, first, either to baptize with invocation of the name of Jesus alone without mentioning the Father and the Spirit; or, secondly, to baptize in his name, by his authority, with his baptism, and into his religion, mentioning expressly the three persons of the Trinity, as he has clearly and plainly commanded in Matthew. Since, therefore, we have a positive and explicit text for this service, what obliges us to quit it and to follow another capable of different senses? Who will believe, that the apostles, forsaking the form of baptism prescribed to them by Jesus Christ, had instituted another form entirely new, and without necessity? In fact, the opinion that baptism ought to be administered in the name of the whole Trinity, and with express invocation of the three persons, has in its favour a clear text of Scripture, in which the rite is, as it were, instituted, and expressly discussed. The passage, 'to be baptized in the name of Jesus Christ,' may be explained 'solemnly to profess to be a follower of Jesus, and to bind oneself to embrace his doctrine.'

St. Paul, proving the resurrection of

the dead, says, 'If the dead rise not at all, what shall they do who are baptized for the dead?' (1 Cor. xv. 29.) The question is, what is meant by baptism for the dead? No one can pretend, that the apostle approves the practice, or authorizes the opinion. It is sufficient, that there were persons, who thus thought and acted at the time. It is also observable, that he does not say, the Corinthians caused themselves to be baptized for the dead, but *what shall they do who are baptized for the dead?* How will they support this practice, upon what will they justify it, if the dead rise not again, and if souls departed do not exist after death? It would appear, that some at this time, who called themselves Christians, were baptized for the dead,—for the advantage of the dead. When this epistle to the Corinthians was written, twenty-three years after the resurrection of our Saviour, several heretics, as the Simonians, Gnostics, and Nicolaitans, denied the real resurrection of the dead, and acknowledged only a metaphorical resurrection received in baptism. The Marcionites, who appeared some time afterwards, embraced the same principles; they denied the resurrection, and, what is more particular, received baptism for the dead. This we learn from Tertullian, who tells the Marcionites, that they ought not to use St. Paul's authority in favour of their practice of receiving baptism for the dead; and that if the apostle notices this custom, it is only to prove the resurrection of the dead against themselves. In another place he confesses, that in St. Paul's time some were baptized a second time for the dead,—on behalf of the dead, hoping it would be serviceable to others, at their resurrection. Chrysostom says, that among the Marcionites, when any of their catechumens died, they placed a living person under the bed of the deceased; and then advancing to the dead body, they asked whether he was willing to receive baptism? The person under the bed answered for him, that he earnestly desired to be baptized; and then accordingly, he was baptized, instead of the dead person. Epiphanius asserts, that the Marcionites received baptism not only once, but as often as they thought proper; that they procured themselves to be baptized in the name of those among them, who died without baptism, as substituted representatives of such persons; and that St. Paul had these heretics in view. However, the late bishop Warburton was of opinion, that the apostle alluded to vice as death, and to a return to virtue as life; and Dr. Doddridge, and some others think, that at the time when St. Paul wrote this epistle, it was too early to notice the practice of the Marcionites.

Mr. Bloomfield observes, "The phrase seems to be *idiotical*, and there is (*populari more*) an ellipsis of *ἀναστάσις*. Thus the sense will be, 'baptized in the confidence and

expectation of a resurrection from the dead.' Of course, by *dead* are meant the *dead that die in the Lord*; and by the *resurrection*, the resurrection to *happiness*. This interpretation is established beyond all doubt by Chrysostom, who has examined the passage at considerable length, and with his usual ability. He and the other Greek commentators notice, but with the strongest censure, the interpretation which makes this an allusion to the vicarious baptism of the dead. They all agree that there is an allusion to the form in Baptism, 'I believe in the resurrection of the dead,' to which is added, 'Wilt thou be baptized in this faith?' 'It is my desire.' "

Many different ideas have been entertained respecting the effects of baptism. The Remonstrants and Socinians reduce it to a mere sign of divine grace. On the contrary, the Romanists exalt its power; they maintain, that by it all sin is taken away; and that it absolutely confers the grace of justification, and consequently grace *ex opere operato*. Some also speak of an indelible character impressed by it on the soul, called *character dominicus*, and *character regius*; but this is not admitted by others, since the spiritual character, conferred in regeneration, may easily be effaced by mortal sins. Dodwell maintained, that by baptism the soul is rendered immortal, and that those who die without it will not rise again. *Bloomfield's Recensio Synoptica*, vols. iv. p. 89; vi. p. 688; *Doddridge's Family Expositor*, vol. iv. p. 99; *Warburton's Divin. Legat.* vol. i. p. 435.

BAPTISM OF THE DEAD was a custom, which anciently prevailed among some people in Africa, of baptizing the dead. The third council of Carthage speaks of it as a matter of which ignorant Christians were fond. Gregory Nazianzen also observes, that the same superstitious opinion prevailed among some, who delayed to be baptized. In addressing these men, he asks, whether they delayed to be baptized till after death? It is also mentioned by Philastrius as the general error of the Montanists or Cataphrygians, that they baptized men after death. The practice seems to be founded on a vain opinion, that when men had neglected to receive baptism during their life, some compensation might be made for this default by conferring it after death.

BAPTISTS, a denomination of Christians, who consider *immersion* in water as essential to Christian baptism, and who disapprove of the admission of *infants* to that ordinance. Many of the Hussites in the fifteenth, of the Wickliffites or Lollards in the fourteenth, of the Petrobrussians in the twelfth century, and of the Waldenses, were Baptists in sentiment. However, much of the present felicity of this denomination on the continent may be traced to the laborious efforts of Menno Simon, a native of Friesland,

from whom they received the name of Menonites, and who in 1536 publicly embraced the communion of the Anabaptists. As it happens that many of those, whom this denomination baptize, have undergone what the Baptists term the ceremony of sprinkling in their infancy, the Baptists have been called Anabaptists, as if they re-baptized. This, however, they deny, and allege that those who have undergone this ceremony in their infancy, did not thereby receive Christian baptism.

In England, fourteen Anabaptists were put to death in 1535, and thirty were banished in 1539, for their opinions, in the reign of Henry the Eighth. Yet bishop Burnet remarks, that in 1547 many Anabaptists were in England, and that they were generally Germans, whom the revolutions in their own country had banished from home. It is added, that in the reign of Queen Elizabeth they greatly increased, and were subjected to imprisonment. A few, indeed, recanted their opinions, but two were burnt in Smithfield, in 1575. In the reign of James I., among the persecuted exiles that fled to Holland were several Anabaptists; and in the same reign, Edward Wightman, a Baptist of Burton-upon-Trent, was burnt at Lichfield. He was the last that suffered this cruel kind of death in England.

The Baptists having been thus exposed to many severities, were a long time in establishing themselves in England. Neale places their first congregation in this country in 1640, when they separated from the independents, under a Mr. Jesse. From that time they have prevailed more or less, and at present subsist under two separate and distinct societies. Those who have followed the doctrines of Calvin, are called *Particular Baptists*, from particular election, the principal tenet of that system; and those, who profess the Arminian or Remonstrant doctrines, are denominated *General Baptists*, from the chief of those tenets, general or universal redemption.

About 1620, and the same time that the Independents settled in New England, several Anabaptists emigrated to that country. However, their congregational brethren, though they had themselves fled from persecution, afforded no great latitude to their tender consciences. Yet they have maintained their establishment in America ever since, and have gradually increased in number. At present, the communicants, and other members of the Baptist congregations in the United States alone, are computed at 255,670.

It has been already observed, that the members of this denomination are distinguished from all other professing Christians, by their opinions respecting the ordinance of Christian Baptism. Conceiving, that positive institutions cannot be established by *analogical reasoning*, but depend

on the will of the Saviour, revealed in *express precepts*, and that apostolical example illustrative of this is the rule of duty, they differ from their Christian brethren with regard both to the *subjects* and the *mode* of baptism.

With respect to the *subjects*, from the command, which Christ gave after his resurrection, and in which baptism is mentioned as *consequent to faith* in the *Gospel*, they conceive them to be those, and *those only*, who *believe* what the apostles were then *enjoined to preach*. So, when the Æthiopian eunuch asked the evangelist Philip, 'What doth hinder me to be baptized?' he answered, 'If thou *believest* with all thine heart, thou *mayest*.'—'They that *gladly received the Spirit* were *baptized*;' and it is said, 'Many of the Corinthians hearing, *believed, and were baptized*.'

With respect to the *mode*, they affirm, that, instead of sprinkling or pouring, the person ought to be *immersed* in the water. They maintain that *immersion* or *plunging* is the primary and common signification of the word βάπτισμα, both in sacred and profane authors. They again refer to the primitive practice, and observe, that the baptizer as well as the baptized having *gone down into* the water, the latter is baptized *in it*, and both *come up out of it*. They say, that John baptized *in the Jordan*, and that Jesus, after being baptized, *came up out of it*. Believers are said also to be '*buried with Christ by baptism into death, wherein also they are risen with him*;' and the Baptists insist, that this is a doctrinal allusion incompatible with any other mode.

But they say, that their views of this institution are much more confirmed, and may be better understood, by studying its *nature and import*. They consider it as an impressive emblem of *that*, by which their sins are remitted or washed away, and of *that*, on account of which the Holy Spirit is given to those who obey the Messiah. In other words, they view Christian baptism as a figurative representation of that which the Gospel of Jesus is in testimony. To this the mind of the baptized is therefore naturally led, while spectators are to consider him as professing his faith in the Gospel, and his subjection to the Redeemer. The Baptists, therefore, would say, that none ought to be baptized, except those who seem to believe this Gospel, and that *immersion* is not properly a *mode* of baptism, but *baptism itself*.

With respect to infants, Jesus said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' Though the Baptists see no reason for baptizing them, in this or any other passage, yet this express assurance of the divine favour towards their children affords them much consolation.

Thus the English and most foreign Bap-

tists consider a *personal profession of faith*, and an *immersion* in water, as essential to baptism. The profession of faith is generally made before the congregation, at a church meeting. On these occasions some have a creed, to which they expect the candidate to assent, and to give a circumstantial account of his conversion; but others require only a profession of his faith as a Christian. The former generally consider baptism as an ordinance, which initiates persons into a particular church; and they say that, without breach of Christian liberty, they have a right to expect an agreement in articles of faith in their own societies. The latter think, that baptism initiates merely into a profession of the Christian religion, and therefore say, that they have no right to require an assent to their creed from such as do not intend to join their communion; and in support of their opinion, they quote the baptism of the eunuch, in the eighth chapter of the Acts of the Apostles.

Some, both of the General and the Particular Baptists, object to *free or mixed communion*, and do not allow persons, who have been baptized in their infancy, to join with them in the celebration of the Lord's Supper; because they consider such as not having been baptized, and consequently inadmissible to the other ordinance. Others, however, of both classes of Baptists, suppose that this ought to be no objection; that such as *think themselves* really baptized, though in infancy, and such as are partakers of grace, belong to the true Church of Christ, and are truly devoted to God, ought not to be rejected on account of a different opinion respecting this particular ordinance. Some of these also, without referring to a man's persuasion that he has been baptized, think that he ought to be received into the fellowship of the churches. If therefore he, with many Unitarians, should doubt the perpetuity of baptism, or that it is a perpetual ordinance, as it respects the descendants of Christians, though it may be properly administered to proselytes from other religions, he might be admitted as a communicant at the Lord's Supper.

Some of both classes of Baptists are, at the same time, Sabbatarians, and, with the Jews, observe the seventh day of the week as the Sabbath. This has been adopted by them, from a persuasion that all the ten commandments are in their nature strictly moral, and that the observance of the seventh day was never abrogated or repealed by our Saviour or his apostles.

In church government the Baptists differ little from the Independents, except that, in some of their churches, the Baptists have three distinct orders of ministers, who are separately ordained, and to the highest of whom they give the name of *messengers*, to the second that of *elders*, and to the third

that of *deacons*. With respect to excommunication, they seem closely to follow our Saviour's directions, in the eighteenth chapter of St. Matthew's Gospel, which they apply to differences between individuals; and if any man be guilty of scandalous immorality they exclude him from the brotherhood, or fellowship of the church. Like the other Protestant dissenters, and the Presbyterians in Scotland, &c. the Baptists receive the Lord's Supper sitting at a common table, and giving the elements one to another. This is a practice unknown in the primitive church, in which 'the sacrament was received by the communicants sometimes standing and sometimes kneeling; but there is no trace in any ancient writer of its having ever been received sitting.'

The Baptists in Great Britain, Ireland, Holland, Germany, the United States of America, Upper Canada, &c. are divided, as has been already observed, into two distinct *classes*, or societies, the Particular or Calvinistic, and the General or Arminian Baptists. The former are said to be much more numerous than the latter, and to have nearly 400 meeting-houses in England, of which 15 are within the bills of mortality in London. In December 1798, the Particular Baptist congregations in England amounted to three hundred and sixty-one; and in Wales, to eighty-four. At the same time, the numbers of most congregations were greatly increasing; and their Itinerant Society in London were making great exertions in Cornwall, Salop, Devon, and the north part of Somersetshire, &c. This class of Baptists ordain in almost the same manner as the Independents. The most distinguished of their society are, perhaps, Dr. Gill, Mr. John Bunyan, and Dr. Samuel Stennett.

The father of the General Baptists was a Mr. Smith, who was at first a clergyman of the church of England; but resigning his living, he went over to Holland, where his baptismal principles were warmly opposed by Messrs. Ainsworth and Robinson, of whom the former was pastor of the Brownists or Independents at Amsterdam, and the latter of those at Leyden. As Mr. Smith did not think that any one at the time was duly qualified to administer the ordinance of baptism, he baptized himself, and hence was denominated a *se-baptist*. He afterwards adopted the Arminian doctrines; and in 1611, the General Baptists published a Confession of Faith, which diverges much farther from Calvinism, than those who are now called Arminians would approve. However, the General Baptists are said to be on the decline at present, and a considerable number of them have embraced Socinianism or Arianism. On this account, several of their ministers and churches, who disap-

prove of those principles, have within the last forty years, formed themselves into a distinct connection, called *The New Association*. The churches in this union keep up a friendly acquaintance, in some outward things, with those from whom they have separated: but in things more essential, and particularly as to the changing of ministers, and the admission of members, they disclaim any connection. Among the eminent General Baptists may be ranked the names of Gale, Foster, Burroughs, Foot, Noble, Bulkley, Wiche, Robinson, and, perhaps, Whiston.

Much praise is due to the Baptists for their zeal and exertions in converting the heathens. In 1793, the Particular Baptists formed a missionary society; and Messrs. John Thomas and William Carey were sent out to India as missionaries. These have been followed by others; and the knowledge of Christianity, as understood and professed by the Baptists, has been zealously and assiduously propagated. The Baptists, therefore, seem likely to rival the Moravians in their endeavours to spread the knowledge of the Gospel in heathen countries; and should they be equally gifted with patient endurance and perseverance, they may probably become much more successful, by the exertions they are now making, in translating the Scriptures into the languages of the East.

It is a distinguishing tenet of the Baptists, as well as of the Independents, to admit of no opinions or rites, which are not countenanced by apostolic precept or example; and as the former conceive, that the Scriptures contain neither the one nor the other for the baptism of infants, they disclaim it, notwithstanding the arguments from tradition, &c. alleged in its defence. Though it would seem, that all those, who oppose infant baptism, must deny original sin, yet no sect or party of Christians are more strenuous supporters of the doctrine of original sin than the Particular Baptists.

The Baptists in England separate from the established church for the same reasons as the other dissenters, and also on account of their particular tenets respecting baptism. "Before the act of toleration, they were liable to pains and penalties as non-conformists, and often for their peculiar sentiments as Baptists; but, by that act, they, in common with other dissenters, are protected in the exercise of their religious worship.

With respect to the *mode* of baptism by *immersion*, they are by no means singular. It is administered in this manner in the Greek and Russian churches; and in the church of England it is enjoined to be thus administered to those who are thought capable, though it is never practised. However, according to some, the question

with the Baptists does not so properly regard either the *subjects* or the *mode* of baptism, as whether it should be administered on the candidates' *own* profession of faith only, or on that of *another*. If the Baptists require a *personal* profession of faith from all their members, the church of England does the same. The latter, however, requires this profession not *previously*, but *subsequently* to baptism, when she calls upon her members to renew, ratify, and confirm the vows of their baptism by confirmation, after which they may be admitted to every Christian privilege. *Evans's Sketch of the Denominations of the Christian World*, p. 142, &c. *Adam's Religious World*, vol. iii. p. 57, 58, &c.

BAPTISTS, SCOTTISH. Till the year 1765 there were no Baptist churches in Scotland, except one, which existed from about the year 1653 to the restoration, and which, in all probability, was composed of English Baptists, who had left their native country during the civil wars. In 1765, Mr. Robert Carmichael, who had been a dissenting minister, and Mr. Archibald M'Lean, a printer in Glasgow, openly professed the doctrine of Believer-Baptism. From that time the Baptist principles in Scotland gradually and imperceptibly gained ground till the year 1777, when a great number of persons joined the Baptist churches in Edinburgh, Glasgow, and other places.

The Scottish Baptists have some distinguishing tenets, which it may be necessary to mention. With them it signifies nothing, though a man should have been baptized in his riper years, if he does not appear to have been converted by the Word and Spirit of God, so as to know and believe the precious truth of the Gospel, which 'flesh and blood cannot reveal,' to experience its saving power, and to 'bring forth fruits meet for repentance.' They have not proceeded chiefly on the distinguishing principle of adult baptism, but on the important grounds that Christ's kingdom is not of this world, and the obligation imposed on his disciples to observe his ordinances in a state of separation from the world, and in all things to hear *his* voice. They consider the baptism of infants not only as opposite to all the precepts and examples in the New Testament, but as completely subversive of the doctrine of Christ's kingdom, which is frequently denominated the *Kingdom of Heaven*, and which admits not the fleshly seed of believers, *as such*, to be accounted its subjects, or to partake of its blessings and privileges; for 'except a man be *born again*, he cannot see the kingdom of God.' Yet they admit, that the heavenly and eternal kingdom of God consists of infants as well as adults; that some of the children of believers that grow up to maturity

are of the elect of God, though such, while infants, cannot be distinguished by man; and that the whole word of God is favourable to the salvation of all that die in infancy.

The Scottish Baptists are particularly jealous with regard to salvation through the blood of Christ alone. They are persuaded, that the vilest sinner needs nothing more to relieve his guilty conscience, than to believe that Jesus, the Son of God, a divine person, 'was delivered up for the offences of sinners, and raised again for their justification,' and that 'he who believeth shall be saved.' They affirm, that the grace, which saves the most virtuous of men, is as free and sovereign as that which saved the dying thief upon Mount Calvary. They maintain, that a man is justified by faith, *without the deeds of the law*; and that faith does not signify working, but merely believing, or giving credence to the divine record. At the same time, they plead with equal zeal, in another point of view, for the necessity of good works. Though in their opinion faith and works are opposed to each other, so far as justification is concerned, yet these, with respect to sanctification, perfectly harmonize. Deliverance from the power of sin is, in their view, an essential part of that salvation which Christ came to bestow, and which is promised to those who believe in his name. They are fully convinced, that he, who professes to believe the Gospel, and on whom the effects of righteousness are not produced, is still 'in the gall of bitterness, and in the bond of iniquity.'

They consider the peculiar and distinguishing love, which the disciples of Christ owe to each other, as one of the most striking evidences of true Christianity; and they perceive, that among the fruits of that love, works of charity, or ministering to the temporal wants of poor brethren, are most frequently inculcated in the New Testament, and that showing no mercy in this respect puts a negative on a man's pretensions to the love of God.

The Scottish Baptists refrain from eating blood, observe the kiss and feasts of charity, and endeavour to exemplify a complete equality among the brethren.

They acknowledge no standard of faith and practice among Christians, except that of divine revelation; but they are not satisfied with a general acknowledgment that the Bible is an infallible standard. They maintain, that the *sense*, in which a man understands the Scripture, constitutes his faith; and, therefore, they have no communion with those, who do not agree with them in the *sense* of Scripture, respecting every thing essential to their faith and order. According to them, the religion of Christ is at present the same, in

all respects, as in the apostolic age. They affirm that, during that period, there were no presbyteries, except the elderships of distinct and independent churches; no bishops, except presbyters, who were all in an equal degree bishops, or *overseers*, as the word literally signifies; no decisions respecting ecclesiastical matters, without the suffrage of the brethren; and no attempts to establish Christ's religion by human laws, or to render it palatable to the world, who love darkness rather than light.

The public ordinances, in which the Scottish Baptists continue stedfastly, are the apostle's doctrine, or hearing the word of God read and preached; fellowship, or contribution for the poor, and for other necessary purposes; the breaking of bread, or the Lord's Supper; the prayers, which accompany all these ordinances; and singing the praises of God. They observe the Lord's Supper, as well as all the other Divine ordinances, every first day of the week, being of opinion, that obedience to their Lord's commandment, 'Do this in remembrance of me,' was a principal thing the first churches had in view, when they assembled together on that day. (Acts xx. 7.) The prayers and exhortations of the brethren form a part of their church order, under the direction and control of the elders, pastors, or overseers of the flock, to whom it exclusively belongs to preside in conducting the worship, to rule in cases of discipline, and to preach the Gospel. These are, therefore, distinguished from the brethren exhorting each other, except only when persons qualified for preaching the word are approved by the church, of which they are members, and regularly called to exercise that function. Such persons may preach the Gospel and baptize, but have no official charge in any particular church.

The elders of the churches here described are all laymen. They are chosen from among the brethren, by the rules laid down in the epistles to Timothy and Titus. They are not distinguished by any religious titles, or peculiar garb; and they are generally persons engaged in worldly business, which they continue after their appointment to the office of elder. However, they who are taught consider it as their indispensable duty to support those who labour in the word and doctrine, if the latter cannot earn a comfortable livelihood, or be devoted entirely to the work of the ministry. The teachers claim no dominion over the consciences of their brethren, among whom they are ranked, without forming themselves into a separate class. The official character of the teachers gives them no pre-eminence; and no exception exists in favour of those, who have been formerly clergymen.

The Scottish Baptists admit the usefulness of some branches of human learning,

when these are not abused to serve the purposes of pride and vain jangling. At the same time, they affirm that no improvement of a man's intellectual powers can enable him to understand 'the mysteries of the kingdom of heaven,' which God hath hidden from the wise and prudent, and revealed to babes; and that those theological and philosophical studies, which are generally thought necessary, tend to increase the natural enmity of man's heart against the preaching of the cross, which was a stumbling-block to the Jews, who required a sign, and foolishness to the Greeks, who sought after wisdom. They say, that they cannot add to the qualifications of a Christian teacher laid down in the word of God. They deny that a liberal education is *essential* to his character and office; but they consider it absolutely necessary that he should diligently study the Holy Scriptures, which are able 'to make the man of God perfect, thoroughly furnished unto all good works.'

The discipline and government of the Scottish Baptist churches are strictly congregational. After publicly professing their faith, members are received with the consent of the whole church, which, when the congregation is numerous, is expressed by a show of hands; and every case of discipline is determined in the same manner. A conscientious regard to the law of discipline, instituted by the great head of the church, (Matt. xviii.) is thought absolutely necessary for the safety of the whole body, and for maintaining purity of communion, and the due exercise of brotherly love. The Scottish Baptists consider all existing powers as ordained of God, and are therefore cheerfully subject to every ordinance of man for the Lord's sake.

In Scotland are fifteen Baptist churches, with some small societies, &c. that amount to about one thousand members; and the number of the Scottish Baptists has of late years considerably increased. In England and Wales are a few churches of the same faith and order. In Scotland, two congregations at least are in communion with the Particular Baptists in England, and must therefore be considered as wholly distinct from the society that has formed the subject of this article.

The most considerable works by members of this denomination are M'Lean's *Illustration of the Commission given by Jesus Christ to his Apostles*, and the Answer to Glas's Dissertation on Infant Baptism; Inglis's *Two Letters to the Public on the Grace of God*; and the Publications of Mr. William Braidwood. *Adam's Religious World*, vol. iii. p. 233—248.

BARAB'BAS, Βαραββᾶς, signifies *son of the father*, or, *of the master*; otherwise, *son of confusion and shame*. Barabbas was a remarkable thief, guilty also of sedition and

murder. Yet, he was preferred before Jesus Christ by the Jews, when Pilate asked them at the feast of the Passover, which of the two they would have released, Jesus or Barabbas? (John xviii. 40.) Origen says, that in many copies Barabbas was also called Jesus. The Armenian has the same reading: 'whom will ye that I deliver unto you, Jesus Barabbas, or Jesus who is called Christ?' This, as it gives additional spirit to the history, is well worthy of notice.

BARACHIAS, בִּרְיָה, signifies *who blesses the Lord, who bends the knee before the Lord*. Barachias was the father of Zacharias, who was slain between the temple and the altar. (Matt. xxiii. 35.) A diversity of opinion prevails concerning this Zacharias, son of Barachias. Some think (and this is the opinion most generally adopted), that he was Zacharias son of Jehoiada, who was killed by the order of Joash, between the temple and the altar. (2 Chron. xxiv. 21.) They are of opinion, that Jehoiada had two names, Barachias and Jehoiada; and in the Gospel of the Nazarenes, cited by St. Jerom, instead of Zacharias, the son of Barachias, was inserted Zacharias, the son of Jehoiada. Others think, that this Barachias was father of Zechariah, the last of the twelve lesser prophets, (Zech. i. 1.); but we have no proof, that this Zechariah was killed in the temple. Several of the ancients were of opinion, that Zacharias, the father of John the Baptist, was the son of Barachias; and in some apocryphal books it was said, that Zacharias was killed in the temple, because he contrived to secure his son from the fury of Herod, when he ordered the massacre of the children of Bethlehem. But nothing can be more uncertain than this story. There is a Zachariah, the son of Barachias (or Jeberechiah), to whom the prophet Isaiah addressed himself, to witness his prophecy concerning the birth of the Messiah. Lastly, several moderns conjecture, that this Barachias is Baruk, father of Zacharias, mentioned by Josephus, in his books of the Jewish War. This Zacharias was killed between the porch and the altar, by the zealots, a little before the taking of Jerusalem by the Romans.

BARAK, בָּרַק, signifies *thunder*; otherwise, *in vain*. Barak, the son of Abinoam, was chosen by God to deliver the Hebrews from that bondage under which they were held by Jabin, king of the Canaanites. (Judges iv. 4, 5, &c.) At first he refused to obey the Lord's orders, signified to him by Deborah the prophetess, and answered, 'If you will go with me, I will go; if not, I will not go. I will surely go, said Deborah, but the honour of the victory will not be your's; for the Lord shall sell Sisera into the hands of a woman. By this she meant either Jael, who killed Sisera; or herself, who had the greater share in the success of this expedition. However, Deborah

marched with Barak towards Kadesh, the capital of Naphtali; and having assembled ten thousand men, they advanced to Mount Tabor.

Sisera being informed of this movement, marched with nine hundred chariots of war, and encamped near the river Kishon. Barak rapidly descended from Mount Tabor; and the Lord having spread terror through Sisera's army, Barak easily defeated it, and obtained a complete victory. Sisera was killed by Jael. Barak and Deborah composed a hymn of thanksgiving; and the land had rest forty years, from the year of the world 2719 to 2759.

Some have supposed, that Barak was the son of Deborah; some, that he was her father; and others, that he was her husband; and that Barak and Lapidoth are the same person. It is certain from the text, that Deborah was married to Lapidoth, and that Barak was not related to her. It is observable, that some have understood the Hebrew word Lapidoth in the sense of splendour, 'a woman of splendour,' a woman, whose mode of living was in great splendour; and others, as a town, a woman who lived at Lapidoth.

BARBARIAN, לֵז, *loez*, in the Hebrew sense of the word, signifies a *stranger*, one who knows neither the holy language, nor the law. Some, however, derive it from *berbir*, a shepherd, whence Barbary, the country of wandering shepherds, Bedouins, Sceni, Scythæ, as if wanderers in tents, and, therefore, barbarians. According to the notions of the Greeks, all nations who were not Greeks, or governed by laws similar to those of the Greeks, were Barbarians. In their phraseology, the Persians, Egyptians, Hebrews, Arabians, Gauls, Germans, and even the Romans, were *barbarians*, however learned or polite they might be in themselves and in their manners. St. Paul comprehends all mankind under the names of Greeks and Barbarians: 'I am debtor both to the Greeks and to the Barbarians; to the wise and to the unwise.' (Rom. i. 14.) St. Luke calls the inhabitants of the island of Malta, Barbarians. (Acts xxviii. 2. 4.) St. Paul, in the Colossians, uses the terms *barbarian* and *Scythian* in almost the same signification. In another place, he says, that if he, who speaks a foreign language in an assembly, be not understood by those, to whom he discourses, with respect to them he is a Barbarian; and, in like manner, if he understand not those, who speak to him, they are to him Barbarians. It appears, therefore, that the word *barbarian* is used for every stranger, or foreigner, who does not speak our native language, and that it has no implication whatever of savage nature or manners in those, respecting whom it is employed.

BAR-CHOCHEBAS, COCHEBAS, or CHOCIBUS, a famous impostor. It is said,

that he assumed the name of Bar-Chochebas, that is *son of the star*, from the words of Balaam, which he applied to himself, as the Messiah: 'There shall come a star (*cocab*) out of Jacob, and a sceptre shall rise out of Israel.' Others think, that he derived his name from the town of Cochaba, beyond Jordan, in the neighbourhood of Ashtaroth-Carnaim. Bar-Chochebas engaged the Jews to revolt under the reign of Adrian. Akiba, the famous Jew, supported him, and maintained that he was the Messiah. It is said, that an order, forbidding the Jews to practise circumcision, induced them to rebel at this time, Bar-Chochebas, that he might impose on the Jews, put kindled straw into his mouth, and appeared to vomit fire. He fortified many places, and massacred an infinite number of men, raging with fury principally against the Christians.

Adrian sent against him Julius Severus, who, at length, shut him up in Bether. The siege was long and very obstinate; but, at last, the town was taken, and the war was soon after terminated. In it Bar-Chochebas perished. The Jews say, that he fell into the hands of the Romans, who tore off his skin with iron pincers. The multitude of Jews put to death, or sold during this war, and in consequence of it, was almost innumerable. Great numbers were sold at the fair of the turpentine-tree; those, who remained unsold, were exposed to sale at Gaza; and such as were unsold at Gaza, were carried into Egypt, and perished by shipwreck, or famine, or slaughter. After this, Adrian published an edict, forbidding the Jews, on pain of death, to visit Jerusalem; and guards were placed at the gates, to prevent their entrance. The rebellion of Bar-Chochebas happened A. D. 178, 179, in the seventeenth and eighteenth years of Adrian.

BARDESANITES, a sect of heretics in the second century. They obtained their name from their leader Bardesanes, a native of Edessa, who was a man of a very acute genius, and who acquired a considerable reputation by his writings. Seduced by the fantastic charms of the oriental philosophy, he adopted it with zeal, but, at the same time, with such modifications, as rendered his system less extravagant than that of the Marcionites. The sum of his doctrine was as follows: There is a supreme God, pure and benevolent, absolutely free from all evil and imperfection; and there is also a prince of darkness, the fountain of all evil, disorder, and misery. The supreme God created the world without any mixture of evil in its composition; he gave existence also to its inhabitants, who came out of his forming hand, pure and incorrupt, endued with subtle ethereal bodies, and spirits of celestial nature. But when, in process of time, the prince of darkness had enticed men to sin, then the supreme God permitted them to fall

into sluggish and gross bodies, formed of corrupt matter by the evil principle; he permitted also the depravation and disorder which this malignant being introduced both into the natural and the moral world, designing, by this permission, to punish the degeneracy and rebellion of an apostate race; and hence proceeds the perpetual conflict between reason and passion in the mind of man. It was on this account, that Jesus descended from the upper regions, clothed not with a real, but with a celestial and an aerial body, and taught mankind to subdue that body of corruption, which they carry about with them in this mortal life; and by abstinence, fasting, and contemplation, to disengage themselves from the servitude and dominion of that malignant matter, which chained down the soul to low and ignoble pursuits. Those, who hear the voice of this divine instructor, and submit themselves to his discipline, shall, after the dissolution of this terrestrial body, mount up to the mansions of felicity, clothed with ethereal vehicles, or celestial bodies.

This sect, which was a branch of the Gnostics, subsisted a long time in Syria, though Bardesanes afterwards abandoned the chimerical part of his system. *Mosheim's Ecclesiastical History*, vol. i. p. 179, 180.

BARJESUS, or according to some copies Barjeu, Βαρῖσου, signifies *son of Jesus*. He was a Jewish magician, in the isle of Crete, and is called by Luke Elymas, which in Arabic signifies sorcerer. (Acts xiii. 8.) He was with the proconsul, Sergius Paulus, who sent for Paul and Barnabas, and desired to hear the word of God. Bar-jesus resisted them, and endeavoured to hinder the proconsul from embracing Christianity. Paul, therefore, filled with the Holy Ghost, and looking stedfastly at him, said, 'O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. Immediately he was struck blind, and went about seeking some to lead him by the hand.' The proconsul saw this miracle, and was converted. Origen and Chrysostom think, that Elymas or Bar-jesus was also converted, and that St. Paul speedily restored his sight.

BARLAAMITES, the followers of Barlaam, in the fourteenth century. Barlaam was by birth a Neapolitan, and of the order of St. Basil. He adopted the sentiments and precepts of the Stoics with respect to the obligations of morality and the duties of life, and digested them in a work, which is known by the title of *Ethica ex Stoicis*. The Barlaamites, in opposition to the opinion of Gregory Palamas, archbishop of Thessalonica, maintained, that the light which surrounded Christ upon

Mount Tabor, was neither the divine essence, nor flowed from it; and that there is no real difference between the attributes and essence of God considered in themselves, but only in our conceptions respecting them. *Mosheim*, vol. iii. p. 143, 199, &c.

BARLEY. In Palestine, barley was sown in autumn, and reaped in spring, that is, at the passover. The Rabbins sometimes called barley the food of beasts, because with it they fed their cattle. (1 Kings iv. 28.) In Homer, we find barley always given to horses. Herodotus tells us, that the Egyptians ate neither wheat nor barley, instead of which they used a particular sort of corn. However, the Hebrews frequently used barley-bread; for instance, David's friends brought him in his flight, wheat, *barley*, &c. (2 Sam. xvii. 28.) Solomon sent wheat, barley, wine, and oil to the servants whom king Hiram had furnished him, for the works at Libanus. (2 Chron. ii. 15.) In the Gospel, Jesus Christ and his apostles had for their provision five barley-loaves. (John vi. 9.) Elijah received a present of twenty barley-loaves, and corn in husk, as first fruits. (2 Kings iv. 42.)

Moses remarks, that when the hail fell in Egypt, the flax and the barley were bruised and destroyed, because the flax was full grown, and the barley forming its green ears; but that the wheat and other grain were not injured, because they were only in the blade. (Exod. ix. 31.) This happened some days before the departure of the Israelites out of Egypt, or before the passover. In Egypt, barley-harvest does not begin till toward the end of April.

BAR'NABAS, בְּרִינָבָא, Βαρνάβας, signifies *son of the prophet*, otherwise, *son of consolation*. Barnabas, a disciple of Jesus Christ, and a companion of St. Paul in his labours, was a Levite, and a native of the isle of Cyprus. He was also called Joseph or Joses; and in some Greek copies, instead of Barnabas, he is denominated Barsabas, who drew lots with Matthias, to fill the place of Judas. (Acts i. 23.) He sold all his temporal fortune, and laid the price at the apostles' feet. (Acts iv. 36, 37.) He is said by Calmet, but without any apparent authority, to have been brought up with Paul at the feet of Gamaliel. When that apostle came to Jerusalem, three years after his conversion, he was introduced by Barnabas to the other apostles. (Acts ix. 26, 27.)

Five years after this, the church of Jerusalem being informed of the progress of the Gospel at Antioch, sent thither Barnabas, who beheld with great joy the wonders of the grace of God. (Acts xi. 22, 24.) He exhorted the faithful to perseverance. Some time after, he went to Tarsus to seek Paul, and bring him to Antioch, where they dwelt together two years, and converted great numbers, and where the disciples were first called Christians. In the year of our Lord 44, they left Antioch, to convey alms from this church to that

of Jerusalem. At their return, they brought with them John Mark, cousin of Barnabas. Whilst they were at Antioch, the Holy Ghost ordered, that they should be separated for those offices, to which he had appointed them. After prayer and fasting, and imposition of hands, they departed into Cyprus; and at Paphos, a city remarkable for the worship of Venus, they converted Sergius Paulus the proconsul.

At Perga in Pamphylia, they preached without much success, by reason of the obstinacy and malice of the Jews. At Iconium they converted many; but the Jews stirred up a sedition, and obliged them to retire to Derbe and Lystra, in Lycaonia. At Lystra, St. Paul curing one Æneas, who had been lame from his birth, the people considered them as gods, and calling Barnabas Jupiter, and Paul Mercury, would have offered to them sacrifices. This the two apostles, with great difficulty, prevented; but, soon afterwards, they were persecuted in this very city. Having revisited the cities, through which they had passed, and in which they had preached the Gospel, they returned to Antioch in Syria.

In the year of our Lord 51, Barnabas, with Paul, was sent from Antioch to Jerusalem, on account of some disputes concerning the observance of legal rites, to which the Jews wished to subject the Gentiles. Paul and Barnabas were present in the council at Jerusalem, and immediately returned to Antioch. Peter arrived there soon after, and as seduced to countenance, in some degree, by his example, the observance of the Mosaic ceremonies. Barnabas also used the same dissimulation; but Paul reproved Peter and Barnabas with great freedom.

Afterwards, Paul determining to visit the churches in the isle of Cyprus and in Asia Minor, Barnabas desired they might be accompanied by John Mark; but Paul objected, because Mark had left them on the first journey. The two apostles, therefore, separated: Paul went towards Asia; and Barnabas, with Mark, to Cyprus. This is all we know with certainty concerning Barnabas.

There is extant an epistle under the name of Barnabas, which has by many been thought authentic. The design of it is to prove, that the Law is abolished by the Gospel; that the legal ceremonies are useless; and that the incarnation and death of Christ were necessary. It abounds in figurative explications of various passages in Scripture; in allegory, and allusion. Perhaps, it may be esteemed a specimen of the manner of Judaizing teachers of Christianity; and if, as we have reason to believe, such kind of comments were in request among the Jews at that time, it fully justifies the allegories used by Paul, as a means of gaining the attention of those to whom he wrote, and of showing to them

his learning in that mode, which they most esteemed. If this be fact, that apostle has been very sparing in a kind of writing, of which, as he was educated at the feet of Gamaliel, he was doubtless fully master. The epistle ascribed to Barnabas is quoted by Clement of Alexandria, A.D. 194, and by Origen, A.D. 230; and it is mentioned by Eusebius, A.D. 315, and by Jerom, A.D. 392, as an ancient work in their time, bearing the name of Barnabas, and as well known and read among Christians, though not accounted a part of Scripture. It purports to have been written soon after the destruction of Jerusalem, during the calamities, which followed; and it bears the character of the age, to which it professes to belong, and has many allusions and expressions to be found in St. Matthew's Gospel. *Paley's Evidences of Christianity*, vol. i. p. 74.

BARNABITES, a religious order founded in the sixteenth century by three noblemen of Milan, who had been advised by a celebrated preacher to read carefully the epistles of St. Paul. Those of this order were called *Regular Clerks of St. Paul*, from having chosen that apostle as their patron; though they are more commonly known by the denomination of Barnabites from the church of St. Barnabas, at Milan, which was given to them in 1545. At first, they were obliged to renounce all worldly goods and possessions, and to depend for their subsistence on the spontaneous donations of the liberal. But they soon tired of this precarious method of living, and therefore secured to their community certain possessions and revenues. Their principal office consists in going from one place to another, like the apostles, to convert sinners. *Mosheim*, vol. iii. p. 445.

BAR/SABAS, בֶּרֶשֶׁב, Βαρσαβᾱς, signifies *son of returns*, or *of conversion*; otherwise, *son of rest*; otherwise, *son of swearing*; otherwise, *son of plenty*. Barsabas, or Joseph Barsabas, surnamed the Just, was an early disciple of Jesus Christ, and probably one of the seventy. After the ascension of our Saviour, while the apostles kept together, expecting the descent of the Holy Ghost, Peter proposed to fill the place of Judas the traitor, by one of those disciples, who had been constant eye-witnesses of our Saviour's actions. Two persons were selected, Barsabas, surnamed Justus, and Matthias; and lots being drawn, it was determined for Matthias. (Acts i. 21, &c.) Nothing more is known with certainty concerning him.

BARSABAS was also the surname of Judas, one of the principal disciples, mentioned in the Acts of the Apostles, (xv. 22, et seq.) He and others were sent from Jerusalem, with Paul and Barnabas, to Antioch, whither they carried a letter containing the council's decree. Judas, that is Barsabas, and Silas, stayed there some time,

instructing and confirming the brethren, and afterwards returned to Jerusalem.

BARTHOLOMEW, Βαρθολομαῖος, signifies *a son that suspends the waters*; or rather, perhaps, *son of Thalmi*. Bartholomew, one of the twelve apostles, (Matt. x. 3.) was of Galilee, (Acts i. 11.; ii. 7.) but where born is uncertain. It is thought, that he is the same with Nathanael, one of the first disciples that came to Christ. The reason for this opinion is, because as St. John never mentions Bartholomew in the number of the apostles, so the other evangelists take no notice of Nathanael; and as in St. John, (i. 45.) Philip and Nathanael are joined together in their coming to Christ, so in the other evangelists Philip and Bartholomew are constantly mentioned at the same time. What renders this more probable is, that Nathanael is particularly mentioned among the apostles, to whom the Lord, after his resurrection, appeared at the sea of Tiberias, where were present Simon Peter, Thomas, and Nathanael of Cana, in Galilee, the two sons of Zebedee, and two other disciples, who were probably Andrew and Philip. (John xxi. 2.) As St. Peter was called Bar-jona, that is, the son of Jona, so Nathanael might be denominated Bartholomew, or Bar-tholmai, that is, the son of Tholmai; whence some, on no better foundation than a similitude of names, have derived his pedigree from the Ptolomies of Egypt. Our Saviour has drawn his character in that fine eulogium; 'Behold an Israelite indeed, in whom is no guile.' (John i. 47.)

It is generally believed that this apostle travelled as far as India, to propagate the Gospel; and we are also told, that he preached in Arabia Felix and Persia. Nothing is known with certainty respecting the time, place, or manner of his death. It is, however, generally said, that he died in the city of Albana, which, perhaps, is Albana, in Albania, on the Caspian Sea, and on the confines of Armenia. This country has been sometimes included under the name of the Indies. It is believed, that Bartholomew was flayed alive by Astyages, brother of Polemon, king of Armenia, from hatred to the Christian religion, which the apostle had prevailed on Polemon to embrace. A spurious Gospel of Bartholomew is mentioned by Pope Gelasius.

St. Bartholomew's day is distinguished in history, on account of that horrid and atrocious carnage, called the *Parisian massacre*. This shocking scene of religious frenzy was marked with such barbarity as would exceed all belief, if it were not attested by authentic evidence. In 1572, in the reign of Charles IX. numbers of the principal Protestants were invited to Paris, under a solemn oath of safety, to celebrate the marriage of the king of Navarre with the sister of the French king. The queen-dow-

ager of Navarre, a zealous Protestant, was poisoned by a pair of gloves, before the marriage was solemnized. On the 24th of August, being Bartholomew's day, 1572, about morning twilight, the massacre commenced on the tolling of a bell of the church of St. Germain. The admiral Coligni was basely murdered in his own house, and then thrown out of a window, to gratify the malice of the duke of Guise. His head was afterwards cut off, and sent to the king and queen's mother; and his body, after a thousand indignities offered to it, was hung up by the feet upon a gibbet. The murderers then ravaged the whole city of Paris, and put to death more than ten thousand persons of all ranks. This, says Thuanus, was a horrible scene. The very streets and passages resounded with the groans of the dying, and of those, who were about to be murdered. The bodies of the slain were thrown out of the windows, and with them the courts and chambers of the houses were filled. The dead bodies of others were dragged through the streets; and the blood flowed down the channels in such torrents, that it seemed to empty itself into the neighbouring river. In short, an innumerable multitude of men, women with child, maidens, and children, were involved in one common destruction; and all the gates and entrances of the king's palace were besmeared with blood. From Paris, the massacre spread throughout the kingdom. In the city of Meaux, the Papists threw into a gaol more than two hundred persons; and after they had ravished and killed a great number of women, and plundered the houses of the Protestants, they executed their fury on those, whom they had imprisoned, whom they killed in cold blood, and whose bodies were thrown into ditches, and into the river Maine. At Orleans, they murdered more than five hundred men, women, and children, and enriched themselves with the plunder. Similar cruelties were exercised at Angers, Troyes, Bouzages, La Charité, and especially at Lyons, where they inhumanly destroyed more than eight hundred Protestants, whose bodies were dragged through the streets, and thrown half-dead into the river. It would be endless to mention the butcheries committed at Valence, Romaine, Rouen, &c. It is asserted, that, on this dreadful occasion more than thirty thousand persons were put to death. *Gregory's Christ. Church*, vol. ii. p. 422, 423; *Mavor's Univ. Hist.* vol. xxiii. p. 174, 175.

BARTIMÆ'US, Βαρτιμαῖος, signifies son of *Timæus*, and was the name of a blind man of Jericho, who sat by the side of the public road, and begged, when our Saviour passed that way to Jerusalem. Mark says, that Jesus *coming out of Jericho*, with his disciples, and a great crowd, Bartimæus, when he heard that Jesus of

Nazareth was passing, began to cry out, Jesus, thou son of David, have mercy on me. At his request, Jesus restored his sight. (Mark x. 46. 52.) But Matthew, relating the same story, says, that two blind men, sitting by the way-side, and understanding that Jesus was passing, began to cry out, &c. and both received sight. (Matth. xx. 30.) Mark mentioned Bartimæus only, because he was more known, and not improbably, as his name is preserved, was born in a superior rank of life, and to better hopes, and was therefore no common beggar. If his blindness had been the cause of reducing him to poverty, his neighbours would doubtless mention his name, and be interested in his cure. Probably his father Timæus was of note in that place, as was generally the case, when the father's name was assumed by the son; and perhaps some of the neighbours, who had known Bartimæus in better hopes, and who had often pitied, but could not relieve him, were the persons that encouraged the blind man: *Be of good comfort! Rise: he calleth thee.* This does not contradict the supposition, that on this occasion, he principally expressed his faith and zeal; that he spake to Jesus Christ, and distinguished himself by his alacrity, faith, and obedience.

It is observable, that the cure of another blind man, mentioned in Luke (xviii. 35. 43.) is different from this: that was performed when Jesus was *entering into Jericho*; and this, the next day, when he was *coming out*.

Euthymius, on the authority of Chrysostom, conjectures that the blind man in Mark was different from the two mentioned by Matthew; and that the one spoken of by Luke is different from the one mentioned by Mark. For, says he, the one of Mark threw down his garment, out of excessive haste, and received the cure *without touch*; but he in Luke, rather as Christ was coming to Jericho, and not departing from it, received his cure.

On these variations, Rosenmuller and Kuinoel remark, that they arose from the diversity of oral narration, and that such trifling discrepancies, which are perpetually found in the best historians, are of no moment; and that as the credibility of *historians* is not diminished, but rather increased by such diversities, so will not that of the Evangelists be at all affected. *Bloomfield's Recensio Synoptica Annotationis Sacre*, vol. i. p. 282, 283.

BA'RU'CH, ברוך, signifies *who is blessed*, *who bends the knee*. Baruch, son of Neriah, and grandson of Maaseiah, was of illustrious birth, of the tribe of Judah. Baruch was the faithful disciple of Jeremiah the prophet. (Jerem. xxxii. 12.) He served him as his secretary, and did not quit him till his death. In the reign of Jehoiakim, king of Judah, Jeremiah, who was in prison, received orders

from the Lord, to write all his prophecies to that time. (Jerem. xxxvi. 1, 2, 3, &c.) He sent for Baruch and dictated them to him by heart. Some time after, he directed Baruch to read them to the people, then assembled in the temple. This happened in the year of the world 3399, and before Jesus Christ 605. The reading of the prophecies alarmed the king's officers, and they reported the matter to the king, who, having heard part of the book, cut it with a knife, and threw it into the fire.

Afterwards, God commanded Jeremiah again to commit his prophecies to writing. Baruch wrote them, as he repeated them; and the prophet added several others, which were not inserted in the former book. Baruch's constant adherence to Jeremiah drew on him persecution. One day, being greatly disheartened, and complaining bitterly, God encouraged him by the mouth of Jeremiah, (Jerem. xlv. 2, 3.) and from that time he became more tranquil. In the fourth year of king Zedekiah, Baruch went to Babylon, with his brother Seraiah, and carried from Jeremiah a letter, in which the prophet foretold the misfortunes that should befall Babylon, and promised the captives that they should one day be set at liberty. Baruch read the prophet's letter to king Jehoiakim, and other captives; and after this, he threw it into the Euphrates, as the prophet had commanded. The captives having heard Jeremiah's letter, were touched with compunction, and gave Baruch money, with which to offer sacrifices to the Lord, in the temple at Jerusalem. They also wrote a letter to their brethren of Jerusalem, perhaps by Baruch's hand, and it is pretended that this letter is contained in the first five chapters of the apocryphal book called Baruch.

After his return to Jerusalem, Baruch continued his attendance on Jeremiah; and when Jerusalem was besieged by Nebuchadnezzar, and Jeremiah was thrown into prison, Baruch was also confined. However, after the surrender of the city, Nebuzaradan showed him great favour, and setting him at liberty, permitted him to go with Jeremiah wherever he pleased.

The remains of the people left under Gedaliah having resolved to go into Egypt, and finding that Jeremiah opposed this journey, blamed Baruch, and pretended that he engaged the prophet to this opposition. At length Jeremiah and Baruch were obliged to accompany the people into Egypt, where Jeremiah died; after his death Baruch retired to Babylon, where the Rabbins say he died, in the twelfth year of the captivity.

BARUCH, book of, in the Apocrypha, is not extant in Hebrew, and only in Greek and

Syriac; but in what language it was first written, or whether one of these be the original, is impossible to know. It is also uncertain, by whom this book was composed, and whether it contains any matters historically true, or the whole be a fiction. Grotius thinks that it is an entire fiction, and that it was composed by some Hellenistic Jew, under the name of Baruch. Jerom speaks of it in a manner, which shows that he did not esteem it canonical. He says, that he did not think proper to comment on Baruch (which in the Septuagint is joined with Jeremiah), because it was not read among the Hebrews, and contains an epistle, which falsely bears the name of Jeremiah. This epistle is annexed to the book, and, in the common division, forms the last chapter. The principal subject of the book, indeed, is also an epistle, sent, or pretended to be sent, by king Jehoiakim and the Jews in captivity in Babylon, to their brethren the Jews in Judah and Jerusalem. *Prideaux's Connection, Anno 595.*

BARZIL'LAI, ברוי, signifies, *made of iron*; or, otherwise, *son of contempt*. Barzillai, a native of Rogelim in Gilead, and an old friend to David, whom he assisted, when expelled from Jerusalem by Absalom. (2 Sam. xvii. 27.) He came to meet the king at Mahanaim beyond Jordan, and supplied him with provisions whilst David continued at that place. After the defeat of Absalom, when David returned to Jerusalem, Barzillai attended him to the river Jordan. The king, in gratitude for his kindness, invited him to court; but Barzillai objected his age and infirmities, and sent, in his stead, Chimham his son. This happened in the year of the world 2981, and before Jesus Christ 1023.

BA'SHAN, בשן, signifies *in the tooth*, or *in the ivory*, or *in the change*, or *in sleep*, or *in slumbering*, or *confusion*, or *ignominy*. Bashan, one of the most fertile cantons of Canaan, was bounded on the east by the river Jordan, on the west by the mountains of Gilead, on the south by the brook Jabbok, and on the north by the land of Geshur. The whole kingdom, which has since been called Batanæa, took its name from the hill of Bashan, situated in its centre. It contained no less than sixty walled towns, besides villages. It was exceedingly commended for its rich pastures, stately oaks, and fine cattle, and was esteemed one of the most fruitful countries in the world. (Psalm lxviii. 15. Isa. ii. 13. Deut. xxxii. 14, &c.) Its capital cities were Ashtaroth and Edrei. When Moses conquered Bashan, it was possessed by Og, king of the Amorites. *Great Universal History*, lib. i. cap. 7; *Wells's Geography*, vol. i. p. 284; vol. ii. p. 138.

BASILIAN MONKS, were monks of the order of St. Basil, who lived in the fourth century. St. Basil, having retired into a desert in the province of Pontus, founded a monastery for the convenience of himself and his

numerous followers; and for the better regulation of this new society, it is said that he drew up in writing certain rules, which he wished them to observe, though some think, that he did not compose these rules. This new order soon spread over all the East, and after some time passed into the West.

Some authors pretend, that St. Basil saw himself the spiritual father of more than 90,000 monks in the East only; but this order, which flourished during more than three centuries, was considerably diminished by heresy, schism, and a change of empire. They also say, that it has produced 14 popes, 1805 bishops, 3010 abbots, and 11,085 martyrs, besides an infinite number of confessors and virgins. This order also boasts of several emperors, kings, and princes, who have embraced its rule.

BASILIDIANS, a denomination, in the second century, from Basilides, chief of the Egyptian Gnostics. He acknowledged the existence of one Supreme God, perfect in goodness and wisdom, who produced from his own substance seven beings, or æons, of a most excellent nature. Two of these æons, called Dynamis and Sophia, that is power and wisdom, engendered the angels of the highest order. These angels formed a heaven for their habitation, and produced other angelic beings of a nature in some respects inferior to their own. Many other generations of angels followed these; new heavens were also created; till the number of angelic orders, and of their respective heavens, amounted to three hundred and sixty-five, and thus equalled the days of the year. All these are under the empire of an omnipotent Lord, whom Basilides called Abraxas, which was an Egyptian word containing numerical letters to the amount of three hundred and sixty-five. The inhabitants of the lowest heavens, which touched on the borders of the eternal, malignant, and self-animated matter, conceived the design of forming a world from that confused mass, and of creating an order of beings to people it. This design was carried into execution, and was approved by the Supreme God, who to the animal life, with which only the inhabitants of this new world were at first endowed, added a reasonable soul, and, at the same time, gave to the angels the empire over them.

These angelic beings, advanced to the government of the world, which they had created, gradually fell from their original purity, and soon manifested the fatal marks of their depravity and corruption. They not only endeavoured to efface in the minds of men the knowledge of the Supreme Being, that they might be worshipped in his stead, but also began to war against each other, with an ambitious view to enlarge every one the bounds of his respective dominion. The most arrogant and turbulent of all these angelic spirits, was that which

presided over the Jewish nation. Hence the Supreme God, beholding with compassion the miserable state of rational beings, who groaned under the contests of these jarring powers, sent from heaven his son *Nus*, or Christ, the chief of the æons, that, joined in a substantial union with the man Jesus, he might restore the knowledge of the Supreme God, destroy the empire of those angelic natures, which presided over the world, and particularly that of the arrogant leader of the Jewish people. The God of the Jews, alarmed at this, sent forth his ministers to seize the man Jesus, and put him to death. They executed his commands, but their cruelty could not extend to Christ, against whom their efforts were vain. Those souls, who obey the precepts of the Son of God, shall, after the dissolution of their mortal frame, ascend to the Father, while their bodies return to the corrupt mass of matter, from which they were formed. Disobedient spirits, on the contrary, shall pass into other bodies.

Such were the tenets of Basilides. His doctrine in point of morals, if we may credit the accounts of most ancient writers, was favourable to the lusts and passions of mankind, and permitted the practice of all sorts of wickedness. However, those, whose testimonies are most worthy of regard, represent this teacher as recommending the practice of virtue and piety in the strongest manner, and as condemning not only the actual iniquity, but even every inward propensity of the mind to a vicious conduct. It is true that in his precepts relating to the conduct of life, were some things, which offended all true Christians. For he affirmed, that it was lawful for them to conceal their religion, to deny Christ when their lives were in danger, and to partake of the feasts of the Gentiles, instituted in consequence of the sacrifice offered to idols. He had adopted an absurd notion, that all the calamities of this life were of a penal nature, and that men never suffered except in consequence of their iniquities. This rendered his principles greatly suspected; and the irregular lives of some of his disciples seemed to justify the unfavourable opinion entertained concerning their master. *Mosheim's Eccles. Hist.* vol. i. p. 181—184; *Lardner's Works*, vol. ix. p. 271.

BASTINADO, a punishment used among the Greeks and Romans, some instances of which we also find among the Hebrews. It consisted in beating the criminal with a stick, and was likewise denominated *tympnum*, because the sufferer was beaten like a drum. The Romans called it *fustigatio*, *fustium admonitio*, or *fustibus cædi*. It differed from the *flagellatio*, which was performed with a rod, or scourge, whilst a stick was used in fustigation. Flagellation was a severe punishment, and reserved for slaves;

fustigation, more light, and inflicted on free-men. This punishment still prevails among the Turks and other nations of the East. The criminal is laid on his belly; and his feet are raised, and tied to a stake, which is held fast by officers for that purpose. In this posture, he is beaten with a cudgel on the soles of his feet, back, chin, &c. and sometimes receives one or two hundred blows.

Mr. Harmer thus describes the bastinado in an extract from Irwin's Travels: 'The prisoner is placed upright on the ground, with his hands and feet bound together, while the executioner stands before him, and, with a short stick, strikes him with a smart motion on the outside of his knees. The pain, which arises from these strokes, is exquisitely severe, and which no constitution can support for any continuance.'

It is related, that old Eleazar was led to the torture, and that he was beaten with blows till he nearly expired. (2 Macc. vi. 19.) St. Paul says, that some of the saints were tortured (*ἐτυμπαίνοντο*), that is, suffered the torture of the tympanum, hoping for a better resurrection. (Heb. xi. 35.)

The *τύμπανον* was probably in the form of a T; and the criminal had his arms fastened to the two horns of the post, with his head above its top, and his feet bound to the lower part, but without reaching the ground; and hence he might be truly said *κρεμάσθαι*. It is obvious how effectually this posture would promote the purposes of punishment, by rendering it impossible for the culprit to shrink from the blows. *Bloomfield's Recensio Synoptica Annotationis Sacre*, vol. viii. p. 541, 542; *Harmer's Observations on various passages of Scripture*, vol. iii. p. 370, edit. Dr. Ad. Clarke.

BAT, *vespertilio*, a genus of quadrupeds of the order of the feræ. In its upper jaw are six fore-teeth, acute, and distant from each other; in the lower, six acute, but contiguous. The canine teeth are two above and two below, on each side. Every foot has five toes, and those of the fore-feet are connected by a membrane, and expand into a sort of wings. This animal has often been ranked with birds: but it has the mouth of a quadruped, not the beak of a bird; it is covered with hair, not with feathers; it produces its young alive, not from eggs; and it greatly resembles a mouse in shape and colour. The female has two paps, and brings forth two young ones at a birth; while these are incapable of providing for themselves, she flies about with them clinging to her paps, and sometimes hangs them against a wall. During winter, bats cover themselves with their wings, and hang asleep in dry caves or old buildings. In summer they hide themselves in the day, and fly about in the evening, catching moths and

other insects. Some bats have tails, and others have none. It is said, that in China are bats as large as pullets, and as delicate eating. Those of Brazil, Madagascar, and the Maldives, are very large, and suck the blood of men, while they sleep in the night, fastening on some uncovered part, which, at the same time, they refresh by the fluttering of their wings. The bat, which the law of Moses classes among birds, is declared an unclean animal. (Levit. xi. 19. Deut. xiv. 18.) But according to the Rabbins, the Hebrew word *hatalaph*, which is commonly interpreted a bat, signifies a swallow.

BATH, *בַּת*, *χοῖνίξ*, signifies a daughter, or a house, and was the name of an Hebrew measure, containing seven gallons and four pints, liquid measure; or, three pecks and three pints, dry measure. It was the same as the ephah. Some have imagined, that there was a sacred bath, different from the common, and containing a bath and a half of the other. This they endeavour to prove by what is said in the First Book of Kings, (vii. 26.) that Solomon's molten sea contained 2000 baths, compared with the Second Book of Chronicles, (iv. 5.) which says, that it held 3000 baths. This difference, however, is easily reconciled, by saying, that the brazen sea itself contained 2000, and the brim or rim 1000 baths. The bath was the tenth part of the homer, in liquid measure; as the ephah was in dry measure. (Ezek. xlv. 11.) *Arbuthnot's Tables*, &c. p. 99.

BATH-KOL, or BATH-COL, *בַּת-קוֹל*, signifies daughter of the voice. It is a name, by which the Jewish writers distinguish what they call a revelation from God, after verbal prophecy had ceased in Israel, that is, after the prophets Haggai, Zechariah, and Malachi. The generality of their traditions and customs are founded on this Bath-kol. They pretend, that God revealed them to their elders, not by prophecy, but by secret inspiration, or tradition; and this they call the daughter of the voice. The Bath-kol, as Dr. Prideaux shows, was a fantastical way of divination, invented by the Jews, like the Sortes Virgilianæ among the Heathens. With them, the words dipt at in opening the works of Virgil, was the oracle, by which they prognosticated those future events, of which they desired to be informed. In like manner also when the Jews appealed to Bath-kol, the next words which they heard were considered as the desired oracle. The Christians, when Christianity began to be corrupted, used the Scriptures in the same manner as the Heathens employed the works of Virgil. *Prideaux's Connect. Partii. Book 5; Monthly Mag. No. 193.*

BATH'SHEBA, *בַּת-שֶׁבַע*, signifies daughter of swearing, of satiety; or, the seventh daughter. Bathsheba, the daughter of Eliam, or Ammiel, was the wife of Uriah, the Hittite, and dwelt at Jerusalem, not far from

David's palace. One day, after sleeping at noon, as is customary in warm countries, David went up to the terrace roof of his palace, whence, in a garden at no great distance, he saw Bathsheba bathing. As she was a very beautiful woman, David became enamoured of her, and sent to inquire who she was; and being informed that she was the wife of Uriah, an officer in his own army, who was then with Joab at the siege of Rabbah, he caused her to be brought to him, and with her he committed adultery. In a short time, she found herself with child, and informed David, requesting him at the same time to consult her honour and safety, by devising some means of concealment. David sent for Uriah, who, he supposed, would naturally accompany his wife, when at home; but Uriah spending his nights with the king's guards, counteracted the king's design. David then sent orders by this brave man himself, for his exposure to danger, by which he was killed before Rabbah. (2 Sam. xi.)

Bathsheba, hearing of her husband's death, mourned in the usual manner; and when this ceremony was ended, David brought her to his house, and married her. Soon after this, she was delivered of a son. The Lord sent the prophet Nathan to David, to reproach him with his sin, by the parable of the ewe-lamb, taken by a rich man from a poor man, and to threaten his punishment by the death of this child. David earnestly interceded for his son; but on the seventh day the child died. (2 Sam. xii.)

After this, David comforted Bathsheba, and she conceived a son, who was named Solomon, in the year of the world 2971, and before Jesus Christ 1033. God afterwards appointed that this son should succeed David on the throne; build a temple to the Lord; and be blessed with wisdom, riches, and understanding. Towards the end of David's life, Adonijah, his eldest son, formed a party, and presumed that he ought to reign rather than Solomon. Bathsheba, therefore, went to David, whom she found in his chamber, and bowing very respectfully before him, informed him of the conduct of Adonijah. Nathan the prophet confirming her account, David gave immediate orders for the inauguration of Solomon. After the settlement of Solomon, Adonijah prevailed on Bathsheba to request him to give him Abishag, the Shunamite, who had been the wife of David. Solomon treated his mother with the greatest respect, but saw in this request a deep policy, which he punished by the death of Adonijah. (1 Kings ii. 12.) This is the last time Bathsheba is mentioned.

The First Book of Chronicles, (iii. 5.) and the Second Book of Samuel, (v. 14.) besides Solomon, notice other sons of Bathsheba by David; namely, Shammuah, Shobab, and Nathan. Some interpreters are

of opinion, that these three were the sons of Uriah; but the generality maintain, that they were the sons of David. The text in Samuel is clear for this opinion; and St. Luke gives us the genealogy of Nathan, the son of David, as one of the Messiah's ancestors. The passage in Proverbs, (iv. 3.) in which Solomon says, that he was his father's son, tender and only beloved in the sight of his mother, 'proves no more than the tender affection of David and Bathsheba for him.

The thirty-first chapter of Proverbs has been considered as Bathsheba's instruction to her son Solomon, which this prince placed in the collection of his Proverbs, or maxims of morality. But this chapter might really be written by Solomon, if designing to do honour to his mother, he reduced the instructions, which he received from her, into this form, and published them as if she had been their author. Besides, king Lemuel, like Agur, may be another person, whose writings are appended to those of Solomon.

The original inclines some to think, that Bathsheba was a famous beauty, whose renown, previously to her being seen by David from the terrace, had already reached the king's ears. In our version, the translators have inserted the word *one*, but the rendering might be more literal, if understood as follows: *And David sent, and inquired after the woman; and he said to himself, while his inquirers were gone, to obtain the intelligence he wanted, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah, the Hittite? And David sent agents, and took her.* For it does not appear, that the information who Bathsheba was, would have had any influence in abating David's illicit passion. On the contrary, nothing is more natural, than that David should say to himself, 'This beauty, whom I see, is certainly that Bathsheba, so famous for her charms, and I will possess her;' thus flattering his vanity, while enhancing the gratification of his criminal desires. In David's promise (perhaps *stipulation*) to Bathsheba, that her son should succeed him, (1 Kings i. 13. 17. 30.); in Bathsheba's promptitude to give notice of her pregnancy; in the forwardness of Adonijah to assert his natural expectation of succeeding to the crown; in the dignity of Bathsheba as the king's mother; and in the influence, which Bathsheba hoped to maintain over Solomon, and the respect with which Solomon treated her, we may discover strong indications, that she had ruled over David, who thus experienced other punishments of this passionate connexion. *Fragments attached to Calmet's Dict. No. cxxiv. p. 38.*

BAXTERIANS, those who adopt the sentiments of the famous non-conformist, Richard Baxter, who was born in the year 1615, and who was equally celebrated for

the acuteness of his controversial talents, and the utility of his practical writings. His design was to reconcile Arminianism and Calvinism; and for this purpose he formed a middle scheme between those systems. With Calvin, he taught that God had selected some, whom he is determined to save, without any fore-sight of their good works; and that others, to whom the Gospel is preached, have common grace, which if they improve, they shall obtain saving grace, according to the doctrines of Arminius. This denomination allow, with Calvin, that the merits of Christ's death are to be applied to believers only; but they also assert, that all men are in a state capable of salvation. Mr. Baxter maintains, that there may be a certainty of perseverance here; and yet, he doubts whether a man may not possess so weak a degree of saving grace, as again to lose it.

To prove that the death of Christ has put all in a state capable of salvation, the following arguments are alleged by this learned author: 1. It was the nature of all mankind, which Christ assumed at his incarnation; and the sins of all mankind were the occasion of his suffering. 2. It was to Adam, as the common father of lapsed mankind, that God made the promise. (Gen. iii. 15.) The conditional new covenant equally gives Christ, pardon, and life, to all mankind, on condition of acceptance. The conditional grant is universal: *Whosoever believeth shall be saved*. 3. It is not to the elect only, but to all mankind, that Christ has commanded his ministers to proclaim his Gospel, and offer the benefits, which he has procured.

Mr. Baxter allows, that there are certain fruits of Christ's death, which are proper to the elect only: 1. Grace eventually worketh in them true faith, repentance, conversion, and union with Christ, as his living members. 2. The actual forgiveness of sin, with respect to the spiritual and eternal punishment. 3. Our reconciliation with God, and adoption and right to the heavenly inheritance. 4. The Spirit of Christ to dwell in us, and sanctify us by a habit of Divine love. (Rom. viii. 9—13. Gal. v. 6.) 5. Employment in holy acceptable service, and access in prayer, with a promise of being heard through Christ. (Heb. ii. 5, 6. John xiv. 13.) 6. Well-grounded hopes of salvation, peace of conscience, and spiritual communion with the church mystical in heaven and on earth. (Rom. v. 12. Heb. xii. 22.) 7. A special interest in Christ, and intercession with the Father. (Rom. viii. 32, 33.) 8. Resurrection unto life, and justification in judgment; glorification of the soul at death, and of the body at the resurrection. (Phil. iii. 20, 21. 2 Cor. v. 1, 2, 3.)

Christ, says Mr. Baxter, has made a conditional deed of gift of these benefits to all

mankind; but they are accepted and possessed by the elect only. Hence he infers, that though Christ never absolutely intended or decreed, that his death should eventually put all men in possession of those benefits, yet he did intend and decree, that all men should have a conditional gift of them by his death.

Among the Baxterians are generally ranked both Watts and Doddridge. In the scale of religious sentiment, Baxterianism seems to be with respect to the subject of the Divine favour, what Arianism is with respect to the person of Christ. It appears to have been considered by some as a safe middle way between two extremes.

Mr. Baxter was an extraordinary character in the religious world. It is said, that he wrote about one hundred and twenty books, and had more than sixty written against him. Of his *Call to the Unconverted*, twenty thousand were sold in one year. Though he possessed a very metaphysical genius, and sometimes made a distinction without a difference, yet the great object of most of his writings was peace and amity. Accordingly, his religious system was formed not to inflame the passions, but to conciliate the minds of men, and to heal those wounds of the Christian church, under which she had long suffered. *Baxter's Catholic Theology*, p. 51. 53; *Evans's Sketch*, p. 78, 79; *Adams's View of Religions*, p. 89, 90.

BDELLIUM, (ברלה), a *pearl*, *jasper*, or some other stone. This precious substance, which is naturally hard, white, smooth, and glossy, is found in many parts of the world, and produced in the shell of the pearl oyster, with which the Persian Gulf in particular abounds. Perhaps the Hebrew name is from בל, *singular*, and בה, *smooth*, as being the only gem naturally smooth and polished. It occurs in Gen. ii. 12, and Numb. xi. 7. Compare also Exod. xvi. 31.

This is a different interpretation from that usually affixed to the word, viz. the *gum* of a tree in Arabia, and more probable when applied to the passages in which it occurs. *Parkhurst's* and *Bates's Lexicons*.

BEAN, בען, signifies *affliction*. It is said, that the children of Bean, were a shame and offence to the people of Israel, for whom they placed ambushes. (1 Macc. v. 4. 5.) Some think, that Bean is the name of a city beyond Jordan (Numb. xxxii. 3.); some, that Bean is put for Batanæa; and others, that it is the name of a man.

BEAR, *ursus*, a genus of quadrupeds of the order of the feræ, or beasts of prey.

Aristotle and Pliny say, that when bears are littered, they are scarcely bigger than mice, and are without eyes and hair. Their dams go with them about thirty days, and generally bring forth five at a time. During the winter they hide themselves and

sleep. The male continues in this state forty days; and the female four months; and they sleep so soundly for the first fourteen days, that blows will not awake them. During the time they sleep, they eat nothing, and yet, when the period is expired, the males are very fat. Though the bear seems rough and stupid, yet he is capable of discipline, and will leap, dance, and play a thousand tricks at command.

This animal was very common in Palestine. David says, that he had often fought with bears and lions, (1 Sam. xvii. 34. 36.) Elisha having prophetically cursed some boys of Bethel, for insulting him, two she bears issued from a neighbouring forest, and wounded forty-two of them. (2 Kings ii. 23, 24.) To express the sensations of a man transported with passion, the sacred writers say, He is chafed, in his mind, as a bear robbed of her whelps, (2 Sam. xvii. 8. Prov. xvii. 12. Hos. xiii. 8.) The prophet Isaiah, describing the happiness of the Messiah's reign, says, that the cow and the bear shall feed together, (Isaiah xi. 7.); by the bear some think that he denoted the Gentiles, and by the cow the Jews. Daniel, (vii. 5.) in his description of the four great monarchies, represents that of the Persians under the figure of a bear with three rows of teeth; by this he principally intended Cyrus. In the book of Revelation, (xiii. 2.) Antichrist is said to have the feet of a bear.

It is observable, that the bear is generally *masculine* in the Hebrew. The passage in which we read, that *two she-bears* tare forty-two children, though it leads to the idea of their being females, more strongly than any other passage, yet is in the masculine. Might not this be an anomaly of language among the Hebrews as among ourselves, who frequently call a cat *she*, though it be a *male*, and an animal of the canine kind a *dog*, though it be really a *bitch*? The current idiom of all languages has something of this imperfection: and we may still continue to reckon the bears of these passages as *females*, if the construction require it, though the words be really *masculine*. *Scripture Illustrated*.

BEARD, the hair growing on the chin and adjacent parts of the face, chiefly of adults and males. The Hebrews wore their beards on their chin, but had, doubtless, in common with other Asiatic nations, several fashions in this, as in all other parts of dress. Moses forbids them to cut off entirely the angle or extremity of the beard, (Levit. xix. 27.) that is, to avoid the manner of the Egyptians, who left only a little tuft of beard at the extremity of their chins. In some places, the Jews, at this day, suffer a little fillet of hair to grow from below the ears to the chin; where, as well as upon their lower lips, their beards are pretty long. When they mourned, they shaved entirely

the hair of their heads and beards, and neglected to trim their beards, to regulate them into neat order, or to remove what grew on their upper lips and cheeks. (Jer. xli. 5.; xlviii. 37.) Hence we perceive the import of Mephibosheth's neglect of his beard, in not trimming it. (2 Sam. xix. 24.) In times of grief and affliction, they plucked off the hair from their heads and beards, a mode of expressing sorrow common to other nations under great calamities. The dishonour done by David to his beard, of permitting his spittle to fall on it, seems at once to have convinced Achish that he was disordered in mind. It was as if he had said, no man, in good health of body and mind, would thus defile what we esteem so honourable, as his beard. (1 Sam. xxi. 13.)

The king of the Ammonites, designing to insult David, in the person of his ambassadors, cut away half of their beards, and half of their clothes; that is, he cut off all their beard on one side of their faces. (2 Sam. x. 4, 5. 1 Chron. xix. 5.) To avoid ridicule, David did not permit them to appear at court, till their beards were again grown.

We are told by travellers, that in the East men kiss each other's beards, when they salute in the streets, or when one of them has lately come from a journey. This may lead us to discover traces of deeper dissimulation in the behaviour of Joab to Amasa, than we have hitherto noticed. It is said, that 'Joab took Amasa by the beard with the right hand to kiss him.' (2 Sam. xx. 9.) It was, therefore, no wonder, that whilst this act of friendship, of gratulation after a long absence, occupied Amasa's attention, he did not perceive the sword in Joab's left hand. The action of Joab was, indeed, a high compliment, but neither suspicious nor unusual, and to this compliment Amasa paying attention, and doubtless returning it with equal politeness, he could not expect the fatal event produced by the perfidy of Joab.

It is not improbable, that the behaviour of Judas to Jesus was rather like that of Joab to Amasa. Matthew says, 'And forthwith he came to Jesus, and said, Hail, master, and kissed him.' (Matt. xxvi. 49.) Mark says the same, (xiv. 45.) But Luke seems to imply, that Judas observed a more respectful manner, in his salutation. According to Matthew, Jesus, before he received the kiss from Judas, had time to say, 'Friend, (in what manner) to what purpose art thou come?' And whilst Judas was kissing him—suppose his beard—Jesus might easily, and very aptly express himself as Luke relates; 'Judas, betrayest thou the son of man with a kiss?'

Niebuhr relates, that 'when the younger Turks, after having been shaven, permit their beards to grow, they recite a *fatha* or prayer, which is considered as a vow never to cut it off; and when any one cuts off his beard, he may be very severely pu-

nished, and also becomes the laughing-stock of those of his faith. It is not, perhaps, improbable, that this *fatha* or prayer is in some degree analogous to the rites of the Nazarite, (Numb. vi. 18. Acts xxi. 24.) *Fragments attached to Calmet's Dictionary*, No. xciii. p. 151. 153.

BEAST, an appellation commonly given to all four-footed animals fit either for food, labour, or sport; and in this sense it is distinguished from birds, fishes, insects, and man. However, Calmet, and some others, define beast an animal destitute of reason; and in this sense it comprehends the whole animal creation, man alone excepted.

In the beginning, God created the fishes of the sea, and the fowls of the air, on the fifth day of the world, (Gen. i. 21, 22, 23.); on the sixth day, he created the beasts of the earth and man, (Ibid. 24. 26. 31.); and, lastly, he brought the fowls and the animals to Adam, who gave them their names, and who thus commenced his exercise of that dominion, in which God had placed him over the creatures. (Ibid. ii. 19.) The Lord blessed man, the fowls, fishes, and beasts; he commanded them to multiply, and gave them the fruits and herbs of the earth for food. It was not till after the deluge, that God granted flesh as food to mankind; and even then he forbade the eating of blood, threatening to punish the violent shedding of it, and to chastise even beasts, which should spill human blood. (Ibid. ix. 3, 5.)

By the law of Moses, every beast, which should kill a man, or was abominably polluted, was punished with death. (Exod. xxi. 28, 29; Levit. xx. 15, 16.) Cities guilty of apostasy were devoted, with not only their inhabitants, but also their cattle. (Deut. xiii. 15.) When Noah, with his children, and the animals, quitted the ark, God says that he made a covenant with Noah, his family, his descendants, and the creatures, and promised, never to send such a deluge again over the earth. (Gen. ix. 9.) God, enjoining rest on the Sabbath, declares that cattle as well as servants, should enjoy the benefits of this repose, (Exod. xx. 10.) God smote in Egypt the first-born of men and beasts; and as a memorial of his having spared the Hebrews, he commands, that to him the first-born of men, and of beasts, should be consecrated. (Exod. xxii. xxiii.)

The Egyptians, among whom the Hebrews dwelt for so long a time, adored beasts. The Israelites, also, worshipped the golden calf in the wilderness, and, after the schism of Jeroboam, continued to adore the like figures of deities.

The doctrine of Transmigration was common throughout the East, and even among the Hebrews: and remains of it were visible among the Jews of our Saviour's time, and perhaps in the apostles before they had received the Holy Ghost. This opinion manifestly supposes, that

beasts are reasonable; because it supposes, that the same souls, which animated the wisest and most understanding of men, pass successively into the bodies of *beasts*. The doctrine of Transmigration is observable, with some variety, in Philo, and in the Rabbins.

Philosophers, indeed, are greatly divided in opinion respecting the essential characters of beasts or brute animals. The Platonists allow them reason and understanding, though in a degree less pure and refined than those of men. Lactantius allows them every thing, which men possess, except a sense of religion; and some sceptics have ascribed to beasts even sense and religion. Several speak as if they considered beasts to be moral beings, and under obligation to the law of nature. Ulpian and other lawyers are supposed to have embraced this opinion, which is said to have been first borrowed from the school of the Stoics.

Different faculties and degrees of knowledge are perceptible in different animals. Some possess only the motive and sensitive faculties, as worms; some have also memory; and others, imagination and invention, as monkeys and elephants. In the same species, some exceed others in docility and ingenuity; and the climate, air, and food, have an influence on beasts, as well as on men. They who agree in ascribing reason to brutes, do not ascribe to them the same species or degrees of reason. Galen allows to beasts internal reason; Porphyry, enunciative; Lactantius, practical reason or prudence only; Pythagoras, reason on the second act, exclusive of the first; and the Stoics allow them speculative reason. Hobbes insists, that they are incapable of science from a want only of names and signs, by which to denote abstract ideas; that they have sensitive, but not intellectual knowledge; that they have apprehension, but not reflection; and that they are capable of prudence, but not of reason, which can be the fruit of evidence only.

Solomon, whether he proposes his own thoughts, or those of the philosophers and free-thinkers of his time, expresses himself in a manner, which might seem to insinuate, that beasts possess understanding and reasonable souls: 'I said in my heart, concerning the estate of the sons of men, that God might manifest them; and that they might see that they themselves are beasts; for as the one dieth, so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above a beast.' (Eccles. iii. 18, 19, 20.) The Scripture, in other places, speaks of the death of beasts and men, in nearly the same manner: as, 'Thou takest away their breath, and they die, and return to their dust' (Psalm civ. 29.); and in Job, 'If he gather

unto himself his spirit and his breath, all flesh shall perish together,' (xxxiv. 14.)

Calmet observes, that we should widely mistake the import of such passages, if we infer from them, that beasts are equal to man, in reason, or in a capacity of religion, of knowing God, of attaining celestial felicity, and of acting on spiritual principles. The knowledge, reasoning, desires, and designs of beasts, are limited to the discernment of what may contribute to their immediate and instant enjoyments, their temporal happiness, and the multiplication of their species. They may, indeed, determine between hot and cold, between enjoyment and danger, but not between moral good and evil, between just and unjust, lawful and unlawful. If any one insist, that they are immortal and eternal, we may grant it; but this privilege is common to them with bodies, and matter, the essence of which is indefectible, and cannot perish. Matter may be changed in its figure or situation; it may rest, or be put in motion; but it cannot be annihilated, unless God cease to preserve it. In this sense, also, the angels themselves, and the souls of men, have no greater privilege than matter.

It may be asked, what becomes of the animating principle of beasts, when separated from matter? To this we reply, that we have no principles, by which we can discover it; neither revelation, nor experience, nor reasoning, furnishes light in this particular. We know that God created all things for his glory; but can beasts be capable of an active knowledge and love of their Creator? If not, he must be glorified by them, some other way; as, doubtless, he is glorified passively by simple matter, but surely not in any other sense than as showing forth his glory, his power, &c.

Against the souls of beasts, a great objection is borrowed from Austin, that 'under a just God, no one can be unhappy that does not deserve it.' Now, if beasts have sense and reason, they are unhappy; and having deserved to be unhappy, this desert must arise from sin. Now, supposing that they have sinned, are they not then capable of virtue? of the love and knowledge of God? Let it be granted, that they are miserable; for men kill and eat them, subject them to the hardest labours, beat them, use them shamefully ill, and persecute them, without reason. If beasts were capable of sense and reason, would God have given to sinful man such entire dominion over them? We may reply, that God is sovereign over his creatures, and may dispose of them as he pleases. God created beasts, and has subjected them to the dominion of man; he has permitted man to eat, and consequently to kill them. Man uses this power; and if we suppose that beasts are reasonable, of what then

can they complain? Of dying? Man dies; and in what differs death by slaughter, from death by disease? Will they tell God that they are innocent, and yet he subjects them to wicked, brutal, foolish men? And are not mankind, the best of mankind, also subject to calamities, diseases? &c. &c.

Such are the reasonings of Calmet on this subject. The preceding passage quoted from Ecclesiastes, is thus paraphrased by the late Bishop Patrick: 'I could not but think that the condition of mankind is very deplorable. For, as beasts are subject to many accidents of which they have no foreknowledge, so are also men. The latter can no more foresee several things, which happen to them, than the former. If, however, men differ from beasts, in defending themselves from some evils, which may befall them, yet one thing renders both equal, and that is death. For men and beasts equally grow old, and die alike; and whilst they live, they breathe the same common air. Therefore, when a man dies, he is as much an unprofitable piece of matter, as a beast; and in this, he cannot pretend to any pre-eminence above other inferior creatures.' It appears from the context, that the words of Solomon are not spoken in the person of a free-thinker. They seem intended to humble the vain opinion of those great men, who would tyrannize over their inferiors; by representing to them how little they differ from beasts, except only, in that, which they do not value or regard, namely, their immortal souls. *Patrick's Paraphrase on Ecclesiastes.*

On the subject of beasts, we should recur to the distinctions of life; body, soul, and spirit. Body we grant; soul, that is animal life, we also grant them; this they enjoy up to fixed degrees, each possessing that kind, degree, power, duration, &c. appropriate to its species, and transmitting the same to its posterity, without improvement, and without variation. In this is the animal life, or soul, distinct from reason, which is infinitely various, and capable of unlimited improvements, and of stronger desires after still farther acquisitions. Instinct, then, is a confined, contented, satisfied quality; reason is quite the reverse, and strongly characterizes the active nature of spirit, which is a higher principle of life, and bestowed on man for the highest purposes of existence.

We should also remember, that, however the beasts may appear to be subjected to human cruelty, yet, in fact, not one in ten millions of animals in general suffer in this way. In support of this opinion, we may instance those myriads of wild creatures around our dwellings, and those where man has no residence; we may instance birds that fly from our power, that swim, that dwell on rocks, &c. &c. We may instance the reptile tribe, the fishes, and, above all, insects in their innumerable species, together with microscopic insects! Surely not one *living being*

in a hundred millions, ever comes under the power of man. These ideas are distinct from the consideration, that beasts, having no foreknowledge, are not unhappy; they have no anxious apprehensions, which never enter into their catalogue of miseries. On the contrary, anticipations of evil form the chief of human woes, and are the severest of human sufferings. This strongly characterizes the nature of reason, and manifests its capacity for extending its views into futurity, a futurity not limited by the narrow confines of time and of sense. *Additions to Calmet's Dictionary; Patrick on Ecclesiastes.*

BEATIFICATION, in the Romish church, the act by which the Pope declares a person happy after death. *Beatification* differs from *canonization*. In the former the Pope does not act as a judge in determining the state of the *beatified*, but only grants a privilege to certain persons to honour him by a particular religious worship, without incurring the penalty of superstitious worshippers. In *canonization*, the Pope speaks as a judge, and determines *ex cathedra*, on the state of the *canonized*.

It is remarkable, that particular orders of monks assume to themselves the power of beatification.

BEAUTY. The Hebrew word *naveh*, which signifies *beauty*, also denotes a *dwell-ing*. The Lord hath loved the *beauty* of Jacob, his temple, his selected abode in Jacob (Ps. xlvii. 4.). *Sion his beauty*, (Ps. l. 2.) may be expounded in the same manner. The temple of the Lord, and his tabernacle, the places of his abode among men, are called his habitation. God delivered the *beauty* of the Israelites, the ark of the Lord, into the hands of the Philistines. It is observable, that the idea of *excellence* suits all these passages.

Commentators think that the phrase, *beauty of holiness*, (1 Chron. xvi. 29. 2 Chron. xx. 21. Ps. xxix. 2.; xcvi. 9.; cx. 3.) is expressive of the dispositions of the mind requisite for all the true worshippers of God; but if the expression be carefully attended to, it will be found to allude to the *Shechinah*, the visible glory of Jehovah, in which he appeared to the Old Testament church, and in which he dwelt between the cherubim. The Hebrew word *hedar*, here rendered *beauty*, properly denotes some external splendour or glory, and such as belongs only to the object of worship. *Leigh's Critica Sacra*.

BEDAN, בִּדָן, signifies *only*, or *lever*; otherwise, *in the judgment*, or *according to judgment*. It is said in the First Book of Samuel, (xii. 11.) that the Lord sent several deliverers of Israel; as Jerubbaal, *Bedan*, Jephthah, Samuel. Jerubbaal, we know, is Gideon; but we do not where find *Bedan* among the judges of Israel. The Septuagint, instead of *Bedan*, reads *Barak*, and

some think, that *Bedan* is *Jair*, of the tribe of Manasseh, who judged Israel twenty-two years. (Judg. x. 3.) There was a *Bedan*, great-grandson to Machir, and *Jair* was descended from a daughter of Machir. The Chaldee, the Rabbins, and after them the generality of commentators, conclude that *Bedan* was *Samson* of the tribe of Dan. Calmet, however, is of opinion that *Bedan* and *Jair* were the same person. The names of *Samson* and *Barak* were added in many Latin copies, before the corrections of them by the Roman censors were published. Bishop Patrick says, that the younger *Jair*, to distinguish him from his elder brother, seems to be called *Bedan*. *Comment. on Judges*.

BEE/ROTH, בְּאֵרוֹת, signifies *the wells* or *illuminations*; otherwise, *in the lights*. *Beer-oth* was a city of the Gibeonites, and afterwards belonged to Benjamin. (Josh. ix. 17. 2 Sam. iv. 2.) Eusebius places this city seven miles from Jerusalem, towards Nicopolis. Mr. Maundrell, who seems to think that it was the same with *Beer*, whither *Jotham* fled from *Abimelech*, says, that it enjoys a very pleasant situation, on a southern declivity. At the bottom of the hill is a plentiful fountain of excellent water, from which the city derives its name. *Wells's Geography*, vol. i. p. 294.

BEEROTH of the children of Jaakan, a station whence the Israelites marched to Mosera. (Deut. x. 6.) Eusebius places it at the distance of ten miles from the city of Petra. In Numbers (xxxiii. 31, 32.) it is called *Bene-jaakan*, instead of *Beeroth-bene-jaakan*, or *Beeroth* of the children of Jaakan. The word *Beeroth* denotes the particular place among the children of Jaakan, where the Israelites encamped. It is, indeed, rendered in all the old versions, as well as in ours, as a proper name; but it may be taken appellatively to denote *wells*, and imports that the Israelites pitched at the wells belonging to the children of Jaakan. This is the more probable, when we consider the value, in which wells or water would be held in the desert. *Wells's Geography*, vol. i. p. 264.

BEER'SHEBA, בְּאֵר־שֶׁבַע, signifies *the well* or *fountain of an oath*; otherwise, *the seventh well*, or *the well of satiety*. *Beer-sheba*, the well of an oath; or the well of seven, was so denominated, because at this place Abraham entered into an alliance with *Abimelech*, king of Gerar, and gave him seven ewe-lambs, in token of that covenant, to which they had sworn. (Gen. xxi. 22.)

Beersheba was at first given to the tribe of Judah, and was afterwards ceded to that of Simeon. (Josh. xv. 28.; xix. 2.) The limits of the Holy Land are often expressed in Scripture, by the terms, 'from Dan even to Beersheba.' (2 Sam. xvii. 11, &c.) Dan being the northern, and *Beersheba* the

southern extremity of the country. Beersheba was situated twenty miles from Hebron, towards the south. *Wells's Geography*, vol. i. p. 164, 165.

BEES, four-winged insects, which have wings entirely membranous, and tails furnished with a sting. The common or hive-bee, is of three sorts: 1. The queen-bee, which is rather longer and of a brighter red than the rest. Her business consists in conducting a new swarm, and depositing eggs for another brood; and her fertility is so great, that she frequently brings forth several thousands of young in a year. 2. The drones, which have no stings, are of a darker colour than the rest, and supposed to be males. 3. The honey-bees, or working bees, which are much more numerous than the other two kinds.

Bees were declared unclean by the law. (Levit. xi. 23.)

BEGGAR, one who asks alms. Moses, exhorting the Israelites to alms-giving, says, 'Save when there shall be no poor among you; for the Lord shall greatly bless you in the land, which the Lord thy God giveth thee for an inheritance to possess it.' (Deut. xv. 4.) Soon after he adds as follows: 'If there be among you a poor man of any of thy brethren, within any of thy gates, in thy land, which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother.' (Ibid. xv. 7.) The text of this place does not speak of *begging*; but we know, that there were, at all times, poor persons and beggars among the Jews, as well as other nations. God himself says, the poor shall never cease out of the land. (Deut. xv. 11.) We see in the Gospels, that there were several beggars in Jerusalem, and in other places. (Mark x. 46. Luke xvi. 20.; xviii. 35, &c.) The true sense of the passage in Moses, is, that God will so plentifully bless the lands of the Hebrews in the sixth year, that, though there be no harvest in the sabbatical year, yet there will be no poor among them, if they observed his precepts; or, it was his design to recommend charity and alms-giving to them in such a manner, that there should be among them no poor; as if he had said, 'Be so charitable and liberal, that there may be no indigent person in Israel.' Some have thought that Jesus Christ and his Apostles were reduced to such a degree of poverty as to beg. This, they are of opinion, appears from what our Saviour said to Zaccheus at Jericho; 'Make haste and come down, for to-day I must abide at thy house.' (Luke xix. 5.) It is certain, however, that this passage does not prove, that Jesus Christ begged on this occasion. We know that our Saviour had some persons who followed him, and supplied his wants: 'they ministered unto him of their substance.' (Id. viii. 3.) He had a common purse, into which was put whatever

was voluntarily offered: 'Judas had the bag, and bare what was put therein.' (John xii. 6.) Lastly, Jesus Christ, before his preaching, worked with his father Joseph at the trade of a carpenter; 'Is not this the carpenter?' (Mark vi. 3.) The apostles also exercised trades even during their ministry. (Acts xx. 34. 1 Cor. iv. 12. Eph. iv. 28. Acts xviii. 2, 3, &c.)

BEGHARDS, **BEGUARDS**, or **BEGUINS**, certain enthusiasts, who first appeared in Germany and the Low Countries, in the thirteenth century, and who derived their name from an old German word, signifying *to seek any thing with importunity, zeal, or earnestness*. The word Beghard soon after acquired a new and second signification, and was employed to denote a person, who *prayed* with uncommon fervency, and who *distinguished himself from others by an extraordinary appearance of piety*. Hence a Beghard signified a *devout man*. The origin and signification of this word will serve as a clue to deliver the reader from that labyrinth of difficulties, in which the history of the Beghards has been involved. They will also enable him to account for the prodigious multitudes of Beghards or Beguins, that arose in Europe in the thirteenth century; and they will show how it happened, that these denominations were given to above thirty sects or orders, which differed widely from each other in their opinions, discipline, and manner of living. The first and original signification of the word Beghard was that of *importunate beggar*. When, therefore, the people saw certain persons embracing not only with resignation, but also with the most voluntary choice, and under a pretext of devotion, the horrors of poverty, begging their bread from door to door, and renouncing all their worldly possessions and occupations, they called them Beghards, without considering the variety of opinions and maxims, by which each was distinguished. Afterwards, those who departed from the manner of living common among their fellow-citizens, and distinguished themselves by the gravity of their aspect, and the austerity of their conduct, were comprehended under the general denominations of Beghards in Germany, and of Beguins in France. At first, the use of these terms was so extensive, that they were applied even to the monks themselves; but in process of time, they were confined to those who formed a sort of intermediate order between the *monks* and the *citizens*, and who resembled the former in their manner of living, without assuming their name, or contracting their obligations.

The Beghards were divided into two classes, which derived their different denominations of *perfect* and *imperfect*, from the different degrees of austerity in their manner of living. The *perfect* lived on alms, abstained from wedlock, and had no fixed

habitations. On the contrary, the *imperfect* had their houses, wives, and possessions, and were engaged in the various affairs of life.

The denomination of Beghards, which was at first honourable, gradually lost its primitive signification, and became a term of infamy and reproach. Among these religious *beggars*, and pretenders to extraordinary piety, were many, whose piety consisted only in the most senseless superstition, whose austere devotion was accompanied with opinions of a corrupt nature, or who, under the mask of religion, concealed the most abominable principles, and committed the most enormous crimes. These were the persons who brought the denomination of Beghards into disrepute, and rendered it both ridiculous and infamous; and in time, it was employed to signify only idiots, heretics, or hypocrites. *MacLaine's Notes on Mosheim's Eccles. Hist.* vol. iii. p. 80, &c.

BEGUINES, a congregation of nuns founded either by St. Begge, duchess of Brabant, in the seventh century; or by Lambert Le Begue, a priest and native of Liege, who lived in the twelfth century. They were established first at Liege, and afterwards at Neville in 1207, or, as some say, in 1226. From this last settlement sprang the great number of Beguinages, which are spread over all Flanders, and which have passed from Flanders into Germany. In the latter country, some of them fell into extravagant errors, and persuaded themselves that it was possible in the present life to attain to the highest perfection, even to impeccability, and a clear view of God, and, in short, to so eminent a degree of contemplation, that, after this, there was no necessity of submitting to the laws of mortal men, civil or ecclesiastical. The council of Vienna, in 1311, condemned these errors, but permitted those who continued in the true faith, to live in chastity, and penitence, either with or without vows. There still subsist, or at least subsisted till lately, many communities of Beguines in Flanders. *Mosheim*, vol. iii. p. 85, &c.; *Broughton's Historical Dictionary*, vol. i. p. 135.

BE'HEMOTH, בהמות, signifies *animals*, or perhaps *the animal*. In Job, (xl. 15.) is described an animal, called Behemoth, the particular properties of which are narrated at large. Bochart has taken much pains to prove that this is the hippopotamus, or river-horse; Sanctius thinks it was an ox; the fathers suppose it was the devil; but Calmet and the generality of interpreters are of opinion, that it is the elephant. That it is not the elephant appears from that animal being unknown in Egypt, though the elephant has been repeatedly and constantly adopted as a symbol of Africa. The most probable opinion is, that it is the hippopotamus, which, in thinking and speaking, was commonly, in ancient times, and in

the countries of which they were natives, united with the crocodile, the leviathan of Job. Besides, the description of the behemoth agrees best with the hippopotamus.

Behemoth, in Hebrew, signifies beasts in general, particularly those of the larger kind. The Rabbins say, that behemoth is the largest four-footed creature which God created; that in the beginning he made two, male and female; that he killed and salted the female, and reserved it as an entertainment for the elect, whenever the Messiah shall come; and that the male is still living, but when his time comes, God will kill it, and give it to the Israelites, who shall then rise from the dead. They are so fully convinced of these extravagancies, that they often swear by the share which they are to have of the behemoth. *Harmer's Observations*, vol. iv. p. 36. 70 *Fragments annexed to Calmet's Dictionary*, No. lxx. p. 114, 115.

BEHMENISTS, a name given to those mystics, who adopt the explications of the mysteries of nature and grace, as given by Jacob Behmen. This man was born in the year 1575, at Old Seidenburg, near Gorlitz, in Upper Lusatia, and was by trade a shoemaker. He is said to have been thoughtful and religious from his youth, and to have taken peculiar pleasure in frequenting public worship. At length, seriously considering with himself that speech of our Saviour, 'My Father, which is in heaven, will give the Holy Spirit to them that ask him,' he was by it thoroughly awakened in himself, and set forward to desire that promised Comforter. Continuing in that earnestness, he was at last, to use his own expression, 'surrounded with a divine light for seven days, and stood in the highest contemplation and kingdom of joys!' After this, about the year 1600, he was again surrounded by the divine light, and replenished with the heavenly knowledge; and going into the fields, and viewing the herbs and grass, by his inward light he saw into their essences, uses, and properties, which were discovered to him by their lineaments, figures, and signatures. In the year 1610, he had a third special illumination, in which were revealed to him still farther mysteries. Till the year 1612, Behmen did not commit these revelations to writing. His first treatise, which is entitled *Aurora*, was seized on, before it was finished, by the senate of Gorlitz, who persecuted him at the instigation of the primate of that place; and he never afterwards proceeded with it farther than by adding some explanatory notes. His next production was called *The Three Principles*; and in this he more fully illustrates the subjects treated of in the former work, and supplies what it wants. The contents of these two treatises may be divided as follows; 1. How all things came from a working will of the holy triune incomprehensible God, manifesting himself as Fa-

ther, Son, and Holy Spirit, through an outward perceptible working triune power of fire, light, and spirit, in the kingdom of heaven. 2. How and what angels and men were in their creation; that they are in and from God, his real offspring; that their life is begun in and from this divine fire, which is the Father of Light, generating a birth of light in their souls; and that from both these proceeds the Holy Spirit, or breath of divine love in the triune creature, as it does in the triune Creator. 3. How some angels, and all men, are fallen from God, and their first state of a divine triune life in him; and what they are in their fallen state, and the difference between the fall of angels and that of man. 4. How the earth, stars, and elements, were created in consequence of the fall of angels. 5. Whence exist good and evil in all this temporal world, in all its creatures, animate and inanimate; and what is meant by the curse, which in it every where dwells. 6. Of the kingdom of Christ, which opposes and contends with the kingdom of hell. 7. How man, through faith in Christ, is able to overcome the kingdom of hell, and triumph over it in the divine power, and by that means obtain eternal salvation; and how, by working in the hellish quality or principle, he falls into perdition. 8. How and why sin and misery, wrath and death, shall reign only for a time, till the love, the wisdom, and the power of God, in a supernatural manner, as the mystery of God made man, shall triumph over sin, misery, and death; and they shall raise fallen man to the glory of angels, and cause this material system to shake off its curse, and enter into an everlasting union with that heaven, from which it was separated. By Behmen's *Three Principles* are to be understood the dark world or hell, in which the devils live; the light world, or heaven, in which the angels live; and the external and visible world, in which man lives with respect to his bodily life.

The year after, he produced his *Threefold Life of Man, according to the Three Principles*. In this work he treats more largely of the state of man in this world: 1. That he possesses that immortal spark of life, which is common to angels and devils. 2. That divine life of the Light and Spirit of God, which constitutes the essential difference between an angel and a devil, the last having extinguished this divine life in himself; and that man can attain to this heavenly life of the second principle only through the new birth in Christ Jesus. 3. Of the life of the third principle, or of this external and visible world. Thus, the life of the first and third principles is common to all men; but the life of the third principle belongs only to a true Christian, or child of God.

Behmen mingled what was termed the Rosicrucian, or chemical philosophy, with

the mysteries of religion. Amongst other abstruse doctrines, he taught that the divine grace operates by the same rules, and follows the same methods, that the divine providence observes in the natural world; and that the minds of men are purged from their vices and corruptions in the same manner as metals are purified from the dross.

He wrote several other treatises, besides the three already mentioned; but these three form the basis of all his other writings. His conceptions are often clothed under allegorical symbols; and in his latter works, he frequently adopted chemical and Latin terms to express his ideas. This phraseology he borrowed from his conversation with learned men, for his education was very confined and illiberal; but with respect to the matter contained in his writings, he denied that he borrowed it either from men or books. Some have bestowed high praises on this enthusiast, on account of his piety, integrity, and sincere love of truth and virtue; and we shall not offer to contradict these encomiums. He died in the year 1624; and his last words were, 'Now I go hence into Paradise.' Some of Behmen's principles were adopted by the late William Law, who has clothed them in a more modern dress, and in a less obscure style, and who, though gloomy and visionary, like his master, was certainly an honest and a well-meaning man. *Behmen's Works*, vol. i. p. 6—20; vol. ii. p. 1; *Okeley's Memoirs of Behmen*, p. 1—8; *Mosheim*, vol. iv. p. 266. 476; *Adam's View of Religions*, p. 90. 98.

BEL, בֵּל, *Bäl*, signifies *ancient*; otherwise, *nothing*. Bel, or Belus, first king of Babylon, who, after his death, received divine honours in that city, and throughout Chaldaea. It is uncertain, whether Nimrod, or Belus, the father of Ninus, or some other king, was the first worshipped under this name; or whether it was the Sun, Saturn, or Jupiter. See BAAL.

Jeremiah, speaking of the destruction of Babylon by the Medes and Persians, says, 'Babylon is taken, Bel is confounded, Merodach is broken in pieces.' (Jer. l. 2.) In another place, he says, 'I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up, and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall.' (Ibid. li. 44.) This prophecy was fulfilled under Cyrus, Darius the son of Hystaspes, and the princes, by whom they were succeeded.

The Babylonians worshipped Bel as a living god; they attributed to him the gift of healing diseases, and believed that he ate and drank like a living person. Baruch (vi. 41. *Apoc.*) says, that a dumb person was presented to him, that he might restore the use of speech, as though he were able to understand. And Daniel, in the apocry-

phal book of Bel and the Dragon, relates in what manner he discovered the cheat of Bel's priests, who came every night through private doors, to eat what was offered to their deity.

BEL and the DRAGON, *the history of*, an apocryphal book, separated from the end of Daniel. This history was always rejected by the Jewish church, and is not extant either in the Hebrew or the Chaldean language. St. Jerom gives it no better title than the *fable of Bel and the Dragon*. Selden thinks, that this little history should be considered as a sacred poem, or fiction, rather than as a true account. With respect to the dragon, he observes, that serpents (*dracones*) formed a part of the hidden mysteries of the pagan religion, as appears from Clemens Alexandrinus, Julius Firmicus, Justin Martyr, and others. Aristotle also relates, that in Mesopotamia were serpents, which would not injure the natives of the country, but strangers only. Hence it is thought not improbable, that both the Mesopotamians themselves, and the neighbouring people, might worship a serpent: the latter to avert the evil arising from these reptiles; and the former from a principle of gratitude. However, of this there is no certain proof; nor is it known, that the Babylonians worshipped a dragon or serpent. *Broughton's Hist. Dict.* vol. i. p. 137.

BELIAL, בִּלְיָל, παράνομος, or βέβηλος, signifies *wicked, of no account*. Belial is Hebrew, and plainly denotes a wicked, worthless man; one resolved to endure no subjection; a rebel; a disobedient and an uncontrollable fellow. The inhabitants of Gibeah, who abused the Levite's wife, have the name of Belial, *unrestrainables*, given them. (Judg. xix. 22.) Hophni and Phineas, the high-priest Eli's sons, are also called sons of Belial, *of uncontrollableness*, because of their crimes, and their unbecoming conduct in the temple of the Lord. (1 Sam. ii. 12.)

In later writings, Belial denotes the devil. Paul says, 'What concord hath Christ with Belial?' (2 Cor. vi. 15.) Hence we infer, that in his time, the Jews, under the name of Belial, commonly understood the devil, in the Old Testament.

BELIEF, in its general and natural acceptance, denotes a persuasion, or an assent of the mind to the truth of any proposition. In this sense, belief does not relate to any particular kind of means or arguments, but may be produced by any means whatever: thus we are said to believe our sense, to believe our reason, to believe a witness. Belief, in its more restrained sense, denotes that kind of assent which is grounded only on the authority or testimony of some person. In this sense belief stands opposed to knowledge and science. We do not say that we *believe* snow to be white, but that

we *know* it is white. But when a matter is propounded to us, of which we ourselves have no knowledge, but which appears to us to be true from the testimony of another, this is what we call belief. See FAITH.

BELL. Moses ordered that the lower part of the blue robe which the high-priest wore in religious ceremonies, should be adorned with pomegranates and gold bells intermixed, at equal distances. With respect to the number of bells worn by the high-priest, the Scripture says nothing; and authors are not agreed on this subject. The sacred historian, however, has informed us of their use and intent, in the following words: 'And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.' (Exod. xxviii. 35.) Patrick is of opinion, that the sound of the bells, when the high-priest entered into the holy place, gave notice to the people to pray, whilst Aaron was offering incense, which represented their ascending to heaven; and that the sound of the bells, when he came out, taught them so to dispose themselves, that they might be dismissed with his blessing. *Comment. on Exod.*

The kings of Persia are said to have had the hem of their robes adorned like that of the Jewish high-priest, with pomegranates and gold bells. Calmet thinks it was with a design of giving notice that the high-priest was passing that he wore little bells at the hem of his robe; and that it was a kind of public notice, that he was about to enter the sanctuary. In the king of Persia's court, no one might enter the apartments without giving warning not by knocking, or speaking, but by the sound of something. Thus the high-priest, out of respect, did not knock by way of notice, when he entered the sanctuary; but by the sound of the little bells, he, in some manner desired permission to enter, that the sound of the bells might be heard, and he be not punished with death for entering improperly.

The figure of these bells is not known. The prophet Zechariah speaks of bells hung to war-horses. 'In that day,' says he, 'there shall be upon the bells of the horses, holiness unto the Lord.' (Zech. xiv. 20.)

Among the ceremonies introduced into the church in the tenth century, none was more ridiculous than the consecrating and baptizing of bells. The first fact of this kind on record occurred about the year 968, when pope John XIII. sprinkled a large bell, which was cast for the Lateran at Rome, with holy water, blessed it, and pronounced it sacred. It is said that a similar custom still exists in the Romish church, and that on the baptizing of bells, a prayer of consecration is used, which imports, that by its sound the people may

be delivered from the assaults of their enemies, and the attacks of evil spirits. Godfathers and godmothers are also appointed to answer questions in the name of the bell. *Gregory's Hist. of the Christian Church*, vol. ii. p. 27.

BELL, BOOK, and CANDLE-LIGHT. Between the seventh and the tenth century, great solemnities were paid to the sentence of excommunication. The most important was the extinction of lamps or candles, by throwing them on the ground, with a slight imprecation, that the person against whom the imprecation was pronounced, might be extinguished or destroyed by the vengeance of God. The people were summoned to attend this ceremony by the sound of a *bell*, and the curses accompanying the ceremony were pronounced out of a book by the minister, standing in a balcony. Hence originated the phrase of cursing by *bell, book, and candle-light*. *Priestley's History of the Corruptions of Christianity*, vol. ii. p. 179.

BELLY is a word often used in Scripture as synonymous with gluttony: 'The Cretians are always liars, evil beasts, slow bellies.' (Tit. i. 12.) 'There are many whose God is their belly.' (Phil. iii. 19.) 'They serve not the Lord Jesus Christ, but their own belly.' (Rom. xvi. 18.)

Belly is also used for the heart, the bottom of the soul: 'The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly.' (Prov. xviii. 8.) 'The spirit of man is the candle of the Lord, searching all the inward parts of the belly.' (Ibid. xx. 27.) 'For it is a pleasant thing if thou keep them within thee, (in thy belly, *marg. reading*); they shall withal be fitted in thy lips' (Ib. xxii. 18.).

The belly of hell is the grave, or imminent danger of death. The author of *Ecclesiasticus* says, that he was delivered from the depth of the belly of hell, (li. 5.); and Jonah, that he cried to the Lord out of the belly of hell, (ii. 2.)

BELSHAZ'ZAR, בלשצר, Βαλτάσαρ, signifies *master of the treasure, or who buys up treasure in secret*. Belshazzar, the last king of Babylon, is generally supposed to have been the son of Evil-merodach, and grandson to Nebuchadnezzar. During the time that Babylon was besieged by Cyrus, he made for a thousand of his courtiers an entertainment, at which every one drank according to his age. Belshazzar ascended the throne of Chaldæa in the year of the world 3444; and he made this entertainment in 3449, and therefore reigned only four years. (Dan. v. 1, 2, &c.) It is computed from Ptolemy's Canon, &c. that Belshazzar ascended the throne of Chaldæa before Christ 558, and that he reigned five years.

The king, deluded by wine, commanded

his servants to produce to him the gold and silver vessels, which his grandfather Nebuchadnezzar had brought from the temple at Jerusalem, that he might drink out of them, with his wives, his concubines, and his court. This was accordingly done; and to add to their profaneness, in the midst of their cups, they sang songs in praise of their idols. Presently there was an appearance, as it were, of a man's fingers writing on the wall over against the candlestick. Belshazzar observing this, was greatly astonished, and commanded to fetch all the diviners and sages of Babylon, that they might explain what was written on the wall. It would seem, that the writing was upon the plaster, over against the central pillar of the court, and in the most conspicuous situation which the wall afforded.

Belshazzar promised great honours, but the Magi could comprehend nothing of this writing, which increased the disorder and uneasiness of the king and his court. The queen-mother, wife to the late Nebuchadnezzar the Great, came in and told Belshazzar of Daniel, and his prophetic spirit. The king, therefore, sent for him, and promised him the same honours that he had offered to the Magi, if he would explain the writing. Daniel undertook to perform what was required of him, but first reproved the king for his ingratitude to God, who had raised him to the rank of a sovereign, and for the profanation of the vessels consecrated to his worship. He then proceeded to interpret the words, which were *Mene, Tekel, Upharsin*. *Mene*, says he, signifies *number*, and imports, that the days of both your life and reign are numbered, or that you have only a short time to live; *Tekel* signifies *weight*, and intimates, that you have been weighed in the balance of God's justice, and found too light; and *Upharsin*, or *Peres*, as it is in Daniel, signifies, a *fragment*, and imports that your kingdom shall be divided, and given to the Medes and Persians. This took place accordingly. That very night, in the midst of their feasting and revelling, the city was taken by surprise, Belshazzar slain, and the kingdom transferred to Cyaxares, whom the Scripture calls Darius the Mede.

The following observations on this subject occur in a very respectable work.

An Eastern palace contains many courts, in which a great number of persons might be accommodated at a festival. One of these courts forms a square area, with pillars around it, supporting a gallery, &c. In this area, suppose the king and a select party of his guests to be entertained; suppose the candlestick, giving a great light, to be situated in the centre of this area; the tables to be placed around it, and at the upper end the king to be seated.

We may now ask in what part of the court did this miracle occur? and in what did it consist?

I. *In that same hour came forth fingers* (יֶדֶי di) fitted for—adapted to—according to—like unto—as it were of—a human hand *writing* (that is, they wrote) *over against*—in the presence of—that is, near to (not, for instance, in the comparatively obscure angles of the court; but in the nearest part to) *the candlestick*, where the principal force of the light struck; in a bright situation; *upon the plaster of the wall*, skreen, inclosure, *partition*, which surrounded the court, (יֶדֶי di) *according to*—fit for—adapted to—the dignity and custom of a *royal palace*: then the king was terrified, &c. verse 24, and sent for Daniel. Then from before him was sent away the part (יֶדֶי di) according to a hand, that is, like unto a hand; and *this writing* appeared to be traced *upon the wall*. The writing, therefore, was upon the plaster, over a central pillar in the court, in the most conspicuous situation the wall could afford.

II. This miracle consisted in tracings, marks, or delineations, on this plaster. Such might be made by various means: as 1, by strong lines drawn with a black substance on a white ground; or 2, by faint lines, so drawn; or 3, by fissures, cracks, or crevices, wrought, as it were, in the plaster; or 4, as a finger, or, might write on soft plaster, by tracing its course along it, thereby forming hollows, little furrows, *incuse* marks on its surface, nearly similar to those made by the impression of a seal, for so the word (רֶשִׁים reshim) is used (chap. vi. 8.) Now, O king, establish the decree and sign (mark הַרְשָׁם tereshem), mark by stamping (a kind of writing) with thy seal, as the custom in the East is, for confirmation, *the writing*.

The Chaldæan wise men could not ascertain the meaning of this writing, because if it consisted in *incuse* tracings, as with a finger on soft plaster, there was no discoloration, by which to *distinguish* them as letters from the rest of the plaster, as well-drawn, well-formed, letters. At most, they saw merely a number of (to them *confused*) lines; or if the marks were delineated by means of cracks, fissures, formed in the plaster itself, the effect was much the same to the Chaldæans. They saw certain shapes, but could not combine them into true, or analogous, figures of letters; and if they could perceive a letter in some places, they were not able to *associate* these into words, or separate the mass of them into significant expressions.

Besides, *after* Daniel is introduced, and applies himself to the reading of these tracings, the part of the hand disappears—vanishes. Did the hand keep moving along the writing so as to hide part of it? Was

it attended by any thin vapour-like cloud, which partly concealed the delineation till the right person came to read it? When Daniel inspected this inscription, (1) he perceived that it formed letters, and words; (2) he was enabled to combine, and arrange them; (3) to perceive their hidden meaning and application to persons and things; and (4) he possessed the fortitude to explain them to the king, and apply them to him personally.

If it be thought that the letters were clear to the eyes of the wise men, as they were to Daniel, a question still remains, in what character were they written? Not in the Chaldean character, we may suppose, but probably in the sacred language, the ancient Hebrew, which at present we call the Samaritan. This was a character not likely to be thought of by the Chaldæans; they would not readily think of uniting into letters and words, in this character of the ancient Hebrews, their subjects and slaves, a few irregular scrawling fissures or lines. *That* was to them no sacred character; and they were not in the habit of investigating it. To Daniel, on the contrary, this description of writing had been familiar from his youth, in the Holy Scriptures. Whilst, therefore, the lines appeared to the Chaldæan wise men no better than those random veins, which are occasionally observed in marble, they were immediately understood by the learned Daniel, who read and explained them without difficulty.

From the repeated use of the word יֶדֶי di, which seems to imply *similarity*, rather than the actual existence of the thing itself, to which it is referred, it has been suggested as a query, whether a *real* hand be meant by the writer, or a general resemblance to a hand? whether *real* fingers, or something like them? and whether *real* letters, or lines approaching to the forms of such? and those not strongly depicted, but only traced, as a finger might trace on plaster when soft, or as a seal marks the wax or the paper to which it is applied. It has been supposed that this inscription was combined into a *cypher*.

Let us consider what remains unexplained of the narration. *In that same hour there came* (whence? from the air, or from the plaster? or did they merely appear?) *fingers*, that is a projection longer than broad; a kind of *styli*, pencils (fingers is a secondary idea of the word) di—sufficient for, that is *proportionate to a man's hand*, in size, number, or shape—and these *styli* marked, traced, *opposite to the candlestick*, in the most conspicuous and open part, *upon the plaster of the inclosure of*,—which went round the court, di—*like unto a king's*, that is, the interior, or third, court of the palace, which was prohibited to persons not sent for. *And the king saw the apparent part of the hand*, which wrote, or traced, the lines. After calling

in Daniel, *Then from before him went away*, was sent away, the part *di*—sufficient for, *proportionate to a man's hand*; and left these tracings marked. And these were the tracings which were *di*—sufficiently—*proportionately marked*, &c. Mene, &c.

It is difficult to reconcile profane history with the account of Belshazzar given in the sacred writings. It is generally thought, that Evil-merodach was succeeded by Neriglissor; Neriglissor by Laborasardoch; and that Belshazzar is the same with Nabonidas, or Labynitus. This will appear more plain, if we consider, first, that Nabonidas is generally believed to have been the last of the Babylonian kings, and therefore must be the same with him, who in Scripture is called Belshazzar; for immediately after the death of Belshazzar, the kingdom was given to the Medes and Persians. Secondly, it appears that he was of the race of Nebuchadnezzar; for Daniel frequently calls him his son, and it is said in the Chronicles, that Nebuchadnezzar and his children, or offspring, reigned at Babylon till the kingdom of Persia. Thirdly, it also appears that, according to the prophecy of Jeremiah, the nations of the East were to serve Nebuchadnezzar, and his son, and his son's son. Nebuchadnezzar, therefore, must have been succeeded by a son and a grandson in the throne of Babylon. Evil-merodach was the son of Nebuchadnezzar; and of all the kings that reigned after Nebuchadnezzar, Belshazzar alone could be his grandson. For Neriglissor was only his daughter's husband, and Laborasardoch, his daughter's son. Fourthly, Herodotus tells us, that the last king of Babylon was son to the celebrated queen Nitocris; and it is evident, that only by Evil-merodach she could have a son, who was grandson to Nebuchadnezzar. This opinion seems to be the least perplexed with difficulties, and the most consonant to what we read both in Scripture and profane history.

But whatever variations may be observed in historians, the result of their accounts is constant and uniform; they show, that the prophecies against Babylon were literally fulfilled. That city was besieged by an army of Medes, Elamites, and Armenians, according to the predictions of Isaiah, (ch. xiii. 17.; xxi. 2.; xiv. 23.), and Jeremiah (ch. l. 11. 27. 28. 29. 30. 38.; li. 36. 39. 57.) They foretold that the fords of the river should be seized; that confusion and disturbance should prevail throughout the city; that the bravest of the inhabitants should be disheartened; that the river Euphrates should be made dry; that the city should be taken in time of rejoicing; that its princes, sages, and captains, should be overwhelmed with drunkenness, and pass from a natural to a mortal sleep; and

that the city, which was formerly so beautiful, so powerful, and flourishing, should become a dwelling for bitterns and unclean birds. These particulars deserve the reader's notice not only in themselves, but also in their being delivered *in progression*. They were not all foretold together, nor all by the same prophet, but at different times. The succeeding prophet added what a former had omitted; and yet all agree in the same general issue and description. *Universal History*, vol. iv.; *Prideaux's Connection*, part i. b. ii.; *Fragments annexed to Calmet's Dictionary*, No. ccv. p. 24—26; *Hales's Analysis*, vol. i. p. 281.

BENAI'AH, בניִיָּהוּ, *Bav'eah*, signifies *son of the Lord*; otherwise, *the understanding of the Lord*. Benaiah, the son of Jehoiada, captain of David's guard. He slew two sons of Ariel of Moab, as it is in the Septuagint; or the two lion-like men of Moab, as our translators have rendered the passage; or, as Calmet understands it, he took the two cities of Ar or Ariel, or the city Ar divided into two parts by the river Arnon. Bochart thinks that Ariel was the surname of two brave men of Moab, who were thus denominated from their great courage and strength; and that the additional word בֵּל, which signifies God, is expressive of their bravery, in the manner we read of the mountains of God, the cedars of God, &c. Bishop Patrick seems to agree in opinion with Bochart; and Le Clerc translates this passage *the two Ariels*. Benaiah also killed a lion in a pit, in time of snow. He killed a giant, who was five cubits high, and who was armed with sword and spear, though he himself had only a staff in his hand. (2 Sam. xxiii. 21.) He adhered to Solomon against Adonijah, (1 Kings i. 36.) and he was sent by Solomon to kill Joab, in whose room he was created generalissimo. (1 Kings ii. 29.)

BENEDICTINES, an order of monks, who professed to follow the rules of St. Benedict, and who were established into a society in the year 529. They were obliged to perform their devotions seven times in twenty-four hours, and always to walk two together. Every day in Lent they fasted till six in the evening, and abated of their usual time in sleeping, eating, &c. Every monk had two coats, two cowls, a table-book, a knife, a needle, and a handkerchief; and the furniture of his bed consisted of a mat, a blanket, a rug, and a pillow. This order is said to have been brought into England about the year 596. To them the English owe their conversion from idolatry. They founded the metropolitan church of Canterbury, and all the cathedrals afterwards erected. This order has produced a great number of eminent men. Their Alcuinus founded the university of Paris; their Dionysius Exiguus perfected the ecclesiastical computation; their Guido

invented the scale of music ; and their Sylvester, the organ.

However, the followers of St. Benedict greatly degenerated from the piety of their founder, and lost sight of the duties of their station, and the end of their establishment. Having acquired immense riches from the liberality of the opulent, they became luxurious, intemperate and slothful, abandoned themselves to all kinds of vices, extended their zeal and attention to worldly affairs, insinuated themselves into the cabinets of princes, took part in political cabals and court factions, greatly augmented superstitious rites and ceremonies in their order, to blind the multitude, and supply the place of their expiring virtue, and among other *meritorious* enterprises, ardently laboured to swell the arrogance, by enlarging the power and authority of the Roman pontiff. *Mosheim's Eccles. Hist.* vol. i. p. 447, 448.

BENEDICTION, in a general sense, the act of blessing or giving praise to God, or returning thanks for his favours. Hence, benediction is applied to the act of saying grace before or after meals. The ancient Jews, as well as Christians, never ate without a short prayer. The Jews are obliged to rehearse, every day, a hundred benedictions, of which eighty are to be said in the morning. Under the name benediction, the Hebrews also frequently understand presents made by one friend to another: in all probability, because such are generally attended with blessings or compliments, both from those who give, and those who receive.

Benediction is also used for an ecclesiastical ceremony, by which a thing is rendered sacred or venerable. The spirit of piety, or rather of superstition, has introduced into the Romish church benedictions for almost every thing. We read of forms of benediction for wax candles, boughs, ashes, church-vessels, and ornaments; for flags or ensigns, arms, first-fruits, houses, ships, paschal eggs, silicium or the hair-cloth of penitents, &c.

BENEFICENCE may be defined active goodness, or the practice of good. Every benevolent action is, in some measure, its own reward. It is always accompanied with a reasonable and a moral satisfaction. Every instance of victory over our more unsocial feelings and desires, is associated with a degree of delight, more heartfelt and more pure than any other victory. It diffuses over us the sweet complacency of a virtuous self-approbation, which is greatly superior to any of the gross enjoyments of selfishness. The more studiously we consider the frame of our nature, the constitution of the world, and even the present tendencies of actions, the more we shall find, that we have no greater interest in any thing, than in the pursuits of a

disinterested beneficence. Do we desire pleasure? and what do we desire more? Then, let me ask, what can afford pleasure so pure, or so heavenly, as the practice of beneficence? Much do they mistake the nature of pleasure who place it in merely personal enjoyments.

It will be found, that those habits, passions, and propensities, which are most hurtful to the peace and happiness of society, are at the same time, most adverse to our own peace and happiness. The greatest part of human misery may be ascribed to the operations of pride, envy, malice, lust, intemperance, avarice, and injustice. Yet these are, at the same time, the most mischievous to the individual in whom they prevail. They harass his quiet, vex him with perpetual solicitude, waste his mind with care, and his heart with anguish. Thus those passions, affections, and pursuits, which have the strongest tendency to render us either unable or unwilling to promote the interest of others, most forcibly withdraw our attention from our own greatest interest.

The first step towards doing good is to abstain from doing evil. To this pitch we surely can attain. If we cannot practise a disinterested benevolence, we can at least, abstain from cruelty, injustice, and oppression. But from this negative state of charity, which consists in doing no ill to others, we shall, if we only cultivate those principles of good-will, and those sensations of sympathy, which are engrafted in our nature, gradually rise to the higher degrees of positive beneficence.

Can that wealth, that honour, those temporal distinctions, or those corporeal delights, which sensuality, avarice, and ambition, the abhorred progeny of an irrational self-love, are so anxious to obtain, in any degree equal the heartfelt satisfaction of beneficence? A disinterested beneficence diffuses over the whole sensitive frame of man sensations of a tranquil and unalloyed pleasure, not only in the act, but in the recollection. As far as happiness consists in an agreeable state of the sensations, beneficence will be experienced by all who practise it, to be the direct road to the attainment of the purest felicity. Since we know that this system of things, in which we are living, is subject to moral as well as to natural laws, and that even here some distinction is made between the cruel and the kind, the selfish and the beneficent; an imperfect resemblance of that more perfect distinction, which will be hereafter; and since we are every moment living under the providential government of God, we have no reason to dread lest our acts of beneficence should expose us to want and misery. 'He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he pay him again.' The

beneficent man thus secures an invaluable treasure in the divine favour, and 'lays up in store for himself a good foundation against the time to come.' He may expect his recompence, not indeed as earned or deserved, but as plainly promised, and faithfully assured. *Fellowes's Body of Theology*, vol. ii. p. 55, 56, 57, &c.; *Bowden's Sermons*, Serm. xi.

BENEVOLENCE is a natural feeling of good-will to others, and inculcates a rule of action tending to the happiness of our fellow-creatures. There seems to be ingenerate in our constitution, in which the sensitive and the rational natures are so intimately combined, a natural desire not only for our own good, but also for the good of others. The benevolent Creator has mingled in our frame a concern for the good of others, as an antagonist to our selfishness, or more immediate concern for our own good. Independently of all acquired sensations of ill-will, we are naturally so constituted as to delight in the good, and to condole with the sufferings of our fellow-creatures. This is that ingenerate or instinctive feeling of benevolence, which the Author of our being has most powerfully incited us to cultivate, by rendering its operations so conducive to our happiness, and so necessary to our well-being. The assiduous culture and strenuous exercise of this disposition are alone wanting to unite us all by ties of sympathetic tenderness, as members of one body, or children of the same family, notwithstanding the diversity of our talents, our tempers, our pursuits, and interests. To be affectionate, kind, and sympathizing, to study the good of others, to rejoice with the happy, and to weep with the unfortunate, is to follow the bent of nature, and to obey the will of our Creator.

A benevolent disposition produces a willingness to perform, and an alacrity in performing, all those kind offices, those free and unsolicited services, which endear others so much to us, which conciliate their esteem, their confidence, and affectionate attachment; and which make them desire our good, deprecate our evil, and sympathize with us in all the varieties of our fortune. Many, indeed, are the temporal advantages of a benevolent disposition. Great as may be the depravity among men, they are seldom so depraved as to be able to resist the attractions of goodness, or to remain unmoved by the operations of benevolence. For benevolence always finds something responsive to itself, something which excites a reciprocal love. Benevolence, while it disarms malignity, conciliates friendship. It is impossible that we can hate those, in whom we know there exists a sincere good-will towards us; an earnest desire to promote our happiness, and to alleviate our misery. The consciousness of benevolence in any person naturally and strongly attracts our love. Benevolence is as agreeable to our unvitiated affections

and sentiments, as food, or any other grateful thing, to the palate. By passion or interest, or something congenial in their pursuits, the wicked may be leagued in friendship; but benevolence, which glows in the heart, and operates in the conduct, attracts the most pure, and cements the most lasting friendships.

The genuine heartfelt pleasure, which is produced by the operations of true benevolence, does not originate so much in the act, as in the benevolent disposition, in which the act originates. It is the benevolent disposition of the person, which chiefly causes the exquisite serenity of the joy. Though a man may not have a shilling to give in alms, he may possess a most benevolent disposition, which wants only opportunities for its exercise; and in the consciousness of its possession, he will experience as much delight as others in more prosperous circumstances can do in its active operations. For true benevolence takes pleasure not only in doing good, but in seeing good done; and this, perhaps, is one of the best proofs and strongest instances of a truly benevolent disposition of mind. *Fellowes's Body of Theology*, vol. ii. p. 74, 194, 235, 238, &c.

BEN'HADAD, בְּנֵי־חָדָד, signifies, *son of Hadad*. Benhadad, king of Syria, waged war against Ahab, king of Israel, in the year of the world 3103, thirty-seven years after the war of Benhadad I. against Baasha. Benhadad was defeated, and lost all his baggage. His generals informed him, that the God of the Hebrews was a God of the mountains only, and that he must attack Israel in the plain, where the God of Israel had no power. The year following, Benhadad pursued this advice; but the Israelites killed one hundred thousand of his people. To avoid falling into the hands of Ahab, Benhadad concealed himself in an inner chamber, or, as it is supposed, in the chamber of women, or harem, (1 Kings xx. 30.) Benhadad's servants then advised to beg their lives of king Ahab. Therefore, they went to Ahab; and Ahab accepted Benhadad's conditions of peace, and suffered him to depart.

About twelve years after this, or about the year of the world 3115, the same Benhadad declared war against Jehoram, the son of Ahab; but the prophet Elisha discovered the plans of Benhadad to Jehoram, and by that means disconcerted them, (2 Kings vi. 8, et seq.) Benhadad suspected treachery in his officers; but being afterwards informed, that his projects were revealed by Elisha, he resolved to seize that prophet. Understanding, therefore, that Elisha was at Dothan, he sent thither a detachment of his best troops to invest the city; but the prophet struck them with obscurity of vision, and, before they perceived it, led them into Samaria. Some years after, Benhadad again besieged

Samaria, and the famine was extreme in the place. However, in the night-time, a panic fear struck the Syrian host; and, imagining that Jehoram had procured an army of Hittites and Egyptians, they thought only of saving themselves by flight. The next year, Elisha being gone towards Damascus, Benhadad, who had fallen sick, sent Hazael with presents to the man of God, to learn from him whether there were hopes of his recovery? The prophet answered, Go, tell him, thou mayest certainly recover; however, the Lord hath showed me, that he shall surely die. At the same time Elisha foretold to Hazael, that he himself would reign at Damascus, and would injure Israel greatly. Hazael returned to Damascus, and told Benhadad that his health would be restored; but the next day, he took a thick cloth, which he dipped in water, and spread over the face of the king, who speedily died. Hazael succeeded him, according to the prophecy of Elisha. Some have doubted, whether Hazael, by spreading the wet cloth over the king's face, intended Benhadad's death, or applied it as a remedy for the king's disorder. *Fragments attached to Calmet's Dictionary*, No. vii. p. 16; xxv. p. 48.

BENHADAD, the son of Hazael, of whom we have been speaking. Jehoash, king of Israel, recovered from Benhadad all that Hazael had taken from Jehoahaz, king of Israel, his predecessor. (2 Kings xiii. 3, 24, 25.) Jehoash defeated him three times, and compelled him to surrender all the country beyond Jordan, that is, the lands belonging to Gad, Reuben, and Manasseh, which Hazael had taken in the foregoing reigns.

Josephus calls those princes Hadad, who, in Scripture, are denominated Benhadad, that is, son of Hadad. He adds, that the Syrians of Damascus paid divine honours to the last Hadad, and Hazael, in consideration of the benefits of their government, and particularly because they adorned the city of Damascus with magnificent temples.

BENJAMIN, בְּנִימִין, signifies *son of the right hand*, and was the name of the youngest son of Jacob and Rachel. Jacob journeying from Mesopotamia, southward, with Rachel in his company, she was surprised with the pains of child-bearing, about a quarter of a league from Bethlehem. She died after the delivery of a son, whom with her last breath she named Benoni, that is, the son of my sorrow, but whose name Jacob afterwards changed, and called him Benjamin, that is, the son of my right hand. (Gen. xxxv. 16, 17, &c.)

During the famine which afflicted Canaan, Jacob sent his other sons into Egypt to buy corn, and kept Benjamin at home, (Ibid. xlii. xliii.) Joseph, who well knew his brethren, though they did not discover him, perceiving that Benjamin was not among them, inquired very artfully whether he were living? He gave them corn only on condition they would

bring him into Egypt; and for the better security of their promise, he detained Simeon till their return. Jacob, after great reluctance, at length permitted Benjamin to undertake this journey.

Joseph, seeing Benjamin with the rest of his brethren, carried them to his house, made them eat with him, but not at his own table. Joseph placed his brethren according to their age; and in the distribution of the meat, which he sent them, Benjamin's portion was five times larger than that of any other. After this, Joseph commanded his steward to fill their sacks with corn; and in the sack belonging to the youngest, he ordered him to put the silver cup which he used, and the money, which Benjamin had brought to pay for his corn, (Ibid. xliv.) When Joseph's brethren were gone out of the city, he sent after them his steward, who reproached them with their robbery, and, after searching all the sacks, found the cup in that of Benjamin. They returned to Joseph, who, after much solicitude on their part, and tears on his, revealed himself to them, fell on Benjamin's neck, and kissed him and all his brethren. He invited them to come, with their father, and live in Egypt. To each of them he gave two suits of raiment; but to Benjamin he gave five suits, with three hundred pieces of silver.

After this, the Scripture does not mention Benjamin. Of this tribe Jacob says, 'Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.' (Gen. xlix. 27.) Of Benjamin Moses, in his last song, says, 'The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.' (Deut. xxxiii. 12.) These words, 'Benjamin shall ravin as a wolf,' are allusively applied to St. Paul, who was of the tribe of Benjamin; but they are much more properly applied to the valour of this tribe. On these words of Genesis, (xlix. 27.) it has been observed, that the order of the words rather imports, that he shall chase and prey in the morning, and again at night, for the wolf does not prey during the day. At night, the wolf 'sallies forth over the country, keeps peering round the villages, carries off such animals as are not under protection, attacks the sheepfolds, scratches up, and undermines the threshold of the doors where they are housed, enters furious, and destroys all, before he fixes on, and carries off' his prey! When these sallies fail he returns to the forests, pursues the smaller animals, goes regularly to work, follows by the scent, opens to the view, still keeps following, hopeless himself of overtaking the prey, but expecting that some other wolf will come to his assistance, and is then content to share the spoil with his associate.' The present order of the words in the text has been suspected by others. Mr. Green wished to transpose

the two periods; and the Syriac translator was led to nearly the same order. It is probable, that besides those wolves, which *singly* seek for prey, some may hunt two or more together, and others in troops: Benjamin's partition of his prey leads to such kinds, if such be the character of Eastern wolves. The tribe of Benjamin was certainly warlike, and probably also cunning. *Scripture Illustrated, Expos. Index, p. 34; Buffon's Nat. Hist.*

BER'A, ברע, Βαλχά, signifies in evil; or, in the companion; otherwise, in crying. Bera, king of Sodom, in the time of Abraham, was tributary to Chedorlaomer, king of Elam. We know not how the king of Elam, who was situated so far from Palestine, subdued the kings of Pentapolis. Shuckford thinks, that, as the transaction we are about to relate, happened four years before the death of Ninias, who then lived in Persia, we may infer that this Ninias was the Chedorlaomer of Moses, at that time head of the Assyrian monarchy, and that the kings mentioned as his confederates were only his deputies. He is also of opinion, that it is not absurd in Moses to call them kings, since, from what Isaiah afterwards hinted, the Assyrian boasted that his deputy princes were equal to royal governors; 'Are not my princes altogether kings?' (Isa. x. 8.) *Connect. vol. ii. l. 6.* But, however this might be, certain it is, that Bera, and four other kings of neighbouring cities, supported probably by the people around them, rebelled against the Elamites. Chedorlaomer, confederating with three other kings, came and attacked Sodom, Gomorrah, Admah, Zebaiim, and Zoar. He took and plundered these cities, and carried off the spoil to Hobah, a little beyond the springs of Jordan. Abraham pursued, overtook, and dispersed them; recovered the booty, and restored to Bera, and to the other kings of Pentapolis, what had been taken from them. (Gen. xiv.) This is the first war expressly mentioned in Scripture, and happened in the year of the world 2092, and before Jesus Christ 1912.

BERE'A, or BEROE, Βέροια, signifies heavy, and was the name of a city of Macedonia, in which St. Paul preached the Gospel with success. The sacred writer, therefore, has bestowed a peculiar eulogium on the Bereans, who, he tells us, were more noble or ingenuous, than the inhabitants of Thessalonica, in that they received the word with all readiness of mind, and diligently searched the Scriptures, whether the things spoken by Paul concerning the Messiah, or Christ, were just or not. (Acts xvii. 10—13.) *Wells's Geography, vol. ii. p. 257.*

BEREANS, a sect of Protestant dissenters from the church of Scotland, who derive their name from, and profess to follow the example of the ancient Bereans, in founding their system of faith and practice on the Scriptures alone, without regard to any human authority.

The Bereans first assembled as a separate society of Christians, in the city of Edinburgh, in the autumn of 1773, and soon after in the parish of Fettercairn. The opponents of the Berean doctrines allege, that this new system of faith would never have been heard of, if Mr. Barclay, its founder had not been disappointed of a settlement in the church of Scotland. In answer to this charge, the Bereans appeal not only to Mr. Barclay's doctrine, uniformly preached in the church of Fettercairn, and many other places in that neighbourhood, for fourteen years before that benefice became vacant, but also to two different treatises, containing the same doctrines, and published by him about ten or twelve years preceding that period. They admit, indeed, that previously to May, 1773, when the general assembly, by sustaining the king's presentation in favour of Mr. Foote, excluded Mr. Barclay from succeeding to the church of Fettercairn, in opposition to the almost unanimous desire of the parishioners, the Bereans had not left the established church, nor attempted to erect themselves into a distinct society. They say, that this separation was by no means necessary on their part, till by the assembly's decision they were in danger of being not only deprived of Mr. Barclay's instructions, but of being scattered as sheep without a shepherd. They add, that it was Mr. Barclay's open and public avowal, from both the pulpit and the press, of those peculiar sentiments, which now distinguish the Bereans, that was the first and principal, if not the only cause of the opposition raised against his settlement in Fettercairn.

The Bereans agree with the great majority of Christians respecting the doctrine of the Trinity, which they hold as a fundamental article. They also agree, in a great measure, with the professed principles of both our established churches, respecting predestination and election, though they allege that these doctrines are not consistently taught in either church.—But they differ from the majority of all sects of Christians, in various other important particulars. 1. On the subject of our knowledge of the Deity, they say, that the majority of professing Christians stumble at the very threshold of revelation; and that, by admitting the doctrine of natural religion, natural conscience, natural notices, &c. the cause of Christianity is at once given up to the infidels; who may justly argue, as Mr. Paine in fact does in his *Age of Reason*, that no occasion exists for any revelation or word of God, if man from his works alone can discover his nature and perfections. But this the Bereans argue is beyond the natural powers of human reason; and, therefore, our knowledge of God is derived from revelation, without which man would never have entertained an idea of the existence of a Supreme Being. The same, however, is believed by most other Christ-

ians.—2. With respect to faith in Christ, and assurance of salvation through his merits, the Bereans differ from almost all other sects. These they reckon inseparable, or rather the same, because, say they, 'God hath expressly declared, he that believeth shall be saved; and therefore it is not only absurd but impious, and in a manner calling God a liar, for a man to say, I believe the Gospel, yet have doubts of my own salvation.' With respect to the various distinctions and definitions that have been given of different kinds of faith, they argue, that there is nothing incomprehensible or obscure in the meaning of this word, as used in Scripture. They say, that as faith, when applied to human testimony, signifies neither more nor less than the mere simple belief of that testimony as true, upon the authority of the testifier; so, when applied to the testimony of God, it signifies precisely 'the belief of his testimony, and resting on his veracity alone, without any kind of collateral support from, or concurrence of, any other evidence or testimony whatever.' They also insist, that as this faith is the gift of God alone, the person, to whom it is given, is as conscious of possessing it, as is the being, to whom God imparts life, that he is alive; and, therefore, he entertains no doubts either of his faith or his consequent salvation through the merits of Christ, who died and rose again for that purpose. In a word, they argue that the Gospel would not be, what it is said to be, glad tidings of great joy, if it did not afford full personal assurance of eternal salvation to the believer; and they insist, that this assurance is the present infallible privilege and portion of every individual believer of the Gospel.

3. Consistently with the preceding definition of faith, the Bereans say, that the sin against the Holy Ghost, which has alarmed and puzzled so many in all ages, is only unbelief; and that the expression, 'it shall not be forgiven, neither in this world, neither in the world to come,' means only that a person dying in infidelity would not be forgiven, neither under the former dispensation by Moses (at that time the *present* dispensation, kingdom, or government of God), nor under the Gospel dispensation, which, in respect to the Mosaic, was a kind of future world or kingdom to come.

4. The Bereans interpret a great part of the Old Testament prophecies, and in particular the whole of the Psalms, excepting such as are merely historical or laudatory, to be typical or prophetic of Jesus Christ, his sufferings, atonement, mediation, and kingdom; and they consider it as a gross perversion of these Psalms and prophecies, to apply them to the experience of private Christians. In proof of this, they not only urge the words of the

apostle, that no prophecy is of any private interpretation, but insist, that the whole of the quotations from the ancient prophecies in the New Testament, and in particular those from the Psalms, are expressly applied to Christ. With them, in this opinion, many other classes of Protestants agree.

5. Of the absolute all-superintending sovereignty of the Almighty, the Bereans entertain the highest idea, as well as of the uninterrupted exertion of that sovereignty over all his works in heaven, earth, and hell, however unsearchable by his creatures. They argue, that God, without election or choice in all his works, is a God without existence, a mere idol, a non-entity; and that to deny God's election, purpose, and express will in all his works, is to render him inferior to ourselves.

With respect to their *practice and discipline*, the Bereans consider infant baptism as a Divine ordinance, instituted in the room of circumcision; and they think it absurd to suppose, that infants, which all agree are admissible to the kingdom of God in heaven, should, nevertheless, be incapable of admission into his visible church on earth. They commemorate the Lord's Supper commonly once a month; but as the words of the institution fix no particular time, they sometimes celebrate it oftener, and sometimes at more distant periods, as may best suit their convenience. In observing the Lord's Supper, they have no previous days of fasting or preparation, as they conceive that such human institutions tend only to convert the ordinance into an *idol*, and to occasion erroneous ideas respecting its superior solemnity and importance. They also consider as unscriptural, the popish, episcopal, and presbyterian practice of consecrating the elements, or setting them apart from a common to a holy use; as they, in like manner, object to the setting apart of the water in baptism. The words of that ordinance are, 'When he had given thanks, he brake it, and said, Take, eat,' &c. They insist that the word, *thanks* is incompatible with any notion of consecration; that the Lord, acting the part of the Father's servant, did not address the bread or the cup, but his heavenly Father, with thankfulness; and that he has thus left an example to all his followers, commemorating the Lord's death, to give thanks to their God and Father, for his love shown in this ordinance till their Lord shall come. They also object to the word *sacrament*, as commonly applied to this ordinance and baptism. The term *sacrament*, as expressed by the Latins, applies to the taking of an *oath*, which, they think, is not intended in showing forth the Lord's death, more than in prayer and praise. They say, that all ordinances appointed by God are works of faith, and labours of love, while an oath is to put an end to strife. At

all times, as well as at the Lord's table, they recommend holiness in all manner of conversation.

The washing of feet, and similar practices, which some other sects of Christians consider as duties, the Bereans think not to be obligatory. They argue, that the example of our Saviour in washing the feet of his disciples, was not the institution of an ordinance, but merely a familiar instance, taken from the custom of the country, and intended to teach his followers, that they ought to perform to each other even the meanest offices of kindness. The Bereans meet every Lord's day for the purpose of preaching, praying, and exhorting to love and good works.

With regard to admission, and exclusion of members, their method is very simple: when any person, after hearing the Berean doctrines, professes his belief and assurance of the truths of the Gospel, and desires to be admitted into their communion, he is cheerfully received on his profession, whatever may have been his former manner of life. If, however, such a one should afterwards forsake his good profession or practice, they first admonish him, and, if that has no effect, they leave him to himself. They do not think, that they possess any power to deliver a backsliding brother to Satan; that text, and other similar passages, as, 'Whatsoever ye shall bind on earth, shall be bound in heaven,' &c. are considered by the Bereans as restricted to the apostles and to the inspired testimony alone, and not to be extended to any church on earth, or to any number of churches or of Christians, whether decided by a majority of votes, or by unanimous consent. Nor do they think themselves authorized, as a Christian church, to inquire into each other's political opinions, or to examine into each other's notions of philosophy. They both recommend and practise, as Christian duties, submission to lawful authority; but they do not think that a man, by becoming a Christian, or joining their society, is under any obligation, by the rules of the Gospel, to renounce his right of private judgment on matters of public or private importance. On all such subjects, they allow each other to think and act, as each may see it his duty; and they require of the members nothing more than a uniform and steady profession of the apostolic faith, and a suitable walk and conversation. It is said, that the doctrine of the Bereans has found converts in various places of Scotland, England, and America; and that they have congregations in Edinburgh, Glasgow, Paisley, Stirling, Crieff, Dundee, Arbuthnot, Montrose, Fettercairn, Aberdeen, and other towns in Scotland, as well as in London, and various parts of England. *Adam's Religious World*, vol. iii. p. 249—259.

BERENGARIANS, a religious sect in the eleventh century. They adhered to the opinions of Berengarius, who asserted that the bread and wine in the Lord's Supper are not really and essentially, but only figuratively, changed into the body and blood of Christ. His followers were divided in opinion, with respect to the eucharist. They all agreed, that the bread and wine were not essentially changed. Some, however, allowed that the body and blood of Christ were contained in them; some denied any change; some allowed a change in part; and others, an entire change, with this restriction, that to those, who communicated unworthily, the change of the elements was reverted.

It is observable, that Berengarius, who thus strenuously opposed the doctrine of transubstantiation and of the real presence, lived in the latter part of the eleventh century, a very considerable time before Luther. *Mosheim's Eccles. Hist.* vol. ii. p. 253, 254. 321, &c.

BEREN'ICE, Βερνίκη, signifies *one that brings victory*. Berenice, was daughter of Agrippa the Great, king of the Jews, and sister to Agrippa the Younger, who was also king of the Jews. She was first betrothed to Mark, son of Alexander Lysimachus, alabarch of Alexandria; and she afterwards married Herod, king of Chalcis, her own uncle by the father's side. After the death of Herod, she proposed to Polemon, king of Pontus and part of Cilicia, that she would marry him, if he would consent to be circumcised. Polemon accepted this offer, and the match was consummated. But with him Berenice did not long continue. She returned to her brother Agrippa, with whom she lived in such a manner as induced the world to speak ill of both. This incestuous commerce is noticed by Juvenal, (Sat. vi. 156.) Berenice was present with her brother Agrippa, and heard the discourse of Paul before Festus, at Cæsarea of Palestine. (Acts xxv. 13. 23.) Titus, the son of Vespasian, had a friendship for Berenice, and Vespasian himself made her large presents. Some have said, that Titus would have married her, had she not been a foreigner, and a queen; a connection which the Roman laws forbade.

BERESCHITH, בְּרֵאשִׁית, 'Εν ἀρχῇ, signifies *in the beginning*, and is the name given by the Jews to the Book of Genesis, because in Hebrew it begins with this word. Solomon Meir, a celebrated cabbalist, who became a convert to Christianity, undertook to explain the motives of his conversion to David, an eminent Jew. He took the word *bereschith* for his text, and in it pretended to discover all the mysteries of Christianity.

BERESCHITH is also a name given to the second part of the Cabbala, which includes the study and contemplation of this sublu-

nary world; as the first part, called Mercava, relates to the knowledge of God's perceptions, and of heavenly intelligence. *Maimon. More Nevoch.*

BERO'DACH - BAL'ADAN, בִּרְאֲדָךְ, Βαρωδὰκ, signifies *who creates contrition*; otherwise, *the son of death*; or *of thy vapour*; otherwise, *the wheat*, or *the purity of thy cloud*, or *of thy vapour*. Berodach-Baladan was the son of Baladan, king of Babylon. On receiving information that Hezekiah, king of Judah, had been sick, and was recovered in a miraculous manner, he sent ambassadors to Hezekiah with letters and presents. The king of Judah, extremely pleased with the arrival of these ambassadors, showed them the riches and beauties of his palace. Afterwards, God sent Isaiah to inform Hezekiah that every thing in his palace, with the sight of which he had entertained these foreigners, would be carried to Babylon. (2 Kings xx. 1, 2, &c.)

BERYLLIANS, so called from Beryllus, an Arabian bishop of Bozrah, who was a man of eminent piety and learning, and lived in the third century. He taught that Christ did not exist before Mary; but that a spirit issuing from God himself, and therefore superior to all human souls, as being a portion of the divine nature, was united to him at the time of his birth. Beryllus was afterwards refuted by Origen, and returned into the church. *Mosheim*, vol. i. p. 248.

BE'SOR, בִּשְׁרָא, signifies *evangelization*, or *incarnation*; otherwise, *in the ox*, or *the wall*. Besor is a brook (1 Sam. xxx. 9.) which falls into the Mediterranean, between Gaza and Rhinocorura. This is the river of the wilderness (Amos vi. 14), that many have unadvisedly taken for the river of Egypt, which is mentioned in Scripture, and is the eastern branch of the Nile. (Josh. xv. 4, 47.; 2 Chr. vii. 8.)

BETHAB'ARA, Βηθαβάρᾱ, signifies *the house of passage*; otherwise, *in anger*; otherwise, *in the wheat*. Bethabara was a place beyond Jordan, where John baptized. (John i. 28.) It probably was the same as Beth-barah. (Judg. vii. 24.) It was doubtless a regular passage over the river Jordan; and, as such, it was resorted to by the Midianites when discomfited by Gideon. Whether it was also the passage adopted by the Israelites under Joshua is uncertain. *Wells's Geography*, vol. i. p. 341.; ii. p. 154.

BETH'ANY, Βηθανία, signifies *the house of obedience*, or *of afflictions*; otherwise, *the house of songs*, or *the house of the grace of the Lord*. Bethany was a considerable place situated at the foot of the Mount of Olives, about fifteen furlongs, or two miles, east from Jerusalem, in the way to Jericho. Here Martha and Mary lived with their brother Lazarus, whom Jesus

raised from the dead, (John xi. 18.;) and here Mary poured the perfume on our Saviour's head.

At present, Bethany is only a small village. At its entrance is an old ruin, which is called Lazarus's castle, and is supposed to have been the mansion-house in which he and his sisters resided. At the bottom of a descent, not far from the castle, is shown his sepulchre, which the Turks regard with great veneration, and is used for an oratory or place of prayer. Descending into the sepulchre by twenty-five steps you come first into a small square room, and thence creep into another, which is less, and about a yard and a half deep, and in which, it is said, the body of Lazarus was laid. Not far from hence is the place, which, it is pretended, was Mary Magdalen's habitation; and, after descending a steep hill you come to the fountain of the apostles, which is so denominated, because, as tradition reports, these holy persons were wont to refresh themselves here, in their journeys between Jerusalem and Jericho. This tradition seems extremely probable, as the fountain is close to the road, and very inviting to the thirsty traveller. *Whitby's Tables*; *Wells's Geography*, vol. ii. p. 191, &c.; *Maundrell's Journey*; *Mariti's Travels*.

BETHA'VEN, בֵּית־אֵוֶן, Βαιταβέν, signifies *the house of vanity*, or *of grief*; or, *house of strength*, or *of iniquity*. It is generally supposed, that Bethaven is the same as Bethel, and this belief is founded on the following circumstance: after Jeroboam son of Nebat, had set up his golden calves at Bethel, the Hebrews, who adhered to the house of David, in derision called this city Bethaven, that is, the house of nothing, or the house of iniquity, instead of Bethel, 'the house of God,' as it had been formerly named by Jacob. (Gen. xxviii. 19.) But as we read that Ai was beside Bethaven, on the east side of Bethel, (Josh. vii. 2.) it appears evident that Bethaven, though not far from Bethel, was yet a distinct place. It was situated in the north border of the tribe of Benjamin, (Josh. xviii. 12.) for in all probability, the wilderness of Bethaven was so called from this city. *Wells's Geography*, vol. i. p. 293.

BETH'EL, בֵּית־אֵל, signifies *the house of God*. Bethel was a city west of Ai, on the confines of the tribes of Ephraim and Benjamin. (Gen. xii. 8.; xxviii. 10.) Here Jacob slept, and had a dream, to him of great import and consolation. See JACOB.

Eusebius says, that Bethel was twelve miles from Jerusalem, in the way to Sichem. Bethel was also called Bethaven, properly, perhaps, Bethaun; where *Aun* is the same deity as is otherwise called *On*, and probably is the *Elioum* of Sanchoniathon, in which appellation both names *El* and *Aun*

appear to be united. As Bethel was situated within the lot of Ephraim, the son of Joseph, it belonged to the kingdom of Israel, after the revolt of the ten tribes. It was taken from the kingdom of Israel by Ahijah, and afterwards reckoned a part of the kingdom of Judah.

The Rabbins say, that the stone on which Jacob rested his head at Bethel, was put into the sanctuary of that temple, which was built after the return from the Babylonish captivity; that the ark of the covenant was placed on this stone, and that, long after the ruin of the temple, the Jews were accustomed to lament on it their calamities. The Mahometans also believe their temple of Mecca to be founded on this very stone, and profess for it a great veneration. *Sacred Geography*; *Wells's Geography*, vol. i. p. 180.

BETHER, "ὄρη κοιλωμάτων, signifies *division*; or *in the dove*, or *in examination*, or *contemplation*. In the song of Solomon (ii. 17.; viii. 14.) the mountains of Bether are mentioned. The word Bether, which, in the second chapter of the Canticles, our translators of the Bible, and the author of the Vulgate, have retained, is by the Septuagint rendered *κοιλώματα*. Le Clerc does not think proper to follow the Septuagint; and some Latin copies read Bethel, instead of Bether. But in the eighth chapter of the Canticles, the *mountains of Bether*, as it is in the Hebrew, are rendered by our translators, as well as by the Septuagint, and the author of the Vulgate Bible, *mountains of spices*. Some suppose Bether to be Bethhoron, called Bethen in Eusebius, Bithara in Josephus, and Bethra in an old itinerary. Bether was taken by the emperor Adrian, in the rebellion of Barchochebas. Some think, that Bether is the same as Betharis, between Cæsarea and Diospolis, and noticed in the ancient itinerary, already mentioned; some that it is Bether, which is reckoned, by the Septuagint, among the cities of Judah, (Josh. xv. 60.); and Calmet is of opinion, that it is Upper Bethhoron, or Bethora, between Diospolis and Cæsarea. Eusebius speaks of Betharim, near Diospolis; and, when he mentions Bether, which was taken by Adrian, he says, it was in the neighbourhood of Jerusalem.

BETHES'DA, Βηθσεδὰ, signifies *the house of effusion*; or, *house of mercy*. Bethesda is called in the Greek *κολυμβήθρα προσβατικῇ*, and in the Vulgate *Piscina Probatica*, because, according to some, in it were washed the sheep intended for the sacrifices. Bethesda is the Hebrew name for a pool or public bath, which was surrounded by five porches, piazzas, or covered walks. This bath, on account of its singular usefulness, was called Bethesda, *Bith Chezda*, or *the house of mercy*, because, as Pool observes, the erecting of

baths was an act of great kindness to the common people, whose indispositions in hot countries required frequent bathing; or rather, as the generality of expositors think, because it evinced God's great goodness to his people, in giving such healing virtues to the waters of this pool. Some, however, explain Bethesda, בית אשר, the *sink-house*, or *drain*, because the waters, which came from the temple, and where the victims were washed, flowed hither. As Josephus uses the Greek word *κολυμβήθρα* to denote the baths at Jericho, Mr. Macknight, in his *Harmony of the Gospels*, concludes, that the opinions of those are false, who affirm that this pool was used for washing the sheep designed for sacrifice, before they were driven into the temple, and the entrails of the beasts there sacrificed. He also thinks, that this washing was incompatible with the situation of Bethesda, which was *near the sheep-gate or market* (as our translators have rendered the passage,) in the south-east wall of the city, or, according to some, in that on the north-east, at a great distance from the temple.

The Gospel informs us, that in the porches of this bath, at the time of a certain feast, supposed to be the passover, were many sick persons waiting to descend into the water when it was moved; for an angel came down at certain times, and stirred the water. Whoever then first, after the troubling or stirring of the water, stepped into the pool, was cured, whatever was his disease. (John v. 2, 3, &c.) The majority of writers have regarded the cures wrought at this place as a standing miracle among the Jews; and yet they have been surprised, that Josephus should omit to mention a fact so honourable to his nation. Dr. Doddridge thinks, that this is '*the greatest of difficulties* in the history of the Evangelists, and that in which of all others, the learned answerers of Mr. Woolston had given him the least satisfaction.' To obviate some difficulties in the story, Mr. Fleming supposed the latter part of the third verse, and the whole of the fourth to be spurious; it is wanting in Beza's MS. and is added in a later hand to a MS. which belonged to the late French king. However, it is in all other MSS., in the Syriac, and the other versions in the Polyglot.

Dr. Hammond supposed that the blood of the great number of sacrifices which were washed in this pool, communicated a salutary efficacy to the water, on its being stirred by a messenger from the high-priest. By this unphilosophical suggestion, Dr. Pococke was so far carried away, as to seek at Jerusalem for the Pool of Bethesda, on that side of the city where it is *not*; and where it is, he could not see it, for reasons which will be stated presently. The following is one of Dr. Doddridge's

notes on this history: 'I imagine this pool might have been remarkable for some *miraculous virtue* attending the water; which is the more probable, as Jerom tells us, it was of a *very high colour*: this, together with its being so very near the temple, where a bath was so much needed for religious purposes, may account for the building such stately cloisters round it, three of which remain to this day. (See Maundrell's Travels, page 108.) Some time before this passover, an extraordinary commotion was probably observed in the water; and Providence so ordered it, that the next person who accidentally bathed here, being under some great disorder, found an immediate and unexpected cure: the like phenomenon, in some other desperate case, was probably observed on a second commotion; and these commotions and cures might happen periodically, perhaps every Sabbath (for that it was yearly none can prove), for some weeks or months. This the Jews would naturally ascribe to some angelic power, as they did afterwards the voice from Heaven (John xii. 29.), though no angel appeared: and they, and St. John, had reason to do it, as it was the Scripture scheme, that these benevolent spirits had been, and frequently are, the invisible instruments of good to the children of men. (Psalm xxxiv. 7.; xci. 11. Dan. iii. 28.; and vi. 22.) On their making so ungrateful a return to Christ for this miracle, and those wrought at the former Passover, and in the intermediate space, this celestial visitant, probably, from this time, returned no more; and, therefore, it may be observed, that though the Evangelist speaks of the pool as still at Jerusalem, when he wrote, yet he mentions the descent of the angel, as a thing which had been, but not as still continuing, (compare ver. 2 and 4) —This may account for the surprising silence of Josephus, in a story, which made so much for the honour of his nation. He was himself not born when it happened; and though he might have heard the report of it, he would, perhaps, (as is the modern way) oppose speculation and hypothesis to fact, and have recourse to some indigested and unmeaning harangues, on the unknown force of imagination: or, if he secretly suspected it to be true, his dread of the marvellous, and fear of disgusting his Pagan readers with it, might as well lead him to suppress this, as to disguise the passage through the Red Sea, and the Divine voice from Mount Sinai, in so cowardly and ridiculous a manner, as it is known he does. And the relation, in which this fact stood to the history of Jesus, would make him peculiarly cautious in touching upon it, as it would have been so difficult to handle it at once with decency and safety.'

We shall now analyze the words of the Evangelist's history, and endeavour to state their true import.

Now there is, in Jerusalem, over against the sheep (-market, or sheep-gate) a pool (or place for swimming in, *κολυμβήθρα*, i. e. sufficiently deep in some places for swimming in) named in Hebrew, Bethesda, having five porches (porticos, gateways, cloisters, walking-places.) In these lay a multitude (enow to fill them) of (*ἀσθενούντων*, strengthless, languishing) debilitated persons, blind, contracted, (i. e. having parts of their persons strained, *χωλῶν*, shut up) wasted (parched as by burning heat, dried up, shrunk, shrivelled) waiting for the moving of the water; for an angel according to the season (at the proper season occasionally, from time to time, after an interval, after a period of time; the word is not *χρόνος*, importing a fixed time, but *κατὰ καιρὸν*, a season, or opportunity) descended into the pool, and troubled the water; whoever then first went down (into the pool) after the moving of the water, was cured of whatever disease (i. e. of the nature of those above enumerated) had seized him.

I. The words, *Now there is*, do not determine that the evangelist wrote his Gospel before the destruction of Jerusalem, as has been inferred from them, for remains of this pool exist to this very day, and as it is sunk in the rock, it may still continue for ages. Dr. Doddridge says, that, though many have asserted it, he does not find satisfactory proof, that the sheep to be sacrificed were washed here; or that the blood of the sacrifices ran into this pool. Indeed, there are no traces, or channels, in the rock which forms the ground, if even such a thing were possible, that the blood from the altar ever ran toward, or into this pool. This obliged Pococke, who adopted that idea, to seek for the Pool of Bethesda in lower ground, on the other side of the temple. The error has consisted, in supposing that the sheep were washed here, after they were slain; whereas, they were washed in it, as soon as bought in the adjoining market, i. e. they were driven in, and swam about, &c. in the pool. In it was always a body of water sufficient for that purpose; and, after being washed, they were driven into the temple.

The place now shown for the pool of Bethesda, is square: yet it might have had five porches; one on each hand at entering, and three on the other sides. It was, probably, very simple, and, though near the temple, unfit for the purpose of religious purifications.

II. The diseases of these patients were of the nervous kind. Perhaps, *τυφλῶν*, blind, is used in the sense of *dim-sighted*, i. e. so weak in the nerves, &c. serving the eye, as to be nearly, yet not hopelessly,

blind. The other diseases, mentioned by the Evangelist, are evidently such as cold bathing might be likely to cure. The angel might be any *providential* agent of God. See ANGEL.

III. But, perhaps, there were two distinct waters: first, the constant body of water, the pool, in which the sheep were washed, and which was the bath; secondly, an occasional and inconstant issue of water, whose source was on one side of the bath, falling from a crevice of the rock, into which this basin was sunk, from a height of several feet. Perhaps, *this last* was the medicinal water, which was troubled at the season. As it, probably, did not fall in a very large quantity, the person who could first get to it, received the full benefit of it, (1) because it was *fresh*, and *pure*, from the rock, which the water in the pool, if supplied from the same source, could not be; (2) because there was *no superfluity of it*, of which others might partake; (3) because such of it as fell into the pool, instantly became diluted, mingled with the body of water constantly there, and by that means was deprived of its efficacy, and its *concentrated* virtues; (4) this mixture was soon completed by the number of persons, who rushed into the pool, in hopes of being in it the first, or, at least, very early. If the water fell from above into the pool, it might easily be watched by the people, who would not fail to rush towards it, when they discovered it to be issuing. But if the pool itself had been the water that was moved, it is probable they would not have washed the sheep in it, partly from the idea of holiness connected with this pool, and partly from an apprehension that whilst they were washing, the water might be troubled at a moment when no person could enjoy its benefit; if, indeed, its being troubled could be distinguished from the commotion occasioned by the sheep in it, every day.

Sandys says, 'A little above, we entered the city at the gate of St. Stephen, formerly called the *port*, or gate, of the valley, and of the flock; because at this gate came in the cattle, which were to be sacrificed in the temple, and were sold in the market adjoining. On the left hand is a stone bridge, which passeth at the east end of the north wall, into the court of the temple of Solomon; the head of the bridge to the pool of Bethesda (underneath which the water of the pool had a conveyance) called also *Probatium*, as the sacrifices were washed in it, before they were delivered to the priests. Now, it is a great square profundity, green and uneven at the bottom: into which a barren spring doth drill between the stones of the northward wall; and stealeth away almost undiscovered. The place is for a good depth hewn out of the rock; confined above on the north side with a

steep wall, on the west with high buildings (perhaps a part of the castle of Antonia; where are two doors to descend by, now all that are, half choked with rubbish), and on the south with the wall of the court of the temple.'

Such is the account of Sandys, who was there on Good Friday, 1611, and who found the spring running, but in small quantities. However, when Mr. Maundrell was there on Good Friday, 1697, it would seem that this stream did not then run; and, therefore, it is probable, that this spring is still intermitting, and to this day runs occasionally. We have every reason to suppose, that the spring was formerly more copious and abundant, as well as medicinal; as the rubbish, &c. which now chokes up the passages for its waters, may not only diminish their quantity, but also injure their quality. *Fragments attached to Calmet's Dict. No. lxvi. p. 117. 120; Doddridge's Family Expositor, vol. i. p. 252, edit. 1810; Univ. Hist.*

BETH'LEHEM, בֵּית־לֶחֶם, signifies the house of bread; otherwise, the house of war. Bethlehem was a city of Judah, generally called Bethlehem of Judah, (Judg. xvii. 7.) to distinguish it from another of the same name in Zebulun. (Josh. xix. 15.) It is also called Ephrathah, (Mic. v. 2.) or Ephrath, (Gen. xlviii. 7.) and Bethlehem Ephrathah; and its inhabitants are denominated Ephrathites. This city was not considerable for its extent or riches, but was remarkable on account of the Messiah's birth. Micah extolling this pre-eminence of Bethlehem, says, 'Thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.' (Mic. v. 2.) The words 'ruler in Israel,' are translated 'the Messiah,' by the Chaldee paraphrast. The prophet had certainly no design of describing David, who had been born at Bethlehem many ages before he wrote; but he referred to Christ, who was born in this city many ages afterwards.

Several difficulties have been started relating to this prophecy of Micah, who foretells the birth of the Messiah at Bethlehem. First, Matthew reads, 'And thou Bethlehem of Judah, art not the least among the princes of Judah,' (Matt. ii. 6.); whereas the text of Micah runs, 'And thou Bethlehem, though thou be little among the thousands of Judah.' It is objected, therefore, that a contrariety exists between Matthew and Micah, one of whom says, that Bethlehem is small among the cities of Judah; and the other, that it is not the least among the princes of Judah. To this it is answered, that a city, though little, yet may not be the least. Matthew also might read the

text of Micah in an interrogative manner: 'And thou Bethlehem, art thou too small to be ranked with the cities of Judah?' If so, he gives the true sense of the prophet, 'Thou art not the least.' Some critics maintain that the Hebrew word *Zehir*, generally translated *small*, signifies also the contrary, and they cite several passages, in which *Zehir*, as the Jews agree, denotes heads, principals of the people, (See Jer. xlviii. 4; xlix. 20.; Zech. xiii. 7.) But Jerom and others are of opinion, that Matthew produced the passage in Micah ironically, not as it was *written* in that prophet, but as it had been produced by the priests to Herod; so that he might reprove their ignorance and negligence. However, a city may be *small* in extent yet not the *lowest*, the meanest, the least, but on the contrary, of great dignity and consequence by reason of other circumstances, such as its being a royal seat, or of great antiquity, or illustrious for learning as an university, &c. or for other privileges. Perhaps, the following is the sense of the passage: 'Bethlehem, though of narrow extent as a city, yet is of great dignity as the appointed birth-place of the Messiah.' In other words, it is small but honourable.

Secondly, Micah, in the latter part of the passage, says, 'Out of thee (viz. Bethlehem) shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.' The Jews generally acknowledge, that the Messiah should come out of Bethlehem; but they maintain, that this prophecy of Micah has no reference either to Jesus or the Messiah. He of whom Micah speaks, say they, shall be 'ruler in Israel;' and in the third verse, it is affirmed, 'The remnant of his brethren shall be converted, and reunited with the children of Israel.' Jesus as man never reigned over Israel, and if he be God, he can have no brethren over whom to reign. Besides, they think, that to confine the kingdom of the Messiah to Israel, would be to limit it too much. The answer is, that Christ as God certainly had no brethren; but as the son of Mary, and as born of the Jewish nation, Jesus had brethren. In this place, the prophet carefully distinguishes his temporal birth at Jerusalem, from 'his goings forth,' which, says he, have been from of old, from everlasting. Nor is it derogatory from the greatness of the Messiah, to say, that he will reign over Israel, any more than for God to call himself, as he frequently does, the God of Israel.

Bethlehem is situated on the declivity of a hill, about two leagues from Jerusalem. It is generally visited by pilgrims, and at present is furnished with convents not only of the Latins, but also of the Greeks,

and Armenians. Here are shown the very place, in which our Saviour was born, the manger, in which he was laid, and the cave or grot, in which Mary hid herself and her divine babe, for some time before their departure into Egypt. The grot is hollowed in a chalky rock; but this whiteness is affirmed by the people not to be natural. It was occasioned, they say, by some miraculous drops of the blessed virgin's milk, which fell from her breast as she was suckling the holy infant. Indeed, so firmly do the inhabitants of Bethlehem believe this opinion, that they are also persuaded the chalk of this grotto possesses a miraculous virtue, and will increase the milk of women. Here are the chapel of St. Joseph, the supposed father of our Lord, the chapel of the Innocents, and also those of St. Jerom, St. Paula, and Eustochium. About half a mile east from the town is the field in which the shepherds were watching their flocks, when they received the glad tidings of the birth of Christ. Not far from the field, is the village, in which the shepherds dwelt. *Wells's Geography*, vol. ii. p. 144, 145; *Chateaubriand's Travels in Greece, Palestine, &c.* vol. i. p. 329, &c.

BETHLEHEMITES, a religious order of men, distinguished by a red star with five rays, which they wore on their breast, in memory of the star that appeared to the wise men, and conducted them to Bethlehem. Several authors have mentioned this order, but none have told us of their origin, or where their convents were situated; if we except Matthew Paris, who says that, in 1257, they obtained a settlement in England, and resided in Trumpington-street, Cambridge. There still subsists in the Spanish West Indies another order of Bethlehemites, who are habited like capuchins, except that they wear a leather girdle, instead of a cord, and on their right side an escutcheon representing the nativity of our Saviour. *Buck's Theological Dictionary*.

BETH'-PHAGE, בֵּית-פֶּזֶז, Βηθφαγῆ, signifies *house of the mouth of the valley*, or *house of the swelling of the valley*, or *house of fire*. Bethphage was a small village at the foot of the mount of Olives, between Bethany and Jerusalem. Jesus, having come from Bethany to Bethphage, commanded his disciples to procure an ass for his use, in his triumphant entrance into Jerusalem, (Matt. xxi. 1, &c.) The distance between Bethphage and Jerusalem is about fifteen furlongs. The Talmudists, indeed, tell us, that Bethphage was within the walls of Jerusalem, but at their very utmost circuit; and it is probable, that there was a street or district so called, because it led immediately, and adjoined, to the Bethphage which produced figs, and was out of the city. *Sacred Geography*.

BETHSA'IDA, Βηθσαιδᾶ, signifies *the house of fruits, or grain, or hunters, or the crafty*, or, perhaps, rather *the temple of Saida, or Sidé*. Bethsaida was a city, which is not mentioned in the Old, though it frequently occurs in the New Testament. The reason of this is, that it was only a village, as Josephus tells us, till Philip the tetrarch enlarged it into a magnificent city, and gave it the name of Julias, from respect to Julia, the daughter of Augustus Cæsar. As it belonged to the tribe of Naphtali, a country well stocked with deer, (Gen. xlix. 21.) it was extremely well situated for hunting; and as it stood on the north end of the lake Gennesareth, just at the influx of the river Jordan into the lake, it was so commodious for fishing, that we find Peter and Andrew, who were inhabitants of this city, following the occupation of fishermen. (John i. 44.) Hence the name Bethsaida, which imports a place of *hunting, or fishing*, has been thought to agree well with its situation. The woe denounced against it by our Saviour has long overtaken it in some measure. *Wells's Geography*, vol. ii. p. 172.

BETH'SHAN, בֵּית שָׁן, signifies *the house of the tooth, or of ivory*; or, otherwise, *the house of change*; or, *the dwelling of sleep*; or, otherwise **BETH-SHEAN**, which signifies *the house of tumult*. Beth-shan, or Beth-shean, was a city belonging to the half tribe of Manasseh on the west of Jordan, and not far from that river. In the time of Eusebius and St. Jerom, it was a considerable city, and was then, as it had long been before, called Scythopolis, or the city of the Scythians, as the Septuagint read it. (Judges i. 27.) It is supposed to have taken this name, from some remarkable occurrence here, when the Scythians invaded Syria. It is said to be six hundred furlongs from Jerusalem. (2 Macc. xii. 29.) After the battle upon mount Gilboa, the Philistines having taken the bodies of Saul and Jonathan, hanged them upon the walls of Bethshan: but the inhabitants of Jabesh Gilead, on the other side Jordan, came in the night, carried off the dead bodies, and interred them honourably under a grove of oaks, near that city, (1 Sam. xxxi. 10, &c.) — *Wells's Geography*, vol. ii. p. 20.

BETH-SHEMESH, בֵּית שֶׁמֶשׁ, signifies *house of the sun, or house of servitude, or of attendance*. Beth-shemesh, a city, belonging to the priests in the tribe of Judah. (1 Sam. vi. 12.) In Eusebius, it is placed ten miles from Eleutheropolis, east, in the way to Nicopolis, or Emmaus. This Beth-shemesh was situated in the north border of Judah, as appears from the book of Joshua, (xv. 10.) and not far west from Kirjath-jearim.—The Philistines returning the ark of the Lord into the land of Israel, it came to Beth-shemesh, where some of the people looking into it with too much curiosity, the Lord smote seventy principal men of the

city, and fifty thousand of the common people. (1 Sam. vi. 19, &c.) As some have misunderstood this history, and thought that fifty thousand persons perished on this occasion, it may be proper to examine the expressions of the historian more particularly. His words are, *the Lord smote,—as if with his hand—among the people, seventy men, and fifty thousand men; and the people lamented because the Lord had restrained, confined, the people with a great restraint*. Here, then, was no destruction, no mortality, of the people, for, in that case, they could not have lamented. Probably, some disorder was epidemical among them, and by it many of them were laid up, confined to their chambers, &c. for a time. This narration is illustrated by the manner in which the small-pox sometimes pervades one of our towns: it restrains, confines the inhabitants, with a great restraint; yet, they recover, and, in due time, may appear abroad again. This explanation of the passage removes all difficulty with respect to the number of persons visited, since the disease might spread far beyond Beth-shemesh, or its territories. Indeed, this single town can scarcely be supposed to have contained so great a number of people as the history mentions. Nor does the history say, that the country at large was alarmed, or that it sympathized with this town, &c. or that any but the people of Beth-shemesh, lamented, as must have been the case, had so many persons been destroyed.

It may, however, be very much doubted, whether this is the proper interpretation of the passage. It appears that three of the MSS. of the twelfth century (collated by Dr. Kennicott), and Josephus, read simply *seventy men*, and omit 50,000. Seventy is, therefore, evidently the true number; for as Beth-shemesh was only a "small village," it is improbable that it could contain so many as 50,000 inhabitants. *Kennicott's Diss.* i. p. 532; ii. p. 208; *Dr. A. Clarke and Dr. Boothroyd* on 1 Sam. vi. 19; *Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures*, vol. ii. p. 505, sixth edition; *Additions to Calmet's Dictionary*; *Wells's Geography*, vol. ii. p. 7.

BETHULIA, Βεθουλία, signifies *the virgin of the Lord*, and was a city celebrated for its siege by Holofernes, at which he was killed by Judith. (Judith vii. 1.)

Bethulia is a small city, not far from the mountain known by the name of the *Mountain of the Beatitudes*. It is generally supposed to be the "city set on a hill." (Matt. v. 14.) It stands upon a very eminent and conspicuous mountain, and is seen at a great distance. At present it is called Safet, and is a very strong position, and might well defy the power of Holofernes and his army. It answers exactly to the description given in the book of Judith.

Safet is said to be peopled by about four

hundred Jewish families. The prospect from this place is very extensive. 'The view to the south, and on either side, comprehending about one-third of the circle, presents the most surprising assemblage of mountains which can be conceived. It is, if such an expression may be allowed, one vast plain of hills. To a distance of twenty or thirty miles toward Nazareth, and nearly the same toward Mount Tabor, and Mount Hermon, the far spreading country beneath is covered with ranges of mountains; which, having passed over them, we knew to be ascents and descents far from inconsiderable; but which, from the eminence of Safet, appear only as bold undulations of the surface of the earth. To the left are the inhospitable and unvisited mountains, eastward of the river Jordan. In the centre of the distant scene, appears the beautiful lake of Tiberias, fully seen from one extremity to the other; and in the back ground, stretching beyond the utmost power of vision, are the mountains of Gilead. On a clear day, the view in that direction must be more than forty miles.' *Jowett's Researches in Syria*, p. 184; *Horne's Introduction*, vol. iii. p. 568.

BETH'-ZUR, בֵּית-צִיּוֹר, signifies *the house of the rock*, or *of strength*, or *of honour*, or *of reward*, or *of chains*. Beth-zur, Beth-zura, or Bethsura, was a city of Judah. (Josh. xv. 58.) It was opposite to south Edom, and thence defended the passages into Judea. We read in the second Book of Maccabees, (xi. 5.) that Bethsura was only five furlongs from Jerusalem; but this is evidently a mistake. Eusebius places it twenty miles, or seven leagues, from Jerusalem, in the way towards Hebron. This was a place of great strength, particularly in the time of the Maccabees. It was fortified by Rehoboam, king of Judah. (2 Chron. xi. 7.) Lysias, regent of Syria, under young Antiochus, the son of Antiochus Epiphanes, besieged Beth-zur, with an army of sixty thousand foot, and five thousand horse. (1 Macc. iv. 28, &c.) Judas Maccabæus marched to succour the place, and obliged Lysias to raise the siege. (Id. vi. 7.) Judas put his army to flight, and afterwards, employing well the arms and booty found in the enemy's camp, the Jews became stronger, and more formidable than they had hitherto been.

BEYOND. The Hebrew word עֵבֶר, *heber*, which is generally translated *beyond*, signifies also *on this side*. At least we find it in many places, in which, by the context, it appears that we should read, *on this side*. It is said, 'And they came to the threshing-floor of Atad, which is *beyond* Jordan.' (Gen. l. 10.) The floor of Atad was to the west of Jordan. It seems, therefore, that with respect to Palestine, in which the Jews dwelt, it should be trans-

lated *on this side* the river. However, it may be said, that Moses, when he wrote this, was east of Jordan, and consequently with regard to him, Atad was beyond that river. In the Septuagint, (Numb. xxii. 1.), we read, Παρὰ τὴν Ἱερὸδάνην κατὰ Ἱερικῶν, *On the other side Jordan, by Jericho*; and the Vulgate has it still stronger, *Trans Jordanem Jericho fixa est, Jericho is situated beyond Jordan*, though we know that this city lay to the west of the river. This example has been produced by Calmet from the Vulgate, to prove that this preposition is capable of a different meaning, and ought to be translated *on this side*. Our translators of the Bible knew that the Hebrew word admitted of this sense, and accordingly have rendered the passage, *on this side Jordan by Jericho*. However, it seems impossible to conclude, whether the author by this preposition means this or the other side, unless the context explain the passage.

BE'ZEK, בֶּזֶק, signifies *lightning*; otherwise, *in the chains or fetters*. Bezek was a city in the tribe of Judah, whither the men of Judah, by the direction of God, marched against the Canaanites, and slew of them ten thousand men. Here they found Adoni-bezek, of whose kingdom this city is supposed to have been the capital, and on whom they retaliated for the cruelty with which he had treated others. (Judg. i. 4—7.) Saul, before he marched to Jabesh Gilead, reviewed his men at Bezek. (1 Sam. xi. 8.) Eusebius and St. Jerom say, that in their days were two cities of this name, pretty near each other, and about seventeen miles from Sichem, in the way to Scythopolis or Bethshan. Calmet is of opinion, that Bezek was situated somewhere near the passage of the river Jordan at Bethshan; and Dr. Wells thinks, that there was only one city of this name, in the tribe of Judah. *Wells's Geography*, vol. i. p. 333.

BE'ZER, בֶּזֶר, Βασάρ, signifies *fortification*, or *vintage*; otherwise, *to cut*, *to take away*, *to defend*, *to hinder*; otherwise, *in anguish*, or *distress*. Bezer, or Bozra, or Bostra, a city beyond Jordan, given by Moses to the tribe of Reuben, (Deut. iv. 43.) and designed by Joshua as a city of refuge. (Josh. xx. 8.) It was bestowed on the Levites of Gershon's family. (Id. xxi. 27. 36.) When the Scripture mentions Bezer, it adds, *in the wilderness*, because it was situated in Arabia Deserta, and the eastern part of Edom, encompassed with deserts. Isaiah threatens Bozra with very great calamities, (Isa. xxxiv. 6.) and describes a conqueror coming from Bozra with his garments dyed in blood. (Id. lxiii. 1.) Many learned interpreters have supposed, that this conqueror was Judas Maccabæus, who took this city, which he ravaged, plundered, and afterwards set on fire. Bishop Lowth, however, is of opinion, that the me-

tropolis of the Edomites, and of the country thence called Idumea, which Judas took, was not Bozra, but Hebron. (1 Macc. v. 65.) He thinks, therefore, that the prophecy has no relation to Judas Maccabæus; and he knows of no event, to which it can refer, unless, perhaps, to the destruction of Jerusalem, and the Jewish polity. Jeremiah also threatens Bozra in a terrible manner, (Jer. xlviii. 24, 25.; xlix. 13. 22, &c.); and it is believed by some, that this prophecy was fulfilled, when Nebuchadnezzar carried his arms into Edom, and the neighbouring provinces, five years after the taking of Jerusalem.

Eusebius places Bezer, or Bozra, twenty-four miles from Adraa or Edrai. This city is sometimes said to belong to Reuben, sometimes to Moab, and at other times to Edom; because as it was a frontier town to these three provinces, it occasionally belonged to each. It is probable there were other cities of this name.

BIBLE, Βίβλος, *the Book*, a name given by Christians to the collection of the sacred writings, or the Holy Scriptures of the Old and New Testament, by way of eminence and distinction. This collection is also known by various other appellations, as the Sacred Books, Holy Writ, Inspired Writings, Scriptures, &c. The Hebrews call the Bible (that is, the Old Testament), מִקְרָא *mikra*, *lesson*, *lecture*, or *Scripture*.

This sacred book is that, on which both the Jewish and Christian religions are founded. The Jews acknowledge only the Books of the Old Testament, the collecting and publishing of which are unanimously ascribed to Ezra, by both Jews and Christians. Some of the ancient fathers, on no other foundation than that fabulous and apocryphal Book, the Second of Esdras, pretend that the Scriptures were lost and destroyed during the Babylonish captivity, and that Ezra restored them by a Divine revelation. But the truth is, that, in the reign of Josiah, no other book of the law was extant, besides that found in the temple by Hilkiah. From this original, by order of that pious king, copies were transcribed, and search was made for the other parts of the Scriptures (2 Kings xxii.); and by this means copies were multiplied among the people, who carried them to Babylon. After the return of the Jews from the Babylonish captivity, Ezra collected as many copies of the sacred writings as he could, and from them prepared a correct edition. He disposed the several books in their proper order, and settled the canon of Scripture for his time. These books he divided into three parts: 1. The Law; 2. The Prophets; 3. The Hagiographia, or Sacred Writings. This division is mentioned by Josephus, who says, 'We have only twenty-two books, which we believe

to be of Divine authority, and of which five are the books of Moses.—From the death of Moses to the reign of Artaxerxes, the son of Xerxes, king of Persia, the prophets, who succeeded Moses, have written thirteen books. The remaining four contain hymns to God, and moral precepts for the conduct of life.' This division is as follows:—

I. The Law contains, 1. Genesis, 2. Exodus, 3. Leviticus, 4. Numbers, and 5. Deuteronomy.

II. The writings of the Prophets are,—1. Joshua, 2. Judges and Ruth, 3. Samuel, 4. Kings, 5. Isaiah, 6. Jeremiah and his Lamentations, 7. Ezekiel, 8. Daniel, 9. The twelve Minor Prophets, 10. Job, 11. Ezra, 12. Nehemiah, and 13. Esther.

III. The Hagiographia consist of, 1. The Psalms, 2. The Proverbs, 3. Ecclesiastes, and 4. The Song of Solomon.

The sacred books were thus divided, that they might be reduced to the number of letters in the Hebrew alphabet, which amount to twenty-two. At present, the Jews reckon twenty-four books in their canon of Scripture. In this division the Law stands as before, and the Prophets are distributed into the former and latter prophets. The former prophets are Joshua, Judges, Samuel, Kings; and the latter, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets. The Hagiographia consist of the Psalms, the Proverbs, Job, the Song of Solomon, Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and the Chronicles. Under the name of Ezra, they comprehend Nehemiah. This order has not been always observed, but the variations from it are unimportant.

The five books of the Law are divided into fifty-four sections. Many of the Jews suppose, that this division was appointed by Moses himself; but others, with greater probability, ascribe it to Ezra. By this division it was intended, that one of these sections should be read in their synagogues every Sabbath day; and the number was fifty-four, because a month being added to the Jewish intercalated years, the Sabbaths amounted to fifty-four. In other years, the number was reduced to fifty-two, by twice uniting two short sections. Till the persecution of Antiochus Epiphanes, the Jews read only the Law; but the reading of it being then prohibited, they substituted in its room fifty-four sections from the Prophets. When the reading of the Law was restored by the Maccabees, the section which had been read from the Law was used for the first, and that from the Prophets for the second lesson. These sections were divided into verses; and if Ezra was not the author of this division, it was introduced not long after his death, and seems to have been intended for the use of

the Targumists, or Chaldee interpreters. After the return of the Jews from the Babylonish captivity, when the Hebrew language had ceased to be spoken, and the Chaldee became the vernacular tongue, it was usual to read the law first in the original Hebrew, and afterwards to interpret it to the people in the Chaldee language. For this purpose, therefore, these shorter sections or periods were very convenient. *Buxtorf, Tiberias*, cap. 11.

The division of the Scriptures into chapters, as they are at present, is of much later date. Some attribute it to Stephen Langton, archbishop of Canterbury, in the reigns of John and Henry III. But the real author of this invention was Hugo de Santo Caro, commonly called Hugo Cardinalis, from his being the first Dominican raised to the degree of cardinal. This Hugo flourished about the year 1240. He wrote a comment on the Scriptures, and projected the first concordance, which is that of the Latin Vulgate Bible. As the intention of this work was to render the finding of any word or passage in the Scriptures more easy, it became necessary to divide the book into sections, and the sections into subdivisions. These sections are the chapters, into which the Bible has been divided since that time. But the subdivision of the chapters was not then into verses, as at present. Hugo subdivided them by the letters A, B, C, D, E, F, G, which were placed in the margin at an equal distance from each other, according to the length of the chapters. About the year 1445, Mordecai Nathan, a famous Jewish Rabbi, improved Hugo's invention, and subdivided the chapters into verses, in the manner they are at present.—*Id. Præfat. and Concor. Bib. Heb.*

The order and division of the books of the Bible, as well of the Old as the New Testament, according to the decree of the council of Trent, are as follows: those books, to which asterisks are prefixed, are rejected by Protestants, as apocryphal:

The Books of the Old Testament.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.

Judges and Ruth.

1 Samuel, or 1 Kings.

2 Samuel, or 2 Kings.

1 Kings, otherwise called 3 Kings.

2 Kings, otherwise called 4 Kings.

1 Esdras (as the Septuagint and Vulgate call it), or the book of Ezra.

2 Esdras, or, as we denominate it, the book of Nehemiah.

* Tobit.

* Judith.

Esther.

Job.

Psalms.

Proverbs.

Ecclesiastes.

Song of Solomon.

* The Book of Wisdom.

* Ecclesiasticus.

Isaiah.

Jeremiah and * Baruch.

Ezekiel.

Daniel.

Hosea.

Joel.

Amos.

Obadiah.

Nahum, which we place immediately after Micah, and before Habakkuk.

Jonah, which we place immediately after Obadiah.

Micah.

Habakkuk.

Zephaniah.

Haggai.

Zechariah.

Malachi.

* 1 Maccabees.

* 2 Maccabees.

The Books of the New Testament.

| | | |
|---------------|---|-------------|
| The Gospel of | { | St. Mathew. |
| | | St. Mark. |
| | | St. Luke. |
| | | St. John. |

The Acts of the Apostles.

| | | |
|----------------------------|---|-----------------------|
| The Epistle of St. Paul to | { | The Romans. |
| | | The Corinthians I. |
| | | The Corinthians II. |
| | | The Galatians. |
| | | The Ephesians. |
| | | The Philippians. |
| | | The Colossians. |
| | | The Thessalonians I. |
| | | The Thessalonians II. |
| | | Timothy I. |
| | | Timothy II. |
| | | Titus. |
| | | Philemon. |
| | | The Hebrews. |

| | | |
|------------------------|---|---------------|
| The general Epistle of | { | St. James. |
| | | St. Peter I. |
| | | St. Peter II. |
| | | St. John I. |
| | | St. John II. |
| | | St. John III. |

St. Jude.

The Revelation of St. John.

The books of the Old Testament were chiefly written in Hebrew; but some parts of Esdras and Daniel, are in Chaldee.

The books of the New Testament were all written in Greek, except, perhaps, Matthew, if that was first written in Hebrew, that is, in Syriac, the language then spoken in Judea. It is, however, disputed, whether Mark wrote in Greek or Latin, and whether the Epistle to the Hebrews was not first written in Hebrew.

Books cited in the Old Testament, and

supposed to be lost, are the Book of the Righteous, or Jasher, (Josh. x. 13. 2 Sam. i. 18.); the Book of the Wars of the Lord, (Numb. xxi. 14.); and the Annals of the Kings of Judah and Israel. The authors of these annals were the prophets who lived at that time. We have also only a part of Solomon's three thousand Proverbs, and his one thousand and five songs, (1 Kings iv. 32.); and we have none of his writings on Natural History. It is questioned whether we have the Lamentations, which Jeremiah composed on the death of Josiah, king of Judah; because the taking of Jerusalem, and the destruction of that city by Nebuchadnezzar, seem to form the subjects of those which we have of this prophet.

'The book of the Wars of the Lord' is cited by Moses (Numb. xxi. 14.); and related some particulars, which happened when the Hebrews passed the brook Arnon. It has been inquired what this Book of the Wars of the Lord was. Some think, that it was a work of greater antiquity than Moses, and contained a recital of wars, which the Israelites had carried on in Egypt, or out of Egypt, before their Exodus under Moses. Indeed, it is most natural to quote a book, which is more ancient than the person who writes, particularly in support of any extraordinary and miraculous fact. Some are of opinion that the Book of the Wars of the Lord, is the book of Numbers itself, in which this passage is cited; or that of Joshua, or the Judges; and they translate, 'It is said in the recital of the wars of the Lord,' &c. Some think, that this narration of the wars of the Lord is contained in the hundred and thirty-fifth, and the hundred and thirty-sixth psalms. Others say, that the book of the wars of the Lord, and the book of Jasher (Josh. x. 13.) are the same. It is conjectured by Cornelius a Lapide, that this citation is added to the text of Moses, and that the Book of the Wars of the Lord related the wars of the Israelites, under Moses, Joshua, the Judges, &c. and, therefore, was later than Moses. Lastly, it may be said, that Moses either wrote himself, or procured to be written, a book, in which were related all the wars of the Lord. This book was continued under the Judges, and the Kings, and was called Annals; and from these annals were composed those sacred books, which contain the histories of the Old and New Testament. This Book of the wars of the Lord is not now extant, though we have no reason to dispute its authenticity.

'The Book of Jasher, or the Upright,' is cited in Scripture, (Josh. x. 13. 2 Sam. i. 18.); and the same difficulties are proposed concerning this, as concerning the former. 'Is not this written in the book of Jasher? So the sun stood still in the

midst of heaven, and hasted not to go down about a whole day.' A great diversity of opinions prevails concerning this book. Some think, that it is the same as that of the Wars of the Lord; some, that it is the 'Book of Genesis,' which contains the lives of the patriarchs and other good men; and others, the 'Books of Moses.' But the opinion which seems most probable is, that from the very beginning were persons among the Hebrews, employed in writing the annals and the memorable events of their nation. These annals were deposited in the temple, or tabernacle, whither, on occasion, recourse was had to them. Therefore, the 'Book of the Wars of the Lord,' the 'Book of Days, or Chronicles,' and the 'Book of Jasher, or the Righteous,' are, properly speaking, the same, though differently denominated, according to the difference of times. Before kings reigned over the Hebrews, these records might be entitled the 'Book of the Wars of the Lord,' or the 'Book of Jasher, or the Upright.' After Saul, they might be denominated the 'Book of the Chronicles of the Kings of Israel or Judah.' Grotius thinks, that this book was a triumphant song, purposely composed to celebrate the success of Joshua, and the prodigy, by which it was attended. M. Dupin declares for this opinion, as most probable, because (1.) the words cited by Joshua, are poetical expressions not very proper for historical memoirs; and because (2.) a book under the same title is referred to in Samuel, when David's song is repeated on the death of Saul and Jonathan. (2 Sam. i. 18.) But, if we suppose that this book contained a collection of pieces of poetry, composed on occasion of remarkable events, these opinions may perhaps coincide. In this view, the appeal to the Book of Jasher for a copy of David's Ode, called 'The Bow,' is very pertinent. Perhaps, it might contain the Songs of Moses, of Deborah, &c.; and, perhaps, Jasher, 'The Upright,' may signify the standard authentic book. Dr. Geddes, in his 'New Translation,' will not allow that Josh. x. 13. is a quotation, though it clearly appears to be a quotation.

It is disputed, whether the citation from the book of Jasher, was inserted by Joshua himself, or by those, who digested his memoirs, and arranged his book in its present form. It is credible, that this passage might be inserted afterwards; for we may easily observe, that the book of Joshua has received some additions.

It has been lately asserted, that the Book of Jasher has been discovered, and that it was obtained at a great expense by Alcurim, the most eminent man of his time, from the city of Gazan in Persia, where it appears to have been preserved from the period of the Jews' return from the Babylonish captivity, having been taken by

Cyrus, into his own country. *Additions to Calmet's Dictionary.*

'The Book of Chronicles, or Days,' contained the annals and journals, written by public recorders, in the kingdoms of Israel and Judah. These memoirs, or journals, are not now extant, but are very frequently cited in the books of Kings and Chronicles, which are abstracts chiefly from such old memoirs and records, as, in all probability, were subsisting after the return of the Jews from the Babylonish captivity. The authors were generally prophets.

The original writers of the Bible.—It is very credible that the patriarch Abraham, if we should go no higher into antiquity, possessed and brought away such information as the books, or records, of Kedem, his original country, communicated. Perhaps, it would not be improbable, if we should consider Noah himself as practising the art of writing; but, as great doubts have been entertained, whether this art be more ancient than the intercourse of Moses with the Divinity upon Mount Sinai, we shall not insist on this. It appears, that the seal of Judah (Gen. xxxviii.) contained his name, or appropriate mark, engraved on it. But we may discern traces of a still more early employment of this noble art, in the days of Abraham. In Genesis is a passage that has all the appearance of an abridgment of a title deed, or conveyance of an estate, which, indeed, is its import: 'And the (1.) field of Ephron, (2.) which was in Machpelah, (3.) which was before Mamre, (4.) the field, (5.) and the cave, which was therein, (6.) and all the trees in the field, (7.) that were in all the borders thereof round about, (8.) were made sure to Abraham, (9.) for a possession, (10.) in the presence of Heth, (11.) before all that went in at the gate of the city. (Gen. xxiii. 17.) If this be admitted as an instance of the art of writing, and of that art being practised in the days of Abraham, we may justly doubt whether this patriarch could be its *first* possessor. If, as the Rabbins say, Abraham himself learned of Shem, and, they say decidedly, that 'Isaac went to Shem's school,' then, we may hesitate before we deny the possibility, at least, that Shem had preserved histories of former events, and that he communicated these histories to Abraham, from whom they descended to Isaac, to Jacob, to Levi, to Moses. Some, indeed, have thought that a difference of style may be discerned between the early parts of the book of Genesis, and the original writings of Moses.

It may be considered as certain that the just arguments on behalf of the inspiration of the Scripture suffer no injury, if we suppose that Shem wrote the early history; that Abraham wrote family memoirs of what concerned himself; Jacob what concerned himself, &c.; and that, at length, Moses

compiled, arranged, and *edited*, a copy of the holy works extant in his time. In after times, a procedure perfectly analogous to this was conducted by Ezra, on whose edition of the holy Scripture our faith now rests, as it rests in like manner on the prior edition of Moses, if he was editor of some parts, or on his authority, if he was writer of the whole.

Accepting Moses as the writer of the Pentateuch, we may nevertheless consider Joshua as adding to it some small matters, as the history of the death of Moses, &c.; and Ezra in later times, as adding to it some other small matters, as various minor observations, changes of names, which had happened during a lapse of many ages, particular directions where such or such objects were situated, &c. for the benefit of his readers, and, we may add, of remote posterity, even to ourselves.

When we come to the days of Moses, we have clear evidence, that written documents were composed, purposely, to deliver down to posterity the history of past events. Moses was not only willing to write, but he is specifically directed to write, by way of record, and to be especially careful for the preservation of these records, by placing them in the most sacred national repository, and under the immediate charge of those, who by birth and office were most intimately concerned in their preservation.

This custom of composing public records, was continued in succeeding ages in Israel, under the Judges, and the Kings; and when the schism took place between Israel and Judah, each of those kingdoms preserved copies of the writings esteemed sacred, whether historical or devotional. We have, indeed, great reason to rejoice, that, besides the Pentateuch preserved by the Jews, the Samaritans have also preserved their Pentateuch, which, if it be, as many learned men suppose, written in the truly ancient Hebrew character, is so much the more valuable, as it has had less risk and less occasion of error, than a copy transcribed into another alphabet. We ought also to recollect the natural effects of party, in matters of religion, especially when heightened by political rancour. We may be satisfied, that the Samaritans would not suffer *their* copies to be altered by any authority from the Jewish governors; and the Jews, we well know, would have scarcely received even a palpable truth from 'that foolish people, which dwelt in Samaria.' When, therefore, we find the copies preserved by these two *opposite* people *generally* corresponding, and differing only in some few *minor* matters, we ought to admire the providence of God, which has thus 'made even the wrath of man to praise him,' by transmitting more than one copy of this leading portion of holy writ, in a manner

more certain, and much less liable to doubt, or collusion, or equivocation, than if a single copy had been received by us through the hands of one set of friends only, or had been preserved only by those, whose unsupported testimony might have been suspected of undue partiality, or of improper bias.

In succeeding ages, the kings of Judah were attentive to the arrangement of their sacred code. David, without doubt, authenticated the books of the prophet Samuel; and we read that Hezekiah employed several persons to collect and arrange the Proverbs of Solomon, and even to add to them a number of others, which that prince had left behind him. It is generally understood, that the Psalms, Proverbs, and Ecclesiastes, were added under Hezekiah; and also the book of Job, perhaps, though others think Isaiah.

The prophecies of Jeremiah were public; many of them were read to all the people, and before the king; and, therefore, many copies might be transcribed. The same may be said of most of the minor prophets; and, in short, of all that were near to the days of Ezra and Nehemiah.

It is very natural to suppose, that those chiefs of the Jewish people, after their return from captivity, would be very diligent in collecting, preserving, and maintaining the dignity of all the writings of their sacred code; and, indeed, excepting the prophet Malachi, we may confidently consider Ezra, as not only collecting, but collating, the copies of former writings, and composing additions to the historical narrations, not in the books themselves, withheld, perhaps, by their *prior* acknowledged sanctity, but in that separate history, which we call the Chronicles.

Here we ought to pause, because here our faith rests on Ezra's edition; and without any doubt, that 'scribe, well instructed in the law,' had not only divine guidance, but good reasons for what he did, and for his manner of doing it. Some have thought, that we have so many instances of Ezra's modesty, as there are marginal readings in our Hebrew bibles; and these amount in all to eight hundred and forty. They occur in various places of the works extant before Ezra; but they are not found in Malachi, who, for this and other reasons, has been supposed to be Ezra himself.

From the time of Ezra, the Hebrew canon was considered as effectively concluded. However, between the times of Ezra and Christ, the books of the Jews became objects of inquiry among 'neighbouring' nations; and translations of them, during this interval, being undertaken by those, whose language we also study, these translations become very important to us. By their means we have additional sanction to the

articles of our inquiry, and additional means of answering the purposes to which our inquiry is directed.—*Additions to Calmet.*

BIBLES, Hebrew. The Jews did not confine themselves to writing copies of the holy word; they greatly exerted themselves to preserve the *genuineness* and *integrity* of the text. This produced what has been termed the Masora, which is the most stupendous monument of minute and persevering labour, in the whole history of literature. The persons employed in this work were Jewish literati, who afterwards received from it the name of Masorites, and who flourished after the commencement of the Christian era. With a reverential, not to say a superstitious attention, of which history does not furnish an instance to be compared with it, they counted all the verses, words, and letters, in all the twenty-four books of the Old Testament, in each of those twenty-four books, in every section of each book, and in all its subdivisions. 'The matter of the Masora,' says Mr. Lewis, 'consists in critical remarks on the verses, words, letters, and vowel points of the Hebrew text. The Masorites were the first, who distinguished the books and sections of books into verses, and marked the number of the verses, and of the words and letters in each verse; the verses, where they thought something was forgot; the words, which they believed to be changed; the letters, which they thought superfluous; the repetitions of the same verses; the different readings; the words, which are redundant or defective; the number of times that the same word is found in the beginning, middle, or end of a verse; the different significations of the same word; the agreement or conjunction of one word with another; the number of words that are printed above; which letters are pronounced, and which are turned upside down; and such as hang perpendicular; they took the number of each; it was they, in short, who invented the vowel points, the accents, and made divers critical remarks on the punctuation, and abundance of other things of equal importance. A great part of the labour of these Jewish doctors consisted in counting the letters of the Hebrew text.' *Origines Hebrææ*, vol. iv. p. 156. At first, the celebrated Masora of the Jews did not accompany the text. Afterwards, the greatest part of it was written in the margin. To bring it into the margin, the work itself was abridged; and this abridgment was called the Masora Parva. Being found too short, a more copious abridgment was inserted; and this, in contradistinction from the other Masora, was called the Masora Magna. The omitted parts were added to the end of the text; and this was deno-

minated the Masora Finalis. In the Jewish manuscripts and printed editions, a word is often found with a small circle annexed to it, or with an asterisk over it, and a word written in the margin of the same line. The former is called the Ketibh; the latter, the Keri. In these, the Masorites have discovered much mystery. It is generally thought, that they are partly various readings collected from the time of Esdras, and partly critical observations, or, as they have been called, insinuations, of the Masorites, to substitute proper and regular for improper and irregular words, and sometimes decent for indecent expressions, in the text. See MASORA.

Till the last century, the Hebrew manuscripts of the sacred text were not collated. From the differences Lodovicus Capellus observed between the Hebrew text and the version of the Seventy, and between the Hebrew and the Samaritan Pentateuch; from the manifest and palpable corruptions he thought he perceived in the text itself; and from the many reasons, which induced him to suppose the vowel points, and the Masora, were both a modern and an useless invention, he was led to question the general integrity of the text. At length, the manuscripts themselves were examined, and in them were discovered innumerable various readings. From this time biblical criticism on the sacred text took a new turn. The celebrated collation of Dr. Kennicott was begun in the year 1760. He undertook to collate all the manuscripts of the sacred text in England and Ireland; and, during the time he should be employed in this work, which he supposed might be about ten years, to collate, as far as the expense would admit, all the Hebrew manuscripts of importance, in foreign countries. The first volume was printed in 1776; and the second in 1780. Dr. Kennicott himself collated two hundred and fifty manuscripts; and under his direction, and at his expense, Mr. Brunns collated about three hundred and fifty more. The whole number of manuscripts collated on this occasion, was, therefore, about six hundred. In the opinion of Dr. Kennicott, fifty-one of the manuscripts collated for his edition were from 600 to 800 years old; and one hundred and seventy-four, from 480 to 580. Since that time, four quarto volumes of various readings have been published by De Rossi of Parma, from more than four hundred manuscripts, some of which are said to be of the seventh or eighth century, as well as from a considerable number of rare and unnoticed editions. They appeared under the title of *Varie Lectiones Veteris Testamenti, ex immensâ manuscriptorum editorumque codicum congerie, haustæ et examinatæ. Parma, 1796.* From these extensive collations, a general opinion among the learned has been formed, 1st, that all manuscript

copies of the Hebrew Scriptures now extant may, in some sort, be denominated Masoretic copies, since none of them have entirely escaped the rude hands of the Masorites; 2dly, that the most valuable manuscripts, generally speaking, are those which are oldest, written at first without points or accents, containing the greatest number of real vowel, or *matres lectionis*, exhibiting marks of accurate transcription, conforming most to the ancient versions, and with regard to the Pentateuch, conforming most to the Samaritan exemplar, and the Greek uninterpolated version; 3dly, that the Masoretic copies often disagree, and that the earlier they are, the greater is their disagreement from the present printed copy; and 4thly, that the synagogue rolls disagree the least from the printed copies, and are, therefore, of little value in ascertaining the text. From this combination of circumstances they conclude, that the surest sources of emendation are a collation of manuscripts and parallel places; a comparison of the text with the ancient versions, and of these with one another; grammatical analogy; and, where all fail, even conjectural criticism. On the other hand, the advocates of the ancient opinions contend, that a collation of Hebrew manuscripts may be valued more highly than it deserves; that, when manuscripts of an earlier date than the Masora are sought for, we should remember, that the Masorites had those manuscripts, when they settled the text; that it is not to be supposed a Christian, at the beginning of the nineteenth century, will be able to make a better use of those manuscripts than the Masoretic literati; that where it can be shown the text of the Masora is corrupt, the genuineness of the Bible reading may be doubted; but that where there is no reason to impeach the Masora, the text is fixed beyond controversy.

The printed editions, which appear to deserve particular attention, are, that of Soncino in 1483, from its being the first printed edition of the whole Bible; that at Brescia, in 1494, from its being the edition used by Luther, in his translation; and that printed in 1517, without the name of any place. These three editions were called the Soncinate, because they were printed at Soncino, a town in Lombardy, between Cremona and Brescia, by Jews, whose family came originally from Germany. They were the first Hebrew printers. The edition of Bomberg was printed five times, and is distinguished by the beauty of its type; but as it is not divided into chapters and verses, it is unfit for general use. His editions were all printed at Venice; the first appeared in 1517, and the last in 1545. They were all in quarto. The 16mo. edition of Robert Stephens is most elegantly printed.

It is in seven volumes, and was printed at Paris 1544—1546. He had printed a quarto edition at Paris, in four volumes, 1539—1544. The celebrated edition of Athias, a Jew printer at Amsterdam, was published in that city, first in 1661, and afterwards in 1667: it is the first edition in Hebrew, in which the verses are numbered. It was beautifully re-printed in two volumes octavo, 1705, by Everardus Van der Hooght. This edition has the general reputation of accuracy. His text was adopted by Dr. Kennicott in his edition. The Plantinian editions are remarkable for their neatness and accuracy. The edition of Nunes Torres, with the notes by Raschè, begun in 1700, and printed in 1705, was the favourite edition of the Jews. Most of the former editions were surpassed by that of Michaelis in 1720. Raphael Chajim Basilas, a Jew at Mantua, published a critical edition in four parts, 1742—1744. In 1806, Professor Jahn printed at Vienna the Hebrew Bible, in four octavo volumes, in which the Masoretic notes are retained, with the exception of a very few that relate to the accents, and mark the middle of a book. Professor Jahn, who has long been distinguished for his successful cultivation of oriental literature, has adopted chiefly the text of Van der Hooght, to which he has subjoined the most important various readings, taken from the collations of Bishop Walton, Grabe, Montfaucon, Dr. Kennicott, De Rossi, and Dr. Holmes.—In 1816, Dr. Boothroyd published at Pontefract and in London, in two volumes quarto, *Biblia Hebraica*, or the Hebrew Scriptures of the Old Testament, without points, after the text of Kennicott, with the chief various readings, selected from his collation of Hebrew manuscripts, from that of De Rossi, and from the ancient versions; accompanied with English notes, critical, philological, and explanatory, selected from the most approved ancient and modern English and Foreign biblical critics. This is perhaps the cheapest Hebrew Bible, with critical apparatus, that is extant. It is peculiarly interesting to the Hebrew scholar and critic, as it contains the substance of the most valuable and expensive works; and it furnishes the student with interesting extracts, which are calculated to assist him as well in interpreting as in obtaining a critical acquaintance with the original text.—In 1822, Mr. D'Allemand published in London a stereotyped edition, in octavo, of the Hebrew Bible, after Van der Hooght's text, in which he stated that he discovered not fewer than two hundred errata.

The most celebrated edition of the Hebrew, with a Latin translation, was that of Sebastian Munster, who was the first separatist from the see of Rome that published a Latin translation of the Bible.—The first volume of the first edition was printed in 1534, and the second in 1535; and the second edition was printed in 1546. Santes Paginus was

the first Catholic who made an entirely new Latin translation. It was published at Lyons in 1528, and has been often re-published. It is an accurate and faithful translation; but the Latinity is barbarous, on account of the author wishing to frame a verbal translation, in the strictest and most literal sense of the word. The Rev. Charles Francis Houbigant, of the Oratoire at Paris, published in 1753, his celebrated edition in four volumes folio, with a Latin version and prolegomena. The merit of this edition is celebrated by all, who are not advocates for the Masora. By them it is spoken of in the harshest terms. Prior to Houbigant's edition was that of Reineccius at Leipsic, in 1725, and reprinted there in 1739. Of it a new edition was printed in 1793, under the inspection of Dr. Doederlein and Professor Meisner. It contains the most important of the various readings collected by Dr. Kennicott and De Rossi, printed under the text; and for the purpose of common use, it is an excellent edition, and supplies the want of the splendid but expensive editions and collations of Houbigant, Kennicott, and De Rossi.—*Additions to Calmet*;—*Marsh's Lectures*, Lect. x. xi.;—*Horne's Introduction*, vol. ii. Appendix, p. 8, 9.

BIBLES, Greek.—Dupin observes, that it is a matter of dispute among authors, whether there was a Greek version of the Old Testament more ancient than the Septuagint. It appears certain, however, that before the time of our Saviour there existed no other Greek version than that called the Septuagint. After the establishment of Christianity, some persons undertook new translations, that they might render them, as they said, more conformable to the Hebrew text. Aquila, a Jewish proselyte, of the city of Synope in Pontus, was the first who performed this design, which he executed, A.D. 128, and in the twelfth year of the emperor Adrian. St. Epiphanius says, that Aquila was excommunicated after his conversion, for addicting himself to judicial astrology, and that he undertook this version from hatred to the Christians, and with an intention of corrupting the prophecies relating to Jesus Christ. St. Jerom says, his translation is rendered word for word, and with too scrupulous a nicety.

The second Greek version after the Septuagint, is that of Symmachus, who was a Samaritan by birth, and first became a Jew, then a Christian, and at last an Ebionite, Epiphanius says, that he translated it in the reign of the emperor Severus. His version was more free than the rest, for he observed chiefly the sense, without translating word for word; and his work, therefore, approaches nearer to the Septuagint than that of Aquila.

The third Greek version is that of Theodotion of Ephesus, who was a disciple of Marcion, and afterwards became a Jew. This

version was the best of the three, because he observed a medium between Aquila and Symmachus: Theodotion did not confine himself so servilely to the letter as the first, nor allow himself so much liberty as the second.

Besides these were three other Greek versions, the authors of which are unknown. For an account of the Septuagint, see SEPTUAGINT.

There exist a great number of printed editions of the Bible in Greek; but they may be all reduced to the four following: that of Complutum, or Alcalá de Henares; that of Venice; that of Rome; and that of Oxford. The first was published in 1515 by Cardinal Ximenes, and inserted in the Polyglott Bible, usually called the Complutensian Bible. This edition is not exactly the Greek of the Septuagint, being altered in many places according to the Hebrew text. However, it has been reprinted in the Polyglott Bible of Antwerp, in that of Paris, and in the quarto Bible, commonly called Vatablus's Bible.

The second Greek Bible is that of Venice, printed by Aldus in 1518. The Greek text of the Septuagint is re-printed from the manuscript, which abounds with the faults of copyists, though easily amended. This edition was re-printed at Strasburg in 1526, at Basil in 1545, at Frankfort, in 1597, and other places, with some alterations to bring it nearer to the Hebrew.—The most commodious is that of Frankfort, to which are added little *scholia*, that show the different interpretations of the old Greek translators.

The third Greek Bible is that of Rome, or the Vatican, in 1587, with Greek *scholia*, collected from the manuscripts in the Roman libraries by Peter Morin. It was begun by Cardinal Montalto, afterwards Pope Sixtus V. This fine edition was reprinted at Paris in 1628, by J. Morin, of the Oratoire, who added to it the Latin translation, which in the Roman was printed separately with *scholia*. The Greek edition of Rome was printed in the Polyglott Bible of London, and to it are added at the bottom the various readings of the Alexandrian manuscript. It has been also reprinted in England, in 4to. and 12mo. with alterations. It was again published at Francker, in 1709, by Bos, who added to it all the various readings he could find.

The fourth Greek Bible is that printed from the Alexandrian manuscript, and was begun at Oxford by Grabe, in 1707. In this, the Alexandrian manuscript is not printed as it is, but as it was supposed it *should be*, that is, it is altered where there appeared any fault of the copyists, or any word inserted from some particular dialect; this is considered by some as an excellence, and by others as a fault.

The principal Greek manuscripts now extant are the Codex Alexandrinus, in the

British Museum; the Codex Cantabrigien-sis, or Codex Bezae; and the Codex Vaticanus. The Codex Alexandrinus consists of four volumes: the first three comprise the Old Testament; and the fourth contains the New Testament, together with the first epistle of St. Clement to the Corinthians, and a fragment of the second. The Codex Cantabrigiensis, or Codex Bezae, is a Greek and Latin manuscript of the four Gospels, and the Acts of the Apostles. The Codex Vaticanus originally contained the whole Greek Bible. After a profound investigation, Dr. Woide places the age of the Codex Alexandrinus between the middle and the end of the fourth century. After a similar investigation, Dr. Kipling places the Codex Cantabrigiensis in the second century; but Bishop Marsh, in his notes to Michaelis, seems to prove, that it was not written earlier than the fifth century. By Mont-faucon and Blanchini, the Codex Vaticanus is referred to the fifth century. Dr. Woide published in London, in 1786, a fac-simile edition of the New Testament in the Codex Alexandrinus. Dr. Kipling published, in 1793, at Cambridge, at the expense of the University, a fac-simile edition of the Codex Cantabrigiensis, or Codex Bezae. These editions exhibit their respective prototypes, page for page, line for line, word for word, contraction for contraction, rasure for rasure, to a degree of similarity scarcely credible. The types were cast for the purpose, in alphabets of various forms, that they might be varied with the manuscript, and represent it more exactly.

The first edition of the New Testament in Greek, in point of time, was that of Erasmus, who published five editions of it, in 1516, 1519, 1522, 1527, and 1535. That of 1519 is most esteemed.—The next edition of the New Testament in Greek, is that inserted in the Complutensian Polyglott. The editors have been charged with sometimes altering the Greek text, to render it conformable to the Latin; but against this charge they have been defended by Goeze, and, to a certain extent, by Griesbach.—The editions of Robert Stephens, for exquisite beauty and delicacy of type, elegance and proper disposition of contractions, smoothness and softness of paper, liquid clearness of ink, and evenness of lines and letters, have never been surpassed, and in the opinion of many, never equalled.—He published four editions, in 1546, 1549, 1550 and 1551; and his son published a fifth edition in 1569. That in 1546 is the most correct.—Beza printed an edition of the New Testament in Greek, in 1565; and in it he principally followed the third edition of Robert Stephens. He printed other editions in 1582, 1589, and 1598. In his choice of readings, he is accused of being influenced by his Calvinism.—The celebrated edition of the Elzevirs was first

printed at Leyden, in 1624, from the third edition of Robert Stephens: and where it varies from that edition, it follows, generally, the edition of Beza. By this edition, the text, which, in the preceding editions, had fluctuated, acquired a consistency. It was generally followed in subsequent editions, and has deservedly, therefore, obtained the appellation of *Editio recepta*. The editors of it are unknown.

The principal editions of the New Testament in Greek, with various readings, are the following: the celebrated edition of the Rev. John Mill was published at Oxford in 1707, after an assiduous labour of thirty years. The whole of the various readings collected by him are said to amount to thirty thousand; and he has enriched his work with most learned prolegomena, and a clear and accurate description of his manuscripts. He followed the third edition of Stephens.—John Albert Bengel, abbot of Alspirsbach, in the duchy of Wurtemberg, published his edition in 1734. To it he prefixed his 'Introductio in Crisin Novi Testamenti,' and subjoined his 'Apparatus Criticus et Epilogus.' He altered the text, where he thought it might be improved; but, except in the Apocalypse, he studiously avoided inserting in it any reading, which was not in some printed edition. Under the text he placed some select readings, and reserved the whole collection of various readings, and his own sentiments respecting them, for his *Apparatus Criticus*.—All former editions of the Greek Testament were surpassed by that of John James Wetstein, which was published at Amsterdam, in 1751, in two volumes folio. He adopted for his text the *editio recepta* of the Elzevirs. His collection of various readings far surpasses that of Mill or Bengel; and his notes are particularly valuable for copious extracts from the Rabbinical writers. These greatly explained the idiom and turn of expression used by the apostolic writers and Evangelists.—Dr. John James Griesbach published the first edition of his New Testament, at Halle, in 1775—1777, in two volumes octavo. In 1796, the first volume was reprinted under the patronage, and at the expense, of the Duke of Grafton. It has extracts from two hundred manuscripts, in addition to those quoted in the former edition. He has collated all the Latin versions published by Sabatier and Blanchini. His object was to give a select and choice collection of the various readings, produced by Mill, Bengel, and Wetstein, and of his own extracts, omitting such as are trifling in themselves, supported by little authority, or evidently only errata.—*Michaelis's Introduction*, vols. ii. iii. edit. 1802; *Marsh's Lectures*, Lect. v. vi. vii. viii.; *Additions to Calmet*.

BIBLES, *Latin*. See VULGATE.

BIBLES, *Arabic*. In 1516, Aug. Justi-
212

nian, bishop of Nebio, printed at Genoa, an Arabic version of the Psalter, with the Hebrew text and Chaldee paraphrase, and added Latin interpretations. Arabic versions of the whole Scripture are inserted in the Polyglotts of London and Paris. We have also an edition of the Old Testament entire, printed at Rome in 1671, by order of the congregation De propagandâ fide; but as it has been altered agreeably to the Vulgate edition, it is of little esteem. The Arabic Bibles among us are not the same as those used by the Christians in the East.

Some learned men think, that the Arabic version of the Old Testament, printed in the Polyglotts, is that of Saadias, who lived about A.D. 900. Their reason for this opinion is, that Aben Ezra, a great antagonist of Saadias, quotes some passages of his version, which are the same as those in the Arabic version of the Polyglotts. Others, however, think, that the version of Saadias is not now extant. In 1642, Erpenius printed an Arabic Pentateuch, called also the Pentateuch of Mauritania, from its being composed by the Jews of Barbary, for their own use. This version is extremely literal, and esteemed very exact. The four Gospels have also been published in Arabic, with a Latin version, at Rome, in 1591, folio. They have been reprinted since in the Polyglotts of London and Paris, with some little alterations of Gabriel Sionita. In 1616, Erpenius published, at Leyden, an Arabic New Testament entire, such as he found it in his manuscript copy, which he supposes, from the subscription, to have been written in 1342. Some other Arabic versions are mentioned by Walton, in his *Prolegomena*, particularly a version of the Psalms preserved at Sion College, London, and another of the prophets, at Oxford; but neither of these has been published.

It is observed by Dr. Marsh, that the Arabic versions of the New Testament may be divided into four classes: 1. those taken immediately from the Syriac; 2. from the Coptic; 3. from the Greek; 4. from the Latin. The same writer is of opinion, that Christianity was never the established religion of Arabia; and that, therefore, a translation of the Bible into Arabic was wholly unnecessary before the conquests of the Saracens, when the Arabic became the vernacular language of Christian countries.

In 1811, the Holy Bible, containing the Old and New Testaments in the Arabic language, was printed at Newcastle-upon-Tyne, in quarto. This edition was superintended by the late Rev. Joseph Dacre Carlyle, B.D. chancellor of the diocese of Carlisle, and professor of Arabic in the university of Cambridge. The death of this learned and truly excellent man was a serious loss to the republic of letters.

Though the ancient Arabic version is

highly valued by some oriental scholars for its general accuracy and fidelity, yet it has become antiquated in its dialect, and consequently unacceptable to the learned Arabians. On this account, in the East, a new translation of the Scriptures, in elegant modern Arabic, was commenced by Sabat, an eminent Arabian scholar, under the superintendence of the Rev. T. Thomason, M.A. In 1816, the New Testament was completed and published at the expense of the British and Foreign Bible Society. In 1826, a second edition of the New Testament, much revised and improved, was printed at the press belonging to the Bishop's College, Calcutta. In 1822, an edition of the Arabic New Testament, in Syriac characters, was printed at Paris, at the expense of the Bible Society. *Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures*, vol. ii. p. 95, 317, sixth edition; *Buchanan's Christian Researches in Asia*, p. 195—199; *Bishop Marsh's Notes to Michaelis's Introduction to the New Testament*, vol. iii. p. 597, 598, second edition.

BIBLE, Samaritan. The Samaritan Bible is the most ancient of all the versions. Some learned men think, that it is written in the ancient Hebrew character. It contains only the five books of Moses, and is printed in the Polyglotts of London and Paris.

The Samaritans, besides the Pentateuch in the original Hebrew, have it also translated into the language which they commonly spoke. This is also published, together with the original, in the Paris Polyglott, and is so exactly literal, that Morinus was of opinion one Latin translation would serve for both. Bishop Walton followed the same method in his Polyglott, except that when a variation occurred, he marked it at the bottom of the page. This Samaritan Pentateuch has some additions, variations, and transpositions, by which it differs from the present Jewish copies.—That there should be some differences is not so much to be wondered at, as that there are not more. They who adhered to the one, and those who used the other, were at variance upwards of two thousand years; for such a length of time had passed from the apostasy of Manasseh to these copies being first brought into Europe. In so many ages, many differences might happen through the errors of transcribers; and the differences between those two copies are chiefly of this sort.

In 1790, Dr. Blayney printed at Oxford, in octavo, a neat edition of the Hebræo-Samaritan Pentateuch, in Hebrew characters. In this edition, the text of the Hebræo-Samaritan Pentateuch, printed in Bishop Walton's Polyglott, was adopted as the basis of the work; to which were added various readings from Dr. Kennicott's edition of the Hebrew Bible. *Horne's Introduction*, vol. ii. part i. p. 94, part ii. p. 10.; *Brett's Disserta-*

tion on the ancient versions of the Bible in Watson's Theolog. Tracts, vol. iii. p. 46.; *Prideaux's Connect.* vol. ii. p. 600, 601.

BIBLES, Syriac. Of the Syriac versions, the most celebrated is the Peschito or Literal (*Versio Simplex*), as it is usually called, on account of its very close adherence to the Hebrew and the Greek texts, from which it has been immediately made. Bishop Walton, Carpzov, Leusden, Lowth, and Kennicott, fix its date to the first century of the Christian era. The most probable opinion is that of Michaelis, who ascribes the Syriac version of *both* Testaments to the close of the first, or to the earlier part of the second century. The Syriac version of the New Testament must certainly have been executed previously to the third century, because the text which it follows, according to Professor Hug, does not harmonize with the recension adopted by the churches of Palestine and Syria, subsequently to the third century. It is independent, and belongs to no family; and it sometimes presents the ancient and peculiar readings of the *vetus Italia*, or Old Italic version, or those occurring in the Codex Cantabrigien-sis.—The Old Testament has been evidently translated from the original Hebrew, to which it most closely and literally adheres, with the exception of a few passages, which appear to bear some affinity to the Septuagint. Dr. Boothroyd considers this version to be as ancient, and in many respects as valuable, as the Chaldee Paraphrase; and in the notes to his edition of the Hebrew Bible, he has shown that this version has retained numerous and important various readings. To its general fidelity almost every critic of note has given unqualified approbation, though it is not every where equal. It is remarkably clear in those passages, which attribute characters of deity to the Messiah. The late Rev. Dr. Buchanan, in his progress among the Syrian churches and Jews in India, discovered and obtained numerous ancient manuscripts of the Scriptures, which he deposited in the public library at Cambridge. One of these, which was discovered in a remote Syrian church near the mountains, is particularly valuable. It contains the Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in a page; and it is written with beautiful accuracy. The character is Estrangelo Syriac, or Old Syriac; and the words of every book are numbered. The Syrian church assigns a high date to this manuscript, which, in the opinion of Mr. Yeates, who has published a collation of the Pentateuch, was written about the seventh century. The first edition of the Syriac version of the Old Testament appeared in the Paris Polyglott; but being taken from an imperfect manuscript, its deficiencies were supplied by a translation from the Latin Vulgate of the passages wanting. This text was reprinted

in Bishop Walton's Polyglott, with the addition of some apocryphal books. Of particular parts of the Syriac Old Testament there have been numerous editions; and the Syriac New Testament has been frequently printed.

The Philoxenian or Syro-Philoxenian version derives its name from Philoxenus, or Xenayas, bishop of Hierapolis or Mabug in Syria, A. D. 488—508, who employed his rural bishop Polycarp in translating the Greek New Testament into Syriac. This version was finished in the year 508, and was afterwards revised by Thomas of Harkel, or Heraclea, A. D. 616. This version was not known in Europe till the middle of the eighteenth century, when (in 1761) the Rev. Dr. Gloucester Ridley published a Dissertation on the Syriac versions of the New Testament, three manuscripts of which he had received thirty years before from Amida in Mesopotamia. After acquiring a knowledge of the Syriac language, Dr. Ridley employed himself at intervals in transcribing the Four Gospels. These being put into the hands of the late Professor White, were published by him with a literal Latin translation in 1778, in two volumes quarto, at the expense of the delegates of the Clarendon Press at Oxford. In 1779, Professor White published from the same press the Acts of the Apostles and the Catholic epistles; and in 1804, the Epistles of Saint Paul, also in quarto, and accompanied with a Latin translation.—The Philoxenian version, though made immediately from the Greek, is greatly inferior to the Peschito, both in the accuracy of the execution, and also in its style.

The Syro-Estrangelo version is a translation of Origen's Hexaplar edition of the Greek Septuagint: it was executed in the seventh century, but its author is unknown. This version corresponds exactly with the text of the Septuagint, especially in those passages in which the latter differs from the Hebrew. From this version M. Norberg edited the prophecies of Jeremiah and Ezekiel in 1787, 4to. Londini, Gothorum; and M. Bugati, the Book of Daniel, at Milan, 1788, 4to.

The Palæstino-Syriac, or Syriac translation of Jerusalem, was discovered in the Vatican library at Rome, by M. Alder, in a manuscript of the eleventh century. It is not an entire translation of the New Testament, but only a *lectionarium*, or collection of detached portions, appointed to be read in the services of the Church on Sundays and festivals. It is written in the Syriac or Chaldee dialect of Jerusalem, and was evidently made in a Roman province. *Horne's Introduction*, vol. ii. part i. p. 56—61.; *Buchanan's Christian Researches in Asia*, p. 138.

BIBLES, *Chaldee*, are only the glosses or expositions made by the Jews at the

time they spoke the Chaldee language. These they call by the name of targums or paraphrases, as not being any strict version of the Scripture. They have been inserted entire in the large Hebrew Bibles of Venice and Basil; but they are read more commodiously in the Polyglotts, in which they are accompanied with a Latin translation. See TARGUM.

BIBLES, *Ethiopic*. The Ethiopians have translated the Bible into their language.—The Psalms, Canticles, some chapters of Genesis, Ruth, Joel, Jonah, Zephaniah, Malachi, and the New Testament, have been printed separately; and all of them have been since reprinted in the Polyglott of London. The Ethiopic New Testament, which was first printed at Rome, in 1548, is a very inaccurate work, and has been reprinted in the English Polyglott with all its faults. The Ethiopians ascribe this version to Frumentius, the apostle of Ethiopia, who was sent thither by Athanasius, bishop of Alexandria.

Mr. Bruce relates, that he brought with him from Abyssinia a copy of the Ethiopic version of the Old Testament, but it is not known in whose possession the MS. now is; and it does not appear that he brought a copy of any part of the version of the New Testament. He says, that copies of the whole New Testament are in that country extremely scarce, that except in the churches he had never seen a single manuscript, which comprehended all the parts of it, and that even the transcripts of the Gospels were in the hands only of men of the first distinction.

There is reason, however, to expect, that in no long time, the gift of the entire Ethiopic Scriptures will be imparted to Abyssinia. A manuscript copy of this version, in fine preservation, has been purchased by the Committee of the Church Missionary Society. From a memoir on this manuscript by Professor Lee, we learn, that it contains the first eight books of the Old Testament, written on vellum, in a bold and masterly hand, in two columns on each page. On the first page is written, in Ethiopic, the invocation usually found in the books of the Eastern Christians: "In the name of the Father, and of the Son, and of the Holy Ghost." This valuable manuscript, which is probably about 300 years old, has been carefully transcribed, and is now printing with a fount of types, cast at the expense of the British and Foreign Bible Society, from the matrices (preserved at Frankfort,) of the celebrated Ethiopic scholar John Ludolph. It appears that the book was written at Axuma, the ancient capital of Ethiopia. *Horne's Introduction*, vol. ii. part i. pp. 64—67; *Bruce's Travels*, vol. i. b. ii. c. 7, p. 493.

BIBLES, *Persian*. In the Persian language are several versions of the Bible, most of which are in manuscript. The Per-

sian Pentateuch, printed in the London Polyglott, is the work of rabbi Jacob, a Persian Jew, and was published at Constantinople, in 1551. Walton has also published, in the London Polyglott, the Gospels translated by one Simeon, a Christian of Persia, who lived in the year 1341. Another version was begun to be printed in London, by Wheelor, in 1652, and after his death was finished by Pierson, in 1657. There are also two Persian versions of the Psalms, translated from the vulgar Latin. *Michael. Introduction*, vol. ii. p. 105.

BIBLES, Coptic. There are several manuscript copies of the Coptic Bible, in some of the great libraries, especially in that of the king of the French. Dr. Wilkins published the Coptic New Testament, in quarto, in 1716, and the Pentateuch, also in quarto, in 1731, with Latin translations. He fixes the age of these versions at the end of the second, or the beginning of the third century; but this great antiquity is doubted by many. *Michael. Introduction*, vol. ii. p. 77.

BIBLES, Polyglott. See POLYGLOTT.

BIBLES, English. It would be difficult to ascertain every English translator, or when the Scriptures were first translated into the language of this country. Certain, however, it is, that the Saxons read the Bible in their own language; as some parts at least were translated by Adelm, bishop of Sherborne, Eadfrid (or Ecbert) bishop of Lindisferne, the venerable Bede, and king Alfred. *Elfric*, abbot of Malmesbury, translated the Pentateuch, Judges, and Job, which were published at Oxford in 1699. The four Gospels were also printed from an ancient Saxon MS. now in the Bodleian Library, in 1571, under the care of the martyrologist John Fox, assisted and encouraged by Matthew Parker, archbishop of Canterbury. Several parts of the Scriptures had been from time to time translated by different persons. Proofs of this, if not the very translations themselves, exist in different libraries of this kingdom. In particular, in the year 1349, the Psalms were translated by Richard Rolle, an hermit of Hampole, in Yorkshire; and in the Harleian, and the king's libraries, are specimens of other and different versions.

Soon after this, John Wiclif, or Wickliffe, translated the New Testament. He was born about the beginning of the fourteenth century, at Wiclif, in Yorkshire, and was sent to Queen's College, Oxford, from which he removed to Merton College. He gained considerable reputation by defending the interests of the University against the encroachments of the begging friars, and was chosen master of Baliol College, and presented to the rectory of Fylingham, in Lincolnshire, which he afterwards exchanged for that of Lotegarshall. December 14, 1365, he was nominated warden of Canterbury College, incorporated into Christ

Church, in Oxford, by archbishop Islip, the founder; but at the death of the archbishop, he and three secular fellows were, in 1367, ejected thence, and on appeal the sentence was confirmed by the Pope's bull in 1370. After his ejection, he read lectures in divinity in that University with such applause, that almost every thing he said was received as an oracle. In 1374, king Edward III. nominated him, with the Bishop of Bangor and others, to treat with the Pope's nuncio concerning the provisions of ecclesiastical benefices in England, claimed by the Pope, and long complained of by our Parliaments as very injurious to the rights of the English church. As a reward for this service, the king gave him the prebend of Aust, in the county of Gloucester, and then in the diocese of Worcester, with the rectory of Lutterworth, in Leicestershire. But having shown himself a defender of the king's supremacy, and freely exposed the artifices and encroachments of the papal power, the Pope, in 1377, dispatched three bulls to the archbishop of Canterbury and Bishop of London. By the first of these bulls, they were directed to cause John Wiclif to be apprehended, imprisoned, and put in irons. This would probably have terminated in the doctor's death, if he had not been protected by the Duke of Lancaster, uncle to Richard II. who was then king. About this time, he began to translate the whole Bible into English from the Latin; as he was probably not sufficiently skilled in Hebrew and Greek to translate from the original languages. He died December 31, 1384. In the year 1731, the New Testament with a glossary, was printed in folio, under the care of the Rev. John Lewis, minister of Margate, and chaplain to Lord Malton.

In the year 1526, William Tyndal printed the first edition of his New Testament. William Tyndal, Tindale, or Tyndall, otherwise Hitchens, was a native of Wales, and was sent to Magdalen-Hall, in Oxford. Here he took his degrees, and was esteemed a man of a most virtuous disposition and an unspotted life. Wood says, that he was expelled for his Lutheran tenets. From Oxford he removed to Cambridge, whence, after some stay, he went to London. Here he was supported by Mr. Humphry Monmouth, a draper and alderman, and a favourer of Luther's opinions. Tindal studied night and day, and bent his thoughts towards a translation of the New Testament into English; but sensible of the great hazard he would incur, by printing it in England, he resolved to go into Germany, as a place of greater security and more liberty. This he was the better enabled to do by the assistance of his friend Mr. Monmouth, who gave him an annuity of ten pounds. At his first leaving England he went as far as Saxony, and conferred with Luther and other eminent reformers. Thence he returned, and settled at Antwerp, where

he immediately commenced his favourite work, an English translation of the New Testament. This work was printed in 1526, in octavo, without a name. This edition is very scarce. The Bishop of London, who was then at Antwerp, procured all the copies that remained unsold to be bought up; and on the bishop's return, they were burned, says Fox, at Paul's Cross. Dr. Jortin thinks that this was done by the bishop to serve Tyndal. In 1534, Tyndal published another edition. Besides purchasing the copies at Antwerp, other means were tried: his brother John Tyndal was prosecuted, and sentenced to do penance; and his patron, Alderman Monmouth, was imprisoned, and almost ruined. In 1535, King Henry VIII. ordered all the books containing several errors, &c. with the translation of the Scriptures corrupted by William Tyndal, as well in the Old Testament as in the New, to be utterly expelled, rejected and put away out of the hands of his people. Tyndal's translation of the Pentateuch was printed the year before, and that of Jonah this year. Hall and Bale, his contemporaries, say, that he also translated Joshua, &c. to Nehemiah. The king, thinking much good might follow the people's reading the New Testament, commanded the bishops to cause a new translation to be made; but as the people still continued to read and study Tyndal's translation, the king and council employed one Henry Phillips, who induced the procurator-general of the emperor's court to seize on Tyndal. After an imprisonment of one year and a-half at Antwerp, Tyndal was tried, and condemned by virtue of the emperor's decree in the assembly at Augsburgh, 1536. He was first strangled, and then burnt. Thus died William Tyndal, with this testimony to his character, given him by the procurator-general, his adversary, that he was, 'Homo doctus, pius, et bonus;' which Fox translates, a 'learned, good, and godly man.'

The first English Bible, or complete translation of the Scriptures printed, was that by Myles Coverdale, the first edition of which is dated 1535, and dedicated to King Henry VIII. This edition is printed in folio, and the title is ornamented with an emblematical title cut in wood. He seems to have been extremely careful in the language of his translation. To him and other translators of the Scriptures, especially of our present Bible, our language owes perhaps more than to all the authors who have written since. Myles Coverdale was born in Yorkshire, about the year 1484, and being educated in the Romish religion, became an Augustine monk. But afterwards embracing the reformation, he entered into holy orders. In the year 1551, on the death of Dr. John Harman, he was promoted to the see of Exeter, on account of his singular knowledge in divinity, and his

unblemished character. Under the change of religion in the reign of Queen Mary, our bishop was like others ejected from his see, and thrown into prison, but was afterwards permitted to go into banishment. He retired to Geneva, where he engaged with some Protestant refugees in a new version of the Scriptures, which was effected from the Hebrew and Greek languages with notes, and which, from the place, was called the Geneva Bible. After the death of queen Mary, he returned to England, and was collated by the Bishop of London to the living of St. Magnus. He died at the age of 81; but he did not submit altogether to the uniformity required, though he lived a quiet and peaceable life.

At the convocation in 1536, probably, the clergy petitioned the king, that he would grant to the laity the reading of the Bible in the English tongue, and that a new translation might be made for that purpose. The king, therefore, ordered, that a book of the whole Bible both in Latin and English, should be provided and placed in the choir of every parish church, that every one might read it.

In the year 1537 was printed the first edition of the Bible generally known as Matthew's. It is said, the name of Thomas Matthew was fictitious, and used by the real editor John Rogers from motives of prudence or fear; for though no clamour was raised against Myles Coverdale on account of his translation, yet the name of Tyndal had become exceedingly odious. Matthew's Bible was composed partly from Tyndal's, and partly from Coverdale's translations, with some alterations. John Rogers was a native of Lancashire, and educated at Cambridge, where he took the degree of bachelor of arts in 1525. In the reign of Edward VI. he was preferred to the vicarage of St. Sepulchre's, in London, and had a prebend in the church of St. Paul. He was the first martyr that suffered in the reign of Queen Mary, and was burnt at Smithfield, February 4, 1555.

Archbishop Cranmer's Bible was printed in the year 1539. It was perhaps first proposed in convocation six years before; but the proposal, at that time, proved abortive. In this Bible, the translations of Coverdale and Matthew seem to be corrected. The Psalms are those now used in the liturgy. In 1538, Grafton and Whitchurch had obtained permission from King Henry VIII. to print the Bible at Paris; but when the work was nearly finished, by an order of the inquisition, the printers were forbidden to proceed. It was, therefore, resumed in London, and finished in 1539. It was called Cranmer's Bible, from the preface being written by the archbishop. Thomas Cranmer was born at Arslacton, in Nottinghamshire, in 1489. He was educated at Cambridge, and admitted a fellow of Jesus College. His preferment was

occasioned by his opinion concerning the king's divorce, 'That it might be decided from the Scriptures, by learned men in England, as well as at Rome.' After this he rose rapidly, till at length he was promoted to the See of Canterbury, and consecrated in 1533. In 1545-6, he procured a repeal of the six articles, the establishment of the communion in both kinds, a public liturgy, &c. On King Edward's death, he appeared in the party of Lady Jane Grey. For this he was attainted in the ensuing Parliament, and found guilty of high treason; but his treason being pardoned, he was next tried at Oxford as a heretic, and burned, March 21, 1555-6, in the sixty-seventh year of his age.

In 1539, was printed Taverner's Bible. Mr. Lewis says, that it is neither a bare revision, nor a correct edition of the English Bible, nor yet strictly a new version. It is what may be called a correction of Matthew's Bible, wherever the editor thought it necessary. He adopts a great part of Matthew's marginal notes, but omits several, and inserts others of his own. Richard Taverner was born at Brisley, in Norfolk, in 1505, and educated first at Cambridge, and afterwards at Oxford. Thence he removed to Staire-Inn, or Strond-Inn, and after that to the Inner-Temple, for the purpose of studying the law. In 1534, he went to court, and was taken into the service of Sir Thomas Cromwell. In 1537, he was appointed one of the signet in ordinary; and in this situation he made this recognition of the Bible, which was authorized by government to be read in churches. He died at Woodeaton, in Oxfordshire, July 1575.

On the accession of Edward VI. the reformation was encouraged, and the acts, which prohibited the translation of the Scriptures, were repealed. It was also enjoined, that within three months, a Bible of the larger volume in English, and within twelve months Erasmus's Paraphrase on the Gospels, should be provided, and conveniently placed in the churches, that the people might read them.

The same year, 1549, was printed the Book of Common Prayer, compiled by Cranmer, archbishop of Canterbury; Day, Bishop of Chichester; Goodrich, Bishop of Ely; Skip, Bishop of Hereford; Holbeach, Bishop of Lincoln; Ridley, Bishop of Rochester; Thyrleby, Bishop of Winchester; Dr. May, Dean of St. Paul's; Dr. Taylor, Dean of Lincoln; Dr. Haines, Dean of Exeter; Dr. Robertson, Dean of Durham; Dr. Redman, Master of Trinity College, Cambridge; and Dr. Cox, almoner to the king.

The reign of Queen Mary was too unfavourable for any translation of the Scriptures to be printed in England; and, except the Geneva Testament, we meet with only a quarto primer, Latin and English, after the use of Sarum, with the Epistles and Gospels in English, printed by John Kingston, and Henry Sutton, 1557.

On the accession of queen Elizabeth, she ordered, that within three months, a Bible of the largest volume in English, and, within twelve months, the Paraphrase of Erasmus, should be provided for every parish. An act was also passed for the uniformity of common prayer, and service in the church, &c. The following year, 1559, the liturgy was reviewed, and altered in some passages; and being presented to Parliament, was by them received and established.

In 1568, was printed in folio the Bishops' Bible, which was translated under the inspection of Archbishop Parker. This work was divided into several parts, and assigned to several learned men. Most of the divisions are marked with great initial letters, which denote either the titles or names of the persons employed. To William Ally, bishop of Exeter, was given the Pentateuch, at the end of which are the letters, W. E. The rest of the portions were marked in the same manner. Archbishop Parker oversaw, directed, examined, and finished the whole. In the Psalms of this translation, the word *אלהים* is translated Lord, and *יהוה* God, contrary to general, if not (otherwise) universal custom. This circumstance, probably, prevented the Bishops' Psalms from being read in the church service, in which the Psalms of Archbishop Cranmer's Bible were used, and are continued to this day. Cranmer's Psalms are often printed in the Bishops' Bible, and sometimes in that of Geneva, either by themselves, or with the proper Psalms of those translations in opposite columns.—Matthew Parker was born at Norwich in 1504, and was sent to Cambridge, where he was first a Bible clerk of Corpus Christi College, and afterwards a fellow. His first preferment was the deanery of Stoke. By Henry VIII. he was promoted to a prebend of Ely, and the mastership of Corpus Christi. Edward VI. gave him the deanery of Lincoln, with the prebend of Coldingham, which he enjoyed till the time of Queen Mary, when he was deprived, and lived in poverty during her reign. On the accession of Queen Elizabeth, he was appointed to the vacant see of Canterbury, and was consecrated Dec. 17, 1559. He died May 17, 1575, in the seventy-second year of his age.

A translation of the New Testament by Lawrence Tonson, under-secretary to Sir Francis Walsingham, was printed in 1576. This was afterwards frequently reprinted in the Geneva Bible, instead of the former translation.

These labours of the Protestants had their effect on the Catholics. In 1582, was printed the New Testament, translated by the English college at Rheims. Twenty-seven years after, in 1609, appeared the first volume, and, in 1610, the second volume of the Old Testament and Apocrypha, printed at Douay, and thence called the Douay Bi-

ble. Both these have been reprinted several times; but an edition in five volumes 12mo. 1750, is much improved in point of language from the Douay, which in many instances is very obscure.

At a convocation in 1603, soon after the accession of James I., it was complained that many and great faults existed in the translation authorized to be read; and Fuller says, that one of the best things produced by the Hampton-court conference was a resolution of the king, that there should be a new translation of the Bible. For this office his majesty appointed fifty-four learned persons, as appears by his letter to the archbishops and bishops, in 1604. But as this letter was written three years before the commencement of the translation, it is probable that seven of the persons nominated for this performance died in the interval, or that so many might have been employed in revising the translation; for Fuller's list of the translators amounts only to forty-seven. This number ranged under six divisions, entered on the work in the spring of 1607. After the work was translated, three copies of the Bible were sent to London. One from Cambridge, another from Oxford, and the third from Westminster. Two persons were then chosen out of each company, twelve in all, to review the work, and to extract from the three copies one which should be printed. Lastly, Bilson, Bishop of Winchester, and Dr. Myles Smith, who had taken an active part in the work, revised the whole, and prefixed arguments to each book. Dr. Smith, who was soon after appointed to the see of Gloucester, wrote a preface, which is now printed in the folio editions of this Bible. This translation was first printed on a black type in 1611, as Fuller says, or in 1612, according to Dr. Durell.

In 1612, a quarto edition of this Bible was printed on Roman type, with an engraved title copied from the folio, by Jasper Isaac.

After the publication of this Bible, which was commonly called King James's Bible, all the other versions fell into disuse, except the Epistles and Gospels in the Common Prayer-book, which were still continued according to the Bishops' translation, till the alteration in the liturgy, in 1661; and the Psalms and Hymns, which are to this day continued as in the old version.

We have now seen with what difficulties the translation of the Bible had to struggle, before it could be accomplished. The perseverance of its friends is entitled to our most grateful acknowledgments. Their labours have transmitted their names to religious posterity, and to the world at large, with immortal honour. To say that their translation is free from faults, would be to describe them as angels rather than men; but let no one despise their performance, till he has qualified himself for undertaking such another, and then he will soon be sensible of the

advantages we receive from those, who sustained that labour before us. It is not, however, to be denied, that a translation of the Holy Scriptures, if undertaken by authority in the present day, would possess many advantages superior to those, which attended King James's translation. The state of knowledge is much improved by the labours of many learned men, in the succeeding interval of time. Geographical knowledge is now much more correct, as well as more extensive. The knowledge of natural history, and natural philosophy, of the customs, manners, modes of thinking, and turns of expression, among the Orientals, as well as many other requisites, are better understood at present than formerly.—These are always of consequence, and, occasionally, are of the utmost importance, for conveying the true meaning of many passages of Scripture. We ought also to remark, that in the course of two centuries, our language has undergone some changes, which have varied it from being precisely the same as when our translators wrote.

It is undoubtedly much more easy to notice the obstacles to perfection, in our public version, than to prevent them, or to provide against them in a future work.—But whether the difficulty of entirely removing them be sufficient to justify the suspension of every attempt to correct them, we shall not determine. Our present version is sufficient to all purposes of piety; and these observations refer to the finishing of the already extant superstructure, rather than to the foundation of a new edifice; or, perhaps, they rather refer to the removal of some gothic protuberances, which deface or disfigure the appearance of the edifice, and which are cumbersome and unpleasant to beholders, though they be not dangerous to the stability of the building.

There have been various English Bibles with marginal references by Canne, Hayes, Scattergood, Barker, Field, Tennison, Lloyd, Blaney, Wilson, &c. *Additions to Calmel's Dictionary; Johnson's Historical Account of the several English translations of the Bible.*

BIBLICISTS, certain doctors of the twelfth century, who expounded the sacred writings in their public schools, illustrated the doctrines of Christianity without deriving any assistance from reason or philosophy, and confirmed their opinions by the united testimonies of Scripture and tradition. *Mosheim*, vol. ii. p. 427.

BIBLIOTHECA, a library. The Scripture, (Ezra v. 17; vi. 1.) mentions a library of the kings of Persia, which some think consisted of the histories of that nation, and of memoirs of the affairs of state, but which appears to have been rather a depository of laws, charters, and ordinances of the king. We do not read, that there were any libraries formed among the ancient Hebrews before the time of Nehemiah and Judas Maccabæus.

Calmet, however, thinks, that the annals of the kings of Judah and Israel, which are mentioned in so brief a manner, in the books of Kings and Chronicles, may be considered as so many libraries. Others are of opinion, that public libraries were established previously to that period.

Solomon complained in his time, that there was no end of composing books. He himself had written very many, (Eccles. xii. 12. 1 Kings iv. 32, 33.); and it is probable that he formed a large and royal library. It is particularly remarked in the second book of the Maccabees, (ii. 13.) that in Jerusalem Nehemiah founded a large library, composed of the acts of the kings, the prophets, and of David, and the epistles of the kings concerning the holy gifts. Judas Maccabæus, (Id. *ibid.*) imitated the diligence of Nehemiah. He collected what the war with Antiochus Epiphanes had dispersed, and repaired what it had destroyed.

BIDDELIANS, so called from John Biddle, who, in the year 1644, formed an independent congregation in London. He taught that Jesus Christ, to the intent that he might be our brother, and have a fellow-feeling of our infirmities, and thus become the more ready to help us, has no other than a human nature; and therefore that in this very nature, he is not only a person, since none except a human person can be our brother, but he is also our Lord and God.

It is observable, that Biddle, as well as Socinus and other Unitarians before and since, scrupled not to call Christ God, though they believed him to be a human creature, only on account of the divine sovereignty, with which he was invested.—*Lindsey's View of the Unitarian Doctrine and Worship*, p. 28-9.

BIDDING PRAYER. It formed a part of the office of deacons in the primitive church, to admonish and direct the people in their public devotions in the church.—For this purpose, they used certain known forms of words, to give notice when each part of the service commenced. Agreeable to this ancient practice is the form. 'Let us pray,' repeated before several of the prayers in the English liturgy. Bishop Burnet, in his *History of the Reformation*, has preserved the form used before that period, which was as follows. After the preacher had named and opened his text, he called on the people to go to their prayers, and told them for what they should pray. Ye shall pray, says he, for the king, the pope, &c. After this, all the people said their beads in a general silence; and the minister also kneeled down, and said his. They were to say a *Pater-noster* an *Ave-maria*, &c. and then the sermon proceeded. *Burnet's History of the Reformation*, vol. ii. p. 20.

BIGOTRY consists in being obstinately and perversely attached to our own opinions; or, as some have defined it, 'a tenacious ad-

herence to a system adopted without investigation, and defended without argument, accompanied with a malignant intolerant spirit towards all who differ.' Bigotry is a kind of prejudice, combined with a certain degree of malignity. It is thus exemplified and distinguished by a sensible writer: 'When Jesus preached, Prejudice cried, Can any good thing come out of Nazareth? Crucify him, crucify him, said Bigotry. Why? what evil hath he done? replied Candour.' *Buck's Theological Dictionary*, p. 124.

BIND. To bind and loose is a figurative expression, derived from carrying burdens, that is, confirming or removing a burden of the mind. It is taken in Scripture for condemning and absolving: 'I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.' (Matt. xvi. 19.) Binding and loosing, in the language of the Jews, expressed *permitting*, or *forbidding*, or judicially declaring any thing to be permitted, or forbidden. In the promotion of their doctors, they put keys into their hands, with the following words: 'Receive the power of binding and loosing.' Hence the allusion, 'Ye have taken away the key of knowledge.' (Luke xi. 52.)

To bind is used for putting in bonds, and in prison. 'We are come to bind Samson,' (Judges xv. 10.); that is, 'to make him our prisoner.'

'To bind the law upon one's hand for a sign,' (Deut. vi. 8.) was probably meant figuratively, and implied an intimate acquaintance with its precepts; but the Jews understood it literally, and bound parts of the law upon their wrists. See **PHYLACTERY**. 'Bind my commandments upon thine heart, and tie them about thy neck.' (Prov. vi. 21.) 'Bind my commandments upon thy fingers, and write them upon the table of thy heart,' (Id. vii. 3.) 'Bind up the testimony, seal the law,' (Isa. viii. 16.) is to be understood in another sense. 'Seal what thou hast been writing, bind it about with thread or ribband, and set upon it thy seal; for closure and confirmation of its contents, and to witness thy confidence in its veracity, and thy expectation of its completion.'

It is said, that Daniel was the most learned of the magi, interpreters of dreams, &c. for showing, that is, explaining hard sentences, and dissolving doubts, or, as it is in the original, 'untying knots.' (Dan. v. 16.) 'Loosing things which were bound,' is used as expressing the explanation of things concealed. It appears, that superintendents of provinces are described in Persia, as *untiers of knots*; and as Daniel is thus described, he was, or had been, a superintendent. Perhaps, this may apply to the passage above quoted, (Matt. xvi. 19.) 'Whatsoever ye shall bind on earth,' &c. as regents,

deputy-governors, delegates, superintendents, &c. in your respective provinces, shall be confirmed at court, in heaven. *Fragments attached to Calmet's Dict.* No. clxxiv. p. 175.

BIRDS. The general character of birds is, that they are feathered, two-legged, two-winged, have a hard bony bill, and that the females are oviparous. Their internal structure is wholly dissimilar to that of man. Formed chiefly to move or float in air, all their parts are wonderfully adapted to their destination. Light and sharp before, they cleave that fluid element with the greatest facility; and swelling gradually in the middle, they again terminate in expansive tails, which preserve the buoyancy and direction of the body, while the fore parts are cutting their way. Hence they have been compared to a vessel in the sea; the trunk of the animal's body answering to the hold, the head to the prow, the tail to the rudder, and the wings to the oars.

The external apparatus of birds is not less the object of just admiration, than their shape and figure. The position of their feathers, which tend backwards, and regularly lie over each other, produces warmth, celerity of motion, and security. Next to their skin is a soft down, to protect them from the cold; while the exterior plumage is arrayed in double beards, disposed and inserted in the most perfect and regular lines, such as no ingenuity of man can imitate. To secure them from the injury of violent attrition, or wet, birds are furnished with glands near the rump, distilling a kind of oil, which they occasionally press out with their bills, and spread over the ruffled feathers. This fluid, which is peculiar to the winged tribes, varies in quantity, according to their habits and necessities. Aquatic fowls possess it in the greatest abundance; and, though it improves their plumage, it communicates a rank flavour to the flesh, which renders some species disagreeable, and others wholly unfit for food. Linnaeus has divided birds into six orders; 1. Accipitres, or the rapacious kind, the beaks of which are hooked; 2. Picæ, or the pye kind, which have beaks in some degree resembling a wedge, and formed for cleaving; 3. Anseres, or the duck kind, which have smooth bills, covered with skin, and nervous at the points, serving as strainers to their food; 4. Grallæ, or the crane kind, which have bills formed for the purpose of searching and examining the bottom of pools; 5. Gallinæ, or the poultry kind, the bills of which are a little convex, for the purpose of gathering their food, and the upper beak projects over the lower; 6. Passeres, or the sparrow kind, which comprehend all the beautiful and vocal tribes of birds, and the bills of which resemble a forceps.

No particular characters are given in
220

Scripture for distinguishing birds by classes, as clean or unclean; but a list of exceptions is tendered, and these are forbidden, without enumerating those, which are allowed. However, it will be found, on consideration, that those, which live on grain are not prohibited. As these are the domesticated kinds, we might almost express it in other words, that birds of prey generally are rejected; that is, such as have crooked beaks, and strong talons, whether they prey on lesser fowls or animals, or on fish; whilst those, which eat vegetables, are admitted as lawful. The number of birds prohibited in Scripture is twenty. For the sake of showing the correct natural order, in which Moses has placed them, we shall range them systematically; as it will prove that the system of Moses was the system of nature. Those also are distinguished, which are supposed to be correctly rendered:—

BIRDS OF THE AIR.

| | |
|----------------|--------------|
| Eagle..... | EAGLE. |
| Ossifrage..... | VULTURE. |
| Ospray..... | Black Eagle. |
| Vulture..... | HAWK. |
| Kite..... | KITE. |
| Raven..... | RAVEN. |

BIRDS OF THE LAND.

| | |
|-----------------|---------------|
| Owl..... | OSTRICH. |
| Night Hawk..... | NIGHT OWL. |
| Cuckow..... | Saf-saf. |
| Hawk..... | Ancient Ibis. |

BIRDS OF THE WATER.

| | |
|-----------------|-------------|
| Little Owl..... | Sea-Gull. |
| Cormorant..... | CORMORANT. |
| Great Owl..... | IBIS Ardea. |
| Swan..... | Wild Goose. |
| Pelican..... | PELICAN. |
| Gier Eagle..... | Alcyone. |
| Stork..... | STORK. |
| Heron..... | Long-Neck. |
| Lapwing..... | HOOPOE. |

| | |
|----------|------|
| Bat..... | BAT. |
|----------|------|

By tracing the order and distinctions of these birds, the reader will be able to judge of what nature they are, by that of their associates.

Birds were offered in sacrifice on many occasions: in the sacrifices for sin, he who had not a lamb or a kid, might offer two turtles, or two young pigeons; one for a sin-offering, the other for a burnt-offering. These he presented to the priest, who offered that first, which was for the sin-offering, and wrung off the head from the neck; but did not divide it asunder; the other he was to offer for a burnt-offering, according to the manner. (Levit. v. 7, 8, &c.) In another place, Moses relates more at length the manner of sacrificing fowls. The priest took that which was appointed for the burnt-

offering, brought it unto the altar, wrung off its head, and burnt it on the altar; the blood of it he wrung out at the side of the altar. He plucked away his crop with his feathers, and cast it beside the altar, on the east part, by the place of the ashes; and he clave it with the wings thereof, but did not divide it asunder; and he burnt it on the altar, on the wood that was upon the fire. (Levit. i. 14, 15, 16.) Some interpreters insist, that the head of the bird was pulled off, (Id. ib. 15.); others that there was only an opening made with the larger fingernails, between the head and the throat, without entirely separating the head from the body. The text does not intimate what was done with the body, if it was separated. It is observed, that when Abraham offered birds for a burnt-offering, he did not divide them, but placed them entire upon the other victims. (Gen. xv. 10.) In other places, where Moses speaks of the sacrifice of birds, he does not command the head to be plucked off. (See Levit. v. 7, 8.) When a man, who had been smitten with a leprosy, was healed, he came to the entrance of the camp of Israel, and the priest went out to inspect him, whether he were entirely cured. (Levit. xiv. 3, 4, 5, 6, 7.) After this inspection, the leprous person came to the door of the tabernacle, and offered two living sparrows, or two pure birds, of which it was lawful to eat; he made a wisp with branches of cedar and hyssop, tied together with a thread, or scarlet ribbon; he filled an earthen pot with running water, that with it the blood of the bird might be mingled. Then the priest, dipping the bunch of hyssop and cedar into the water, sprinkled with it the leper, who was healed; and, afterwards, he let loose the living sparrow (or bird), to fly where it would.

In Palestine, dead bodies were sometimes left exposed to birds of prey, as appears from Scripture; but, generally, they were buried in the evening; and even criminals were taken down from the gallows.

Moses, to inspire the Israelites with humanity, orders, if they find a bird's nest, not to take the dam with the young, but to suffer the old one to fly away, and to take the young only; that, says he, 'it may be well with thee, and that thou mayest prolong thy days.' (Deut. xxii. 6, 7.)

The prophets often speak of birds of passage, the swallow, and the stork, which return to their habitation. God says that he will recall his captive people like a bird from a far country.

The Lord speaking of his people, says, 'Mine heritage is unto me as a speckled bird; the birds round about are against her; come ye, assemble all the beasts of the field, come to devour.' (Jer. xii. 9.) A speckled or striped bird, that is, unnaturally speckled or striped, as if having been dyed; for it is very conformable to the nature of birds, that

such an appearance should draw together the neighbouring birds, as an owl does by day-light, and that they should molest, and often fatally injure the sufferer. Calmet, however, takes the idea directly contrary, and says, that a Chaldee word nearly related signifies to *dip*, or *stain*, as if the idea imported a bird stained, sprinkled with her own blood. The Hebrew may be translated, 'Is not mine heritage as a speckled bird? is it not with respect to me as a bird shut up (one of the most beautiful birds for a cage)? Yet, have I not given it to the beasts of prey?' Some translate the passage, 'Is not mine heritage become like an hyæna against me? Is not all mine heritage filled with wild beasts?' This is the translation of Bochart, and of the Septuagint. Bochart justly observes, that the original will bear the sense of a striped wild beast, or fierce hyæna. The Hebrew, עֵשׂ, *oith*, may signify simply 'the rusher,' or who rushes fiercely forward, and may apply either to bird, or wild beast. In confirmation of this rendering, it is remarked, that it agrees well with the foregoing verse, in which the heritage is compared to a yelling lion. May it not, however, be said, that the prophet having taken one metaphor from wild beasts, now selects another from birds? It is notorious, that an owl by day-light is followed and provoked by numbers, even of smaller birds. May not then this expression signify a bird streaked, wounded, and sprinkled with its own blood, surrounded by enemies, who, unable themselves completely to devour her, call on the beasts of the field to finish their purpose? *Additions to Calmet; Scripture Illustrated, Expository Index*, p. 53. 56, 57.

BIRTH-RIGHT, or PRIMOGENITURE, was the right of the first-born, or eldest son or child. To birth-right or primogeniture, many privileges were annexed by the Hebrews. The first-born was consecrated to the Lord, (Exod. xxii. 29.); possessed a double portion of the estate, (Deut. xxi. 17.); a dignity and authority over his brethren, (Gen. xlix. 3.); succeeded in the government of the family or kingdom, (2 Chron. xxi. 3.); and also as some think to the priesthood. These prerogatives were not confined to his person only, but descended to his latest posterity, if they conducted themselves in such a manner as to deserve them. Esau sold his birth-right to Jacob, (Gen. xxv. 29, &c.); and, therefore, Jacob had a right to the particular blessing of his dying parent, on account of the covenant, which God made with Abraham, that from his loins should come Jesus Christ. Reuben forfeited his birth-right, by his incest with his father's concubine. His tribe, therefore, continued always in obscurity; and the priesthood was conferred on Levi, the government on Judah, and the double portion on Joseph, to descend to their posterity. (Gen.

xlix. 1, &c.) *Pool's Annot.; Le Clerc's Comment.*

BISHOP, *ἐπίσκοπος*, signifies an overseer, or one who has the inspection and direction of any thing. Nehemiah speaks of the overseer of the Levites at Jerusalem. (Neh. xi. 22.) The most common acceptance of the word bishop, is that in Acts xx. 28, and in St. Paul's Epistles, (Philip. i. 1.) where it signifies the pastor of a church, with others under him. St. Peter calls Jesus Christ 'the Shepherd and Bishop of our souls,' (1 Pet. ii. 25.); and St. Paul describes the qualities requisite in a bishop. (1 Tim. iii. Tit. i. 5, 6, 7, &c.) It is not improbable, that the overseers of Christ's church are in the New Testament called *ἐπίσκοποι*, from the following passage in Isaiah: 'I will also make thy officers peace, and thine exactors (*ἐπισκόπους*, overseers) righteousness.' (Isaiah lx. 17.)

Besides two archbishops, there are in England twenty-four bishops, exclusive of the bishop of Sodor and Man. All of them, except the bishop of Man, are peers of the realm, and sit and vote in the house of lords. The bishops of London, Durham, and Winchester, take precedence of the other bishops, who rank after them according to the seniority of their consecration.

A bishop of England is also a baron in a three-fold manner, namely, feudal, with respect to the temporalities annexed to his bishoprick; by writ, as being summoned by writ to parliament; and by patent and creation. Accordingly he has the precedence of all other barons, and votes as baron and bishop. But though the peerage of bishops was never denied, yet it has been contested whether they have a right to vote in criminal matters. This right was disputed as early as the reign of Henry II.; and we find that by the decision of this controversy, archbishops, bishops, &c. as well as the rest of the barons, ought to be present at the judgment in the king's courts, till it came to diminution of members, or death. The reason given, why bishops should not be present in cases of blood, is that by this means they contract an irregularity. Yet Archbishop Cranmer, who was one of the privy-council to Edward VI. signed the warrant for the execution of Thomas Seymour, lord high admiral of England. At present, the bishops vote in the trial and arraignment of a peer; but, before sentence of death is passed, they withdraw, and vote by proxy.

The jurisdiction of a bishop in England consists in collating to benefices; granting institutions on the presentations of other patrons; commanding induction; taking care of the profits of vacant benefices, for the use of the successors; visiting his diocese once in three years; in suspending,

depriving, degrading, and excommunicating; in granting administrations, and superintending the probate of wills. These parts of his function depend on the ecclesiastical law. By the common law, he is to certify the judges respecting legitimate and illegitimate births, and marriages; and to this jurisdiction, by the statute law, belongs the licensing of physicians, chirurgeons, and schoolmasters, and the uniting of small parishes. This last privilege is now peculiar to the Bishop of Norwich. The bishop's courts possess this privilege above the civil courts, that writs are issued from the former in the name of the bishop himself, and not in that of the king. The judge of the bishop's court is his chancellor, anciently called *Ecclesiæ causidicus*, the *Church lawyer*. *Hurd on Religious Rites*, &c. p. 631, 632; *Parkhurst's Greek and English Lexicon*.

BITHYNIA, *Βιθυνία*, signifies *violent precipitation*. Bithynia was a country bounded by the Euxine Sea on the north, by the river Parthenias on the east, by mount Olympus and the Rhyndacus on the south, and by the Bosphorus Thracius on the west. It is one of the countries, to whose inhabitants St. Peter addresses his first Epistle. (1 Pet. i. 1.) Since the times of the New Testament, it has been rendered famous for the first general council held at Nice, a city of Bithynia, against the Arians, by command of Constantine the Great; and for the fourth general council at Chalcedon, another city of Bithynia, against the Nestorians, by order of the emperor Marcellianus. Though Paul proposed to go into Bithynia, yet the Spirit did not suffer him. (Acts xvi. 7, 8.) Bithynia formerly contained several handsome cities, was watered by fertilizing streams, and abounded with most of the necessities of life. At present, its largest cities are either laid in ruins, or dwindled into contemptible villages; and the greatest part of its once fertile soil is totally destitute of cultivation. *Wells's Geography*, vol. ii. p. 254; *Univ. Hist.*

BITTERN, a bird of the heron kind, and distinguished from all others by its dismal hollow note, of which it is impossible to convey any adequate idea to such as have never heard it. This note is not unlike the uninterrupted bellowing of a bull, but more continued and hollow, and might be supposed to proceed from some formidable animal resident at the bottom of deep waters. The bird, however, that utters this terrific noise, which may be heard at the distance of a mile, is not so large as a heron. It has a short pendant crest of a black colour; and the plumage in general is of a pale dull yellow, spotted and barred with black. The bittern is a solitary bird: it conceals itself in the sedge by day, and begins its call before

evening, booming six or eight times; and after a silence of some minutes, it renews its cries. It is chiefly heard from the commencement of spring till the end of autumn; and, however its sound may startle or alarm those, who are ignorant whence it proceeds, there is every reason to suppose it the call of courtship, or the expression of pleasure.

Isaiah, foretelling the destruction of Babylon, says, that the Lord will make it a possession for the bittern, (Isa. xiv. 23.); and Zephaniah, prophesying against Nineveh, says, that in it shall lodge the cormorant and the bittern. (Zeph. ii. 14.) Some interpreters, however, render the Hebrew word an owl, an ospray, a tortoise, a beaver; and Bochart supposes it to signify a hedge-hog. *Scripture Illustrated.*

BLASPHEMY. A man is guilty of blasphemy, when he speaks injuriously of God, or his attributes; when he ascribes to him such qualities as do not belong to him, or deprives him of those which do. The law of Moses sentenced blasphemers to death, (Lev. xxiv. 16.) Whoever heard another blaspheme, and witnessed his offence, laid his hand upon the criminal's head, to express that he was to bear the whole blame and punishment of his crime. The guilty person was led out of the city, and stoned.

It has been much controverted, what the blasphemy is against the Holy Ghost, which is pronounced to be unpardonable. (Matt. xii. 31.) Some have thought, that it was lapsing into idolatry; some denying Christ; some opposing the divinity of the Holy Ghost; and others, attributing the miraculous works of the Holy Ghost to the operations of the devil. If we consider, (says Mr. Broughton) the Scripture account of that sin, nothing can be plainer, than that it is to be understood of the Pharisees imputing the miracles, wrought by the power of the Holy Ghost, to the power of the devil. Our Lord had just healed one possessed of a devil; and the Pharisees said, 'This fellow doth not cast out devils but by Beelzebub, the prince of the devils.' The Pharisees, therefore, were the persons charged with this sin; and the sin itself consisted in ascribing to the agency of the devil that which was done by the power of God. The reason why our Lord pronounced this sin unpardonable, was, because the Jews, by opposing the evidence of miracles, resisted the strongest means of their conviction. The crime (says Wetstein) is that of men, who, though they see a miracle achieved by the power of the Holy Ghost, yet maliciously pronounce it to have been effected by the evil spirit, (Mark iii. 29. Heb. x. 29.) He who shall repent may now obtain pardon of all, even sins of the deepest dye, (Acts xiii. 38, 39.) except blasphemy of the Spirit. For he who rails against so many and great miracles, such as could not have been effected except by divine power, is incorrigible and cannot be reformed. For by

what other method can he be brought to reason? He who blinks even at the *solar ray*, will have still *less* power of vision in the dark, or by the light of the moon, or by that of a candle. Having therefore rejected the last mode that can be resorted to for his cure, his disorder is irremediable. Some sins are punished in this world only, others only in the world to come. A sin, which is not remitted in the present, nor in the future state, is punished in *both*. He who believes not in Christ, either because he sees not his mighty works, or because he stumbles at the humility of his appearance, or because he is alienated by the authority of his teacher, is yet not past cure, and may, by the view, or the report of miracles, acknowledge his error. But he, who to contempt joins calumny, and knowingly and wilfully refers the miracles wrought before his own eyes to diabolical agency, is altogether incurable and cannot be reformed. This interpretation is confirmed by Chrysostom, Grotius, &c. and seems the most correct.

To speak irreverently of things sacred is to blaspheme; and this is a species of blasphemy, which is not very uncommon in the world, and is often held in high repute by those who wish to be accounted wits, and persons of superior discernment. Of all things, religion is the most essential to the well-being of man, and to the good of society. It is that which supplies morality with its sanctions, and without which no sense of moral obligation would long exist. It is that which operates where the terrors of human laws are ineffectual, in the shades of solitude, and in the secret chambers of the heart. Human laws may act as a preventive to crimes; but it is religion, or a thorough belief in a Being, infinite in wisdom, in power and goodness, which most effectually operates as a direct incentive to virtue. The inward intentions of man, when manifested in their consequences, are subject to civil punishment; but it is religion, which so powerfully favours the growth of good, and the exclusion of all bad intentions. To revile, therefore, what is so eminently useful, is to show a criminal indifference to the happiness of mankind. Even though any one, disregarding the strongest evidence, and slighting the most irrefragable testimony, should really disbelieve the truth of the Christian religion, it seems in him the height of cruelty to attempt to subvert in others a belief, which is so conducive to their comfort and the public good.

Some persons delight in speaking with levity on the most sacred subjects. Having, or feeling, no serious impressions themselves, they appear anxious to erase them from the minds of others. Hence, they often associate the most trifling, with the most serious subjects; images that are ludicrous, with others that are sacred. Thus they sever those pious associations of ideas,

which previously existed in the mind, and which formed no inconsiderable barrier against vice. The hardest infidel cannot pretend to prove the impossibility of our future existence; and the consequent possibility of a state of retribution demonstrates the folly of the blasphemers and profane scoffer. If, indeed, there be no regions that lie beyond the grave, no future tribunal, to which we shall be summoned; if we are to lose our existence in death, and become as if we had never been; the religious and the wicked will be both alike, and they shall lie undistinguished, in equal insensibility. But if there shall be, as there certainly will be, another scene, in which we are to appear again, and live for ever; if there be a God, who will judge the world; if there will be a day when men shall rise again, and give an account of their works; how widely different will be their situation! Where then shall the blasphemer and the wicked appear? *Fellowes's Body of Theology*, vol. ii. p. 252—258.; *Sermons by George Carr*, Sermon iv.; *Bishop Stillingfleet's Sermons*; *Bloomfield's Recensio Synoptica*, vol. i. p. 160, 161; *Broughton's Dictionary*.

BLESS. **BLESSING** is an action referred first to God, and secondly to man. Without doubt, the inferior is blessed by the superior. When God blesses, he *bestows* that virtue, that power, which renders his blessing effectual. His blessings are either temporal or spiritual, bodily or mental; but in every thing they are productive of that which they import. On the contrary, the blessings of men are only good wishes, and, as it were, a peculiar kind of prayer to the Author of all good. God's blessings extend into the future life; but no gift of one man to another, as of a parent to his child, can exceed the limits of the present state.

Blessing was an act of thanksgiving to God for his mercies, or rather for that special mercy, which, at the time, occasioned the act of blessing.

Those predictions of the ancient patriarchs, which are usually called *blessings*, are much rather hints, suggestions, respecting the future character, disposition, or circumstances of those, to whom they referred. They were probably grounded, in some degree, on observations made respecting the temper and conduct of the party himself, who immediately received them. For instance, if Benjamin, the son of Jacob, was himself personally sharp, wolf-like, bold, predatory, his nature might be expected to descend in his posterity. But, often, the spirit of prophecy prompted the mind of the speaker (or *writer*, perhaps *composer*), to utter sentiments, which, in the event, were to be fulfilled strictly, *literally*, or *verbally*, yet in a manner different from what was most prominent on the mind of the speaker. When Jacob says of Simeon and Levi, 'I will disperse them in Jacob, and scatter them

in Israel,' he meant this *dispersion* by way of degradation and punishment, and it is not likely that he foresaw that one tribe should furnish men of letters, writers in the future kingdom of his descendants, and that the other should be invested with the priesthood, and by that means, both be allotted into various districts, and cities, throughout the land of Israel. However, the fact was so, and providence accomplished his prophecy, in dispersing and scattering these tribes, after a manner, which, in all probability, did not occur to the mind of the dying patriarch, when he uttered the prediction.

When Isaac foretold the different natures and properties of the countries, which should be possessed by Jacob, and by Esau, he did not confer on the persons of his sons any real possession: he merely divided to them, by prediction, the places of the future habitations of their posterity; and these places he described prophetically, and prophetically referred to the *nations*, rather than to the persons of Jacob and Esau.

Blessing is sometimes put for salvation; for consecration; for a promise of future good; for the reception of a good; for a gift or present; for praise; for alms; for adoration; for a man's blessing himself: in short, it implies, a felicity either expected, promised, or bestowed. In the Mosaic law, the manner of blessing is appointed by the lifting up of hands. Our Lord lifted up his hands, and blessed his disciples. It is probable, that this action was constantly used on this subject. The palm of the hand held up was precatory; and the palm turned outwards, or downwards, was benedictory. *Additions to Calmet's Dictionary*.

BLINDNESS is sometimes taken for a real privation of sight, and sometimes for dimness of sight. Thus, the blindness of the man in the Gospel, who was born blind, was real. The men of Sodom, who endeavoured in vain to find Lot's door, (Gen. xix. 11); and Paul, during the first three days that he was at Damascus, (Acts ix. 9.) lost the use of their sight only for a time. The Septuagint well represents the situation of the inhabitants of Sodom, by saying they were struck with an inability of seeing. Ignorance is a kind of blindness, frequently no less fatal, than a deprivation of sight; and partial, or defective information, is little better than ignorance. Moses says to Hobab, 'Leave us not, I pray thee; forasmuch as thou knowest how we ought to encamp in the wilderness, and thou mayest be to us instead of eyes.' (Numb. x. 31.)

Moses says, 'Thou shalt not put a stumbling-block before the blind.' (Levit. xix. 14.) This may be understood figuratively, as well as literally; as if Moses recommended, that charity and instruction should be shown to those, who want light

and counsel, or to those who are in danger of going wrong, to instruct the ignorant, &c. Moses also says, 'Cursed be he who maketh the blind to wander out of the way.' (Deut. xxvii. 18.) This may be taken in the same manner.

The Jebusites, to insult David, who besieged Jerusalem, mocked him, saying, 'Except thou take away the blind and the lame, thou shalt not come in hither.' (2 Sam. v. 6.) By this they seemed to signify, that they desired only the blind and the lame to defend their city; and, as if to render their insult greater, they had placed persons of this condition on the walls. Jerusalem, however, was taken, and David punished those blind and lame people, who had insulted him: 'He smote the lame and the blind that were hated of David's soul.' Job says, that he had been eyes to the blind, (xxix. 15.) had given good advice to those who needed it, that is, had taken pains to set those right, who, through want of light and understanding, had gone astray. In nearly the same sense, our Saviour says, that if the blind lead the blind, they shall both fall into the ditch. (Matt. xv. 14.) He designed to describe the presumption of the Pharisees, who, blind as they were in the ways of God, pretended to lead others. He tells them, that he came into the world, 'That they, who see not, might see; and that they, who see, might be made blind.' (John ix. 39, 40, 41.) The Pharisees, perceiving that this alluded to them, replied, 'Are we blind also?' He answered them, 'If ye were blind (naturally, or inevitably, or did you acknowledge your ignorance) ye should have no sin, but now ye say, we see, therefore your sin remaineth.'

A principal character of the Messiah predicted in the prophets, is, that by him the blind should be enlightened. (Isaiah xxix. 18.; xxxv. 5.; xlii. 16.) This, therefore, Jesus Christ proposed to the observation of John's disciples, who came from their master, to inquire whether he were the person they expected? 'Tell John,' says he, 'the blind see,' &c. (Matt. xi. 5.) The evangelists have preserved the memory of several miraculous cures wrought by our Saviour on the blind.

Blindness of heart in the obdurate Jews, is particularly noticed in the New Testament. (Mark iii. 5.) It was foretold by Isaiah: 'See ye indeed, but perceive not.' 'Make the heart of this people fat, and make their ears heavy, and shut their eyes.' (Isa. vi. 9, 10.) In the spirit of prophecy, Isaiah tells them, that they will be blind and obdurate, that they shall neither see, nor understand, what is designed for their salvation. It is generally understood, that the phrase, 'Make the heart of this people fat,' alludes to the effect of full feeding, and of sensual gratification of the appetite, by which a quantity of fat seats itself on the

heart, where it increases till it overburdens that important source of activity. God gives, but the sinner abuses his gifts to the injury of both his body and mind. Perverting the goodness of God, and getting over-fat with food, and intoxicated with drink, they may be said to make their heart fat, and to shut their eyes. *Fragments attached to Calmet's Dictionary*, No. cxc. p. 188.

BLOOD, a red liquor, circulating through the arteries, veins, and other vessels of animal bodies, and serving for the support of life, and nourishment of all the parts. God from the beginning forbade the eating of blood alone, or mixed with flesh, that is, creatures suffocated, or killed without discharging their blood from them, because the life of the creature is in its blood. (Gen. ix. 4—6. Lev. xvii. 10—14. Deut. xii. 23—25.) Animal life so depends on blood, that without it no creature can live. Hence proceed several acceptations of the word blood: 1. It is taken for life. 'God will require the blood of man;' he will punish murder in what manner soever committed. 'His blood be upon us;' to us let them impute his death. 'The voice of Abel's blood crieth;' the murder committed on him crieth for vengeance. The avenger of blood is he, who is to avenge the murder of his relation. (Numb. xxxv. 24—27.) 2. Blood means relation. (John i. 13.) 3. Blood is taken for what commonly happens to women. (Lev. xx. 18.; xv. 24.; xii. 4.) 4. Flesh and blood are placed in opposition to sense and reason. 'Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' (Matt. xvi. 17.) 'Flesh and blood cannot inherit the kingdom of God,' &c. (1 Cor. xv. 50.) 5. Wine is called the 'Pure blood of the grape;' (Deut. xxxii. 14.) and it is said, 'Judah shall wash his garment in the blood of grapes.' (Gen. xlix. 11.) 6. God established the priests to judge between leper and leper, between blood and blood; to determine, in criminal matters, whether the murder be casual or voluntary, and whether it deserves death or remission. 7. David said, he would not drink the blood of his heroes, who had exposed their lives to bring him water from the well of Bethlehem. (1 Chron. xi. 19.); that is, he would not drink that water which had so nearly cost them their lives. 8. God reserved to himself the blood of all sacrifices, as being absolute master of life and death. The blood of animals was poured upon his altar, or at the foot of his altar, according to the nature of the sacrifice; and if the temple was too remote, it was poured on the ground, and covered with dust. This blood of the sacrifices, in the Old Testament, was figurative of that blood, which Jesus Christ shed for us, for the forgiveness of sins. 9. Zipporah, when she had circumcised her son, called her husband,

Moses, a husband of blood, (Exod. iv. 25, 26.) because he was the cause of the effusion of his son's blood.

The word blood is also used in various other significations: 'To build a town with blood;' (Hab. ii. 12.) that is, with oppression, and the blood of the unhappy. 'To wash one's feet in blood;' (Ps. lviii. 10.) that is, to obtain a signal and bloody victory. 'The moon shall be changed into blood' (Joel ii. 31.); that is, it shall appear red like blood. 'I said unto thee, even when thou wast in thy blood, live' (Ezek. xvi. 6.); that is, I saw thee polluted with the blood of thy birth, and, notwithstanding this impurity, I gave thee life. 'I will visit the blood of Jezreel;' that is, I will avenge the blood which Jezebel hath there shed. 'His blood crieth from the ground;' 'The land is drunken with blood;' 'Blood is in any one's hands, upon any one's head,' &c.; are expressions better understood by their own particular energy, than by any comments.

The blood of Jesus Christ is the price of our salvation; his blood has purchased his church. (Acts xx. 28.) 'We are justified by his blood.' (Rom. v. 9.) 'We have redemption through his blood.' (Eph. i. 7. Colos. i. 14.) By his blood he hath pacified all things in heaven and earth. (Colos. i. 20.) 'By his own blood he entered in once into the holy place, having obtained eternal redemption for us.' (Heb. ix. 12.)

BOANER'GES, *sons of thunder*. It was a name given by our Saviour to the sons of Zebedee, James and John, (Mark iii. 17.) on the occasion, probably, of their request, that he would call fire from heaven, and destroy a certain village of the Samaritans, which had refused to entertain them. (Luke ix. 53, 54.) Boanerges is neither Hebrew nor Syriac. Some think, that the Greek transcribers, instead of *Bane-regem*, *son of thunder*, or *Bane-reges*, *son of tempest*, wrote Boanerges; or that it was a corrupt way of pronouncing Bane-reges, used by the Galileans.

BO'AZ בּוֹאֵז, signifies *in strength*, or *in the goat*. Boaz was the son of Salmon and Rahab. Salmon of the tribe of Judah, married Rahab, a Canaanitess of Jericho, who bare to him Boaz, one of our Saviour's ancestors according to the flesh. Some say, there were three of this name, the son, grandson, and great-grandson, of Salmon; the last Boaz was husband of Ruth, and father of Obed. They pretend that the Scripture cannot be rendered reconcileable with itself any other way, since it reckons 366 years between Salmon's marriage and the birth of David, and yet mentions only three persons between Salmon and David, namely, Boaz, Obed, and Jesse. But Le Clerc observes, that this cannot be the case, since neither the genealogy of David, (1 Chron. ii. 11, 12.)

nor that of Jesus Christ, (Matt. i. 5.) reckons any more. Besides, if any name was omitted in this genealogy, it must have been so omitted before the time of the writer of the Chronicles, when the Jews were in captivity, as it is improbable but that, while the kingdom of Judah continued, an accurate genealogical table of the princes was preserved. Calmet remarks, that though it be difficult to fill so great a space with four persons, from father to son, succeeding one another, and though it be uncommon to see four persons in the same family successively living very long, and having children when far advanced in age, yet there is nothing in it absolutely impossible, particularly at that time, in which many persons lived above a hundred years. We may suppose that Salmon, at the age of 120, might beget Boaz; that Boaz, at a hundred, might beget Obed, who, at something more or less, might have Jesse; and that Jesse, when a hundred years old might have David. This, indeed, is only supposition; but it shows, that there is no contradiction or impossibility in the Scripture account.

The Targum on Ruth says, that Salmon is styled Salmon the Just. His works and the works of his children were very excellent. Boaz was a righteous person, by whose righteousness the people of Israel were delivered from the hands of their enemies, &c. It is, therefore, thought, that God might vouchsafe to men of such extraordinary piety a longer life than common. There were only 366 years from the first of Joshua to the birth of David; for from the Exodus to the building of the temple were 480 years. If we add to 366 the forty years' wandering in the wilderness, the life of David seventy years, and four years of Solomon, the total will be 480 years. Salmon might beget Boaz when he was ninety-six years old; Boaz, at ninety years old, Obed; Obed, at ninety, Jesse; and Jesse, at eighty-five, David. *Vide Whitby on Matt. i. 1.*

BOAZ, the name of one of those two brazen pillars erected by Solomon in the porch of the temple. (1 Kings vii. 21.) Boaz was on the left hand of the entrance and the other called Jachin on the right. בּוֹאֵז *Boaz* signifies strength, firmness. Together they were thirty-five cubits high, (2 Chron. iii. 15.); that is, each was separately seventeen cubits and a-half. In other parts of Scripture, each is said to be eighteen cubits, in round numbers, (1 Kings vii. 15. Jerem. lii. 21.) Jeremiah says, that the thickness of these columns was four fingers, for they were hollow; that the circumference of them was twelve cubits, or four cubits in diameter; and that the chapter of each was in all five cubits high. (Jerem. lii. 21. 1 Kings vii. 16.) In different parts of Scripture, these cha-

piters are said to be of different heights, of three, four, or five cubits; because they were composed of different ornaments, or members, which were sometimes considered as omitted, and sometimes as included. The body of the chapter was of three cubits; the ornaments, with which it was joined to the shaft of the pillar, were of one cubit; and the row, which was at the top of the chapter, was also of one cubit. These make in all five cubits. From the different accounts in Scripture of the height of these pillars, some have thought that there were two different cubits. See CUBIT.

Mr. Hutchinson has attempted to show, that upon these columns was represented the system of this world, which he insists was given in writing by God to David, and by David to Solomon, and wrought upon the pillars by Hiram. *Hutchinson's Works*, vol. xi.

BODY. An assembly or community is called a body. 'We being many are one bread, and one body.' (1 Cor. x. 17.) James says, (iii. 6.) that the tongue pollutes the whole body, or influences the other members of the body. Our Saviour says, 'If thine eye be single, thy whole body shall be full of light,' (Matt. vi. 22.); if thy intentions are upright, thy general conduct will be agreeable to that character; or, if 'thine eye be single,' if thou art liberal and beneficent, all thy actions will be good; at least, thou wilt avoid many sins, which attend avarice.

St. Paul speaks of a spiritual, in opposition to the natural body, (1 Cor. xv. 44.) The body which we animate, and which returns to the earth, is an animal body; but that which will rise hereafter, will be spiritual, neither gross, heavy, frail, &c. nor subject to the wants, which oppress the present body.

Body is opposed to shadow or figure: 'A shadow of things to come, but the body is of Christ.' (Colos. ii. 17.) The ceremonies of the law, the sacred festivals, &c. are figures and shadows realized in Christ and the Christian religion. For instance, the Jewish passover is a figure of the Christian passover; the sacrifice of the paschal lamb, a shadow of the sacrifice of Christ. In Jesus Christ, the fulness of the Godhead resides bodily. 'For in him dwelleth all the fulness of the Godhead bodily,' (Colos. ii. 9.); that is, really and essentially, and not allegorically, figuratively, and cursorily. The 'body of death,' signifies either our mortal body, or the body, which violently engages us in sin by concupiscence, and which domineers in our members.

BOGOMILES, a sect of heretics, which arose about the year 1179. Their founder was Basilus, a monk, who was burnt at Constantinople, in the reign of Alexius Comnenus. He maintained that the world and all animal bodies were formed not by

the Deity, but by an evil demon, who had been cast down from heaven by the Supreme Being. Hence he concluded, that the body was only the prison of the immortal spirit, and that it was to be enervated by fasting, contemplation, and other exercises, that the soul might be gradually restored to its primitive liberty. For this purpose, marriage was to be avoided. Basilus also denied the reality of Christ's body, which he considered only as a phantom, rejected the law of Moses, and maintained that the body, on its separation by death, returned to the malignant mass of matter, without either the prospect or possibility of a future resurrection to life and felicity. The name of this sect was derived from the *divine mercy*, which its members are said to have incessantly implored. *Mosheim*, vol. ii. p. 441.

BOHEMIAN BRETHREN, a sect of Christian reformers, which arose in Bohemia, in the year 1467. They considered the pope as antichrist, and the church of Rome as the whore mentioned in the book of Revelations. They rejected the sacraments of the Romish church, and chose laymen for their ministers. They held the Scriptures as the only rule of faith, and rejected the popish ceremonies in the celebration of the mass. They used no other prayer than the Lord's prayer. They consecrated leavened bread. They allowed adoration only to Jesus Christ in the communion. They re-baptized all those who joined themselves to their congregation. They abhorred the worship of saints and images, prayers for the dead, celibacies, vows, and fasts; and they observed only the festivals of Christmas, Easter, and Whitsuntide.

In 1504, they were accused by the Catholics to King Ladislaus II. who published against them an edict, in which he forbade them to hold any public or private meetings. When Luther declared himself against the church of Rome, the Bohemian Brethren endeavoured to join his party.—At first, that reformer showed an aversion to them; but the Bohemians sending their deputies to him in 1522, with a full account of their tenets, he acknowledged them to be a society of Christians, whose doctrine approached nearest to the purity of the Gospel. In 1535, this sect published another confession of faith, and renounced anabaptism, which they at first practised. On this, a union was concluded with the Lutherans, and afterwards with the Zuinglians, whose opinions after that they continued to follow. *Mosheim*, vol. iv. p. 102.

BONNET, a covering for the head, worn by the Jewish priests, (Exod. xxviii. 40.) The Hebrew word מצנפת *misnepheth*, which is translated *mitre*, and מִבְּעִיר *mygbaath*, translated *bonnet*, are said by the Rabbins to be the same. According to them, the bonnet generally used by the

priests was made of a piece of linen cloth, which was sixteen yards in length, and which covered their heads like a helmet or turban, and they allow no other difference between the high priest's bonnet and that of the other priests, than that the former is flatter, and made in the form of a turban, whilst the latter rises more into a point. Josephus says, that the bonnet worn by private priests was composed of many folds of linen cloth sewed together, in the form of a thick woven crown of linen. The whole was covered with a piece of linen cloth, which descended to the forehead, that the seams might be concealed. He also says, that the high-priest's bonnet was the same, except that another piece of cloth of a violet colour covered the back part of the head, and the temples, and was encompassed with a triple crown of gold, in which were small buttons of henbane flowers. This circle of flowers was interrupted in the forepart of the tiara by the plate of gold, upon which the name of God was engraven.

BOOK, a writing composed on some subject of knowledge, for the instruction or amusement of the reader. With respect to the origin of books, we have nothing certain. The books of Moses are doubtless the oldest that are extant; but there were other books besides those of Moses, who cites several.

Several sorts of materials were anciently used in making books. Plates of lead or copper, barks of trees, bricks, stone, and wood, were originally employed for engraving such things and monuments upon, as men desired to transmit to posterity. Josephus speaks of two columns, one of stone, the other of brick, upon which the children of Seth wrote their inventions and astronomical discoveries. Hesiod's works were at first written on tablets of lead. God's laws were written on stone; and Solon's laws, on wooden planks. Tablets of wood, box, and ivory, were common among the ancients.

Afterwards, instead of wooden planks, the ancients used the leaves of the palm-tree; and the finest and thinnest bark of trees, such as the lime, the ash, the maple, the elm. Hence the word *liber*, which signifies the inner bark of trees, denotes also a book. As these barks were rolled up, the more easily to be carried about, these rolls were called *volumen*, a volume; a name given also to rolls of paper or parchments.

Paper, *papyrus*, is a kind of reed, which grows in the Nile. The trunk of this plant is composed of several coatings, which lie on each other, and are taken off with a needle. They are afterwards spread on a table, of which so much is moistened as is equal to the intended size of the papyrus. This first bed of leaves is covered with a layer of fine paste, or with the muddy water

of the Nile warmed; then a second bed of paper leaves is laid upon this paste, and the whole is left to dry in the sun. Such was the Egyptian papyrus, from which our paper derives its name, though very different in its composition. Varro observes, and Pliny from him, that the use of writing on the papyrus was first discovered in Egypt, at the time Alexander built Alexandria. The kings of Egypt having collected a great library at Alexandria, the kings of Pergamus proposed to imitate their example; but the Egyptian monarchs, either from envy, or some other reason, prohibited the exportation of paper out of their dominions. This obliged the kings of Pergamus to invent, or rather to improve, the manufacture of parchment, thence called *pergamenum*, or *membrana*, because made of the skins, with which beasts and their members are covered. Of these leaves of vellum or parchment, two sorts of books were made. One sort was rolls, composed of many leaves of vellum, sewed or glewed together at the end. These books were written on one side only, and they were unrolled before they could be read. The other sort were like our books at present, and were composed of many leaves fastened to each other; were written on both sides; and opened like our books. The Jews still use rolls in their synagogues.

The ancients wrote also on linen. Pliny says, that the Parthians, even in his time, wrote on their clothes; and Livy speaks of certain books made of linen, on which the names of magistrates, and the history of the Roman commonwealth, were written.

The paper used at present is made of worn-out rags beaten small, and reduced to a pulp. With the origin of it we are not acquainted. We see no book written on this paper which is above five hundred years old; and, perhaps, the most ancient author, who mentions it, is Peter the Venerable. Montfaucon has also treated of cotton paper, which he shows to have been used above six hundred years ago. The origin of this paper is not very well known; but it is certainly of cotton, and has been commonly used since the tenth century. Dr. Prideaux says, that this invention seems to have been brought into Europe from the East. Most of the old manuscripts in Arabic and other Oriental languages, which are thence received, are written on this kind of paper; and some of them are certainly much more ancient than the times mentioned respecting this matter. However, we often find them written on paper made from a paste of silk as well as of linen. It is most likely, that the Saracens of Spain first brought it from the East into that country, whence it might be carried into Germany. *Prid. Connect.* part i. book vii.

Book of Life, Book of the Living, or Book

of the Lord. Calmet thinks it probable, that these descriptive phrases, which are frequent in Scripture, are derived from the custom observed generally in the courts of princes, of keeping a list of persons in their service, of the provinces, which they govern, of the officers of their armies, of the number of their troops, and sometimes even of the names of their soldiers. Thus, when Moses desires God rather to blot him out of his book, than to reject Israel, it is almost the same as St. Paul's expression, in some sort to be accursed, (Rom. ix. 3.) separated from the company of the saints, and struck out of the Book of the Lord, to procure the salvation of his people. See ANATHEMA. Neither Moses, nor St. Paul, could wish to go to eternal perdition, to save their countrymen; but the expression means, that they were ready to lay down their lives for their brethren. *Dr. Adam Clarke's Comment. on Exod. xxxii. 32.*

When it is said, that any one is written in the Book of Life, it means that he particularly belongs to God, is enrolled among the number of his friends and servants. When it is said, 'blotted out of the Book of Life,' it signifies erased from the list of God's friends and servants, as those guilty of treachery are struck off the roll of officers belonging to a prince. The same is also the opinion of Le Clerc on this subject. In a more exalted sense, the Book of Life signifies the register of those, who, through grace, have persevered to eternal life.

Book of Judgment. Daniel speaking of God's judgment, says, 'the judgment was set, and the books were opened.' (Dan. vii. 10.) This is an allusion to what is practised, when a prince calls his servants to account. The accounts are produced, and examined. It is possible he might allude also to a custom of the Persians, among whom it was a constant practice every day to write down what had happened, the services rendered to the king, and the rewards given to those, who had performed them. Of this we see an instance in the history of Ahasuerus and Mordecai. (Esth. ii. 23. vi. 2.) When, therefore, the king sits in judgment, the books are opened: he obliges all his servants to reckon with him; he punishes those, who have failed in their duty; he compels those to pay who are indebted to him; and he rewards those, who have done him services. A similar proceeding will take place at the day of God's final judgment.

Book is sometimes put for letters, memoirs, an edict, or contract. In short, the word book, in Hebrew, *sepher*, is much more extensive than the Latin *liber*. The letters, which Rabshakeh delivered from Sennacherib to Hezekiah, are called a book. The English translation, indeed,

reads *letter*, but the Septuagint reads βιβλίον, and the Hebrew text הספריים, *hese-pherim*. The contract, confirmed by Jeremiah for the purchase of a field, is called by the same name (Jer. xxxii. 12.); and the edict of Ahasuerus in favour of the Jews, (Esth. ix. 20.) though our translators have called it *letters*. Job wishes, that his judge or his adversary would himself write his sentence, his *book*. (Job xxxi. 35.) The writing, which a man gave to his wife when he divorced her, was denominated, in Hebrew, a book of divorce. (Deut. xxiv.)

The *book* sealed, mentioned by Isaiah, (xxix. 11.) and the book sealed with seven seals in the Revelations, (v. 1, 2, 3.) are the prophecies of Isaiah and of John, and were written in a book or roll, after the manner of the ancients. They were sealed, that is, were unknown, enigmatical, obscure, mysterious; they had respect to times remote, and future events, and therefore no knowledge could be derived from them, till after that which was foretold should happen, and the seals were taken off. In old times, letters, and other writings that were to be sealed, were first wrapped round with thread or flax, and then the seal was applied. To read them, it was necessary to cut the thread or flax, and to break the seals.

The Book, or flying roll, spoken of in Zechariah, (v. 1, 2.) as being twenty cubits long and ten wide, was one of those old rolls, composed of many skins or parchments, and glued or sewed together at the end. Though some of these rolls were very long, yet, probably, none was ever so large as this. It contained the curses and calamities which should befall the Jews; and its extreme length and breadth show the excessive enormity of their sins, and the extent of their punishment.

We read of the book of the generations of Adam, (Gen. v. 1.) of Noah, and of Jesus Christ; that is, the history of the life of Adam, of Noah, and of Jesus Christ. Isaiah, describing the effects of God's wrath, says, 'The heavens shall be rolled together as a scroll.' (Isaiah xxxiv. 4.) He alludes to the ancient manner of rolling up books, when they were intended to be closed. A volume of several feet in length was suddenly rolled up into a very small compass. Thus, the heavens should shrink into themselves, and disappear, as it were, from the eyes of God, when his wrath should be kindled. This is a figurative and very energetic manner of speaking.

We read, 'In the volume of the book it is written of me, I delight to do thy will, O my God.' (Psalm xl. 7.) St. Paul has left no room to doubt the sense of this passage, since he applies it to the incarnation of Jesus Christ.

Books eaten. It has been said, that other

nations had their learning in their books, but the *Tartars* HAD EATEN THEIR BOOKS, and had their wisdom in their breasts, whence they could draw it out as they had occasion, as divine oracles. This may lead us to the true idea of the prophets, &c. when they mention the *eating of Books* presented to them. The phrase imports, that the knowledge they had received should be communicated to others, from time to time, as wanted: they were treasures of wisdom and knowledge, not for themselves, but for others. *Additions to Calmet's Dict.*; *Busbequius's Trav.*

For the sacred or canonical books, see **BIBLE**, and the names of the several books.

BOOTY, spoils taken in war. Moses appointed in the law, that booty taken from the enemy, should be divided equally between those, who were in the battle, and the rest of the people, (Numb. xxxi. 27.); that is, that the whole booty should be divided into two parts, of which the first, was for those, who had been in the action, and the other for the people, who continued in the camp. The law further requires, that out of that part of the spoils, which was assigned to the fighting men, the Lord's share should be separated; and that for every five hundred men, oxen, asses, sheep, &c. one was to be taken for the high-priest, as being the Lord's first-fruits. With respect to the other moiety, belonging to the children of Israel, who did not fight, out of every fifty men, oxen, asses, sheep, or other animals, they were to give one to the Levites, who had the charge of the tabernacle of the Lord.

The Rabbins pretend, that under the kings of Israel, another rule was followed in distributing the spoil. First, to the king was given every thing which belonged to the conquered king; his tent, his slaves, his cattle, his spoils, his treasure. After this, the remainder of the booty was divided into two equal parts, of which, the king had one moiety, and the soldiers the other. This last part was distributed equally between the soldiers, who had been in the action, and those, who continued behind to guard the camp. They assert that these rules had been established ever since the time of Abraham. It is difficult, indeed, to prove it; but we know that Abraham offered to the Lord the tenth of what he had taken from the five kings, and presented this tithe to Melchizedek. (Gen. xiv. 20.)

BORRELLISTS, a Christian sect in Holland, which derive their name from their founder, Borrel, a man of great learning in the Hebrew, Greek, and Latin tongues. They are a sort of Anabaptists, but entertain some very singular opinions. They reject the use of churches, of the sacraments, public prayer, and all other external acts of worship. They assert,

that all Christian churches in the world have degenerated from the pure apostolic doctrines, because they have suffered the word of God, which is infallible, to be expounded, or rather corrupted, by doctors who are fallible. They lead a very austere life, and employ a great part of their goods in alms. *Broughton's Hist. Dict.* vol. i. p. 170.

BOSOM. The wife of thy bosom, or she who rests in thy bosom, is an expression frequently used in Scripture, and signifies a lawful wife. Lazarus was carried into Abraham's bosom, (Luke xvi. 22, 23.) as a favorite child is received into the arms and bosom of his father. St. John, describing the perfect union of Jesus Christ with God, tells us, that the Son of God is in the bosom of the Father. (John i. 18.) The beloved apostle reclined his head on our Saviour's bosom, at the last supper of Jesus with his apostles. (John xiii. 23.)

BOTTLE, a keg made of goat's skin, with the hair on the inside, well pitched and sewed together, and used for preserving oil and other liquors. The mouth of such a bottle is through one of the animal's paws. Bottles are frequently mentioned in Scripture. When Abraham dismissed Hagar, he gave her and her son bread, and water in a bottle, for their journey. (Gen. xxi. 14, 15.) It has been observed, that, in this passage, the Hebrew word *chemet*, signifies rather an earthen pitcher, which it appears was used for carrying water, (Mark xiv. 13. Luke xxii. 10.) and also for drinking. (Hab. ii. 15.) If, however, as some think, this prophecy referred to the king of Egypt, it was perhaps, in particular, an Egyptian kind of vessel. The Gibeonites, the more effectually to deceive Joshua, and the elders of Israel, showed them their old bottles, and told them, they had brought them new from home, hoping by that means to convince them, that they came from a remote country.

The bottle of wine, which Samuel's mother brought to Eli (1 Sam. i. 24.) is called *nebel*, and was also rather an earthen jar or jug, but yet sufficiently distinct from that of Egypt, and not a skin bottle.

A very different name is used to signify the vessel, out of which Jael gave milk to Sisera: she opened a bottle of milk, and gave him drink. (Judg. iv. 19.) This is called *naud*, which refers to something supple, moist, oozing, or perhaps, imports moistened into pliancy, as that skin must be, which is kept constantly filled with milk. This kind is usually made of goat skins. This word is also used to denote the bottle, in which Jesse sent wine by David to Saul. (1 Sam. xvi. 20.) It is likewise employed to express that bottle, into which the Psalmist desires his tears may be collected, (Psalm lvi. 8.); and that to which he resembles

himself, and which he calls a bottle in the smoke, (Psalm cxix. 83.) that is, a bottle, dried, blackened, shrivelled. This then may be considered as equivalent to 'The shepherd's bottle,' or 'The tent bottle.'

Besides the words already considered, another (אבוי *aabut*), in the plural, is used. (Job xxxii. ; 19.) *Aub* signifies, in general, to swell, or distend. On receiving the liquor poured into it, a skin bottle must be greatly swelled, and distended; and it must be swelled still farther by the fermentation of the liquor within it, as that advances to ripeness. In this state, if no vent be given to the liquor, it may overpower the strength of the bottle; or it may penetrate by some secret crevice, or weaker part. Hence arises the propriety of putting new wine into new bottles, which, being strong, may resist the expansion, the internal pressure of their contents, and preserve the wine to due maturity; while old bottles may, without danger, contain old wine, whose fermentation is already past. (Matt. ix. 17. Luke v. 38.) It is thought, that *aub* or *ob* is the larger kind of bottle made of skin.

Bottles of skins, therefore, are proportioned to the size of the animal which yields them; kid skins, goat skins, ox skins. Perhaps the two former are expressed by the word *naud*, and the latter is denoted by *aub*. *Fragments attached to Calmet's Dict.* No. lviii. p. 105—107.

BOURIGNONISTS, the followers of Antoinette Bourignon, a lady in France, who pretended to particular inspirations. She was born at Lisle, in 1616. At her birth she was so deformed, that it was debated some days in the family whether it was not proper to stifle her as a monster; but her deformity diminishing she was spared, and afterwards obtained such a degree of beauty, that she had her admirers. From her childhood to her old age, she possessed an extraordinary turn of mind. She pretended to be divinely inspired, and set apart, by a particular interposition of Heaven, to revive the true spirit of Christianity, which had been extinguished by theological animosities and dissensions. This female enthusiast, whose religious feelings were accompanied with an unparalleled vivacity and ardour, and whose fancy was very exuberant, joined to these qualities, a volubility of tongue, much adapted to seduce the unwary. Furnished with these talents, she began to propagate her theological system; and her enthusiastical notions spread through Flanders, Holland, and some parts of Germany. It was not only the ignorant multitude that believed her visionary doctrines; but several learned and ingenious men were persuaded of their truth, and caught the contagion of her fanaticism. After experiencing various turns of fortune, and suffering great vexation, on account of her religious opinions, she died at Franeker,

in the province of Friesland, in the year 1680. Her writings were voluminous; but it would be impossible to draw from them an accurate and consistent scheme of religion. The greatest part of her effusions were borrowed from the productions of the Mystics; and by the intemperance of her imagination, she has given an additional air of extravagance and absurdity to the tenets derived from these enthusiasts. Her predominant principle was, that the Christian religion consists neither in knowledge, nor in practice, but in a certain internal feeling, or divine impulse, which arises immediately from communion with the Deity. Among many extravagant notions, she asserted, that Adam, before the fall, possessed the principles of both sexes; that in an ecstasy God represented Adam to her mind in his original state; that she also beheld the beauty of the first world, and the manner, in which it had been formed from the chaos. *Dufresnoy's Chron. Tables*, vol. ii. p. 253; *Mosheim*, vol. v. p. 64; *Light of the World*, p. 27—430.

BOW, a weapon of war well known. Among the Israelites were many very expert archers. When the Scriptures mention bending the bow, to tread under foot is generally added; because it was their custom to put their feet upon the bow to bend it. David thanks God for giving him the strength of a brazen bow in his arms. (Ps. xviii. 34.) The bows of the Hebrews were commonly of wood. When they designed to signify, that God would destroy the power of any people, they said, God will break their bow. (Hosea i. 5.) A deceitful bow, (Id. vii. 16.) denotes one that is not well strung, or does not carry straight to the mark.

It is conjectured, that additional strength was procured to the bow by composition in the time of David, and still more anciently in the days of Job; and hence it has been thought, that this conjecture might be also applied to Jacob's description of his son Joseph: 'But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob.' (Gen. xlix. 24.) Perhaps this passage may be thus paraphrased: *But his bow remained, continued in, retained, its strength, its elasticity, and fitness for action, its spring, and the arms of its hands, or its handles, were strengthened by the power of the mighty God of Jacob.* *Fragments attached to Calmet's Dict.* No. ccxxi.

BOWELS. The bowels are the seat of mercy, tenderness, and compassion. Joseph's bowels were moved at the sight of his brother Benjamin; he felt himself softened and affected. The true mother of the child, which Solomon commanded to be divided, felt her bowels move, and consented that it should be given to the woman, who was not its real mother. (1 Kings

iii. 26.) St. Paul reproaches, as it were, the Corinthians in a friendly manner: 'Ye are not straitened in us, but ye are straitened in your own bowels.' (2 Cor. vi. 12.)

The Hebrews also sometimes place wisdom and understanding in the bowels. 'Who hath put wisdom in the inner parts?' (Job xxxviii. 36.) The Psalmist says, 'Thy law is in the midst of my bowels,' (Psalm xl. 8.) or within my heart.

BOYLE'S LECTURES, a course of eight sermons, preached annually in defence of natural and revealed religion, and instituted by the Honourable Robert Boyle. By a codicil annexed to his will, in 1691, Mr. Boyle expressed it to be his design that these sermons should be preached to prove the truth of the Christian religion against infidels, without descending to any controversies among Christians, and to answer new difficulties, scruples, &c. For the support of this lecture, he assigned the rent of his house in Crooked Lane to some learned divine within the bills of mortality, to be elected for a term, not exceeding three years. But the fund proving precarious, the salary was ill paid; to remedy this inconvenience, archbishop Tension procured a yearly stipend of 50*l.* for ever, to be paid quarterly, charged on a farm in the parish of Brill, in the county of Bucks. The discourses, which have been delivered, in consequence of this admirable institution, have been always published; and they form, at this day, a large and important collection, which is known throughout Europe, and has rendered eminent service to the cause of religion and virtue. *Buck's Theol. Dict.* p. 133.

BRANCH, a name sometimes applied by the prophets to the Messiah. 'Behold the man, whose name is the Branch.' (Zech. vi. 12.) 'Behold I will bring forth my servant, the Branch.' (Id. iii. 8.) The Messiah is also called by this name in Isaiah, (iv. 2.) and Jeremiah, (xxiii. 5.; xxxiii. 15.) as being a branch of the house of David, and as a prophecy of his miraculous birth of a virgin.

BREAD, in Scripture, is taken for food in general. 'In the sweat of thy face shalt thou eat bread.' (Gen. iii. 19.) 'I will fetch a morsel of bread,' (Gen. xviii. 5.) says Abraham. 'If God will give me bread to eat,' (Gen. xxviii. 20.) said Jacob at Bethel. 'Call him that he may eat bread,' (Exod. ii. 20.) that is, invite him to come and eat with us. Manna is denominated bread from heaven. (Exod. xvi. 15.)

The ancient Hebrews had several ways of baking bread. They often baked it under the ashes. Abraham served the three angels, whom he received into his tent, with cakes baked on the hearth. (Gen. xviii. 6.) The Hebrew *huggoth* signifies loaves, or little cakes, much like our muff-

ins, or crumpets, or other broad thin cakes, which are baked under the ashes, or upon round copper-plates, or in pans, or stoves made on purpose. The Hebrews, at their departure out of Egypt, baked some of these unleavened loaves for their journey. (Exod. xii. 39.) Elijah, when he fled from Jezebel, found at his head a cruse of water, and a cake, which had been baked on the coals. (1 Kings xix. 6.) The same Elijah desired the widow of Zarephath to make for him a cake. (1 Kings xvii. 13.)

The Arabians and other eastern people, among whom wood is scarce, often bake their bread between two fires made of cow-dung, which burns slowly, and bakes the bread very leisurely. The crumb of it is very good, if it be eaten the same day; but the crust is black, and burnt, and smells of the fuel with which it is baked. Le Bruyn says, that in Persia they use turf made of camel's dung, cow dung, sheep's dung, horse dung, and ass dung, and that even *human dung is applied in the same way*. He observes, that this turf is used more particularly for heating ovens, in which they bake most of their meats. This explains a passage in Ezekiel, (iv. 9, 10, 12, 15.) which is extremely shocking to the generality of readers. The Lord commands this prophet to take wheat, barley, beans, lentils, millet, and fitches, and put them in one vessel, and of them to make a loaf, and to bake it with human excrements in the sight of all the people. The prophet expressing extreme reluctance to this, God permitted him to bake it with cow dung, instead of human dung. We are not to imagine, that God intended that the prophet should eat man's dung; but he only enjoined him to bake his bread with such excrements, although he afterwards permitted him to bake it with cow dung.

The Hebrews, and other eastern people, have at this day a kind of oven, called *taanour*, which is like a large pitcher, of grey stone, open at the top, and in which they make a fire. When it is well heated, they mingle flour in water. This paste they apply to the outside of the pitcher; it is baked in an instant, and being dried, is taken off in thin fine pieces like our wafers.

The orientals believe, that Eve's oven was of this kind, that it was left to Noah, and that the boiling water which ran over from it occasioned the deluge. This is a strange extravagance, but it may be metaphorical of the extensive spread and effects of her sin.

A third sort of bread, used by the people of the East, is baked in a great pitcher half full of certain little flints, which are white and glistening, and on which they cast the paste in the form of little flat cakes. This

bread is white, and smells well, but is good only for the day on which it is baked, unless it be mingled with leaven to preserve it. This is the most common way in Palestine.

Moses enjoined the Israelites on their arrival in the promised land, to offer up a cake of the first of their dough, for a heave offering in their generations. These first-fruits of bread, or dough, were given to the priest, or Levite, who dwelt in the place where the bread was baked; and if no priest or Levite dwelt there, that part of the dough designed for the Lord, or his minister, was thrown into the fire or the oven. The quantity of bread to be given for first-fruits was not fixed by the law; but Jerom says, that custom and tradition had determined it to be between at most the fortieth part of the whole mass, and at least the sixtieth part of the mass. Philo remarks, that, whenever they kneaded, something was set apart for the priest, but how much he does not say.

Leo of Modena tells us, that the modern custom of the Jews is, when the bread is kneaded, and a piece of dough formed of the size of forty eggs, to take from it a small part, of which a cake is made, instead of the first-fruits appointed by the law. It had been customary to give this cake to the priest; but at present, it is thrown into the fire, in which it is consumed. This is one of the three precepts to be observed by the women, as they generally make the bread. The prayer to be recited by them, when they throw this little portion of dough into the oven, is as follows: 'Blessed art thou, O Lord our God, the king of the world, who hast sanctified us by thy precepts, and hast commanded us to separate a cake of our dough.'

SHew-BREAD, or, according to the Hebrews, the *bread of faces*, was bread offered every Sabbath-day upon the golden table, in the holy place. (Exod. xxv. 30.) The Hebrews affirm, that these loaves were square, and had four sides, and were covered with leaves of gold. They were twelve in number, according to the number of the twelve tribes, in whose names they were offered. Every loaf was composed of two assarions of flour, which make about five pints and one-tenth. These loaves were unleavened. They were presented hot every Sabbath-day, the old ones being taken away, and eaten by the priests only. This offering was accompanied with salt and frankincense, and even with wine, according to some commentators. The Scripture mentions only salt and incense, but it is presumed that wine was added, because it was not wanting in other sacrifices and offerings. It is believed that these loaves were placed one upon another, in two piles, of six each;

and that between every loaf were two thin plates of gold, folded back in a semicircle, the whole length of them, to admit air, and to prevent the loaves from growing mouldy. These golden plates thus turned in, were supported at their extremities by two golden forks, which rested on the ground. The twelve loaves, because they stood before the Lord, were called *לחם לפני*, *Ἀροὶ προθέσεως*, the *bread of setting before* (the bread of faces), and are therefore denominated in our English translation the *shew-bread*.

It has been remarked, that the shew-bread was eaten by priests only. David, however, having received some of these loaves from the high priest Abimelech, ate of them without scruple, in his necessity, (1 Sam. xxi. 3, 4.); and our Saviour urges his example to justify the apostles, who had bruised ears of corn, and were eating them on the Sabbath-day. (Matt. xii. 4.)

It appears from several places of Scripture, that there stood constantly near the altar a basket full of bread, to be offered with the ordinary sacrifices. (Exod. xxix. 32. Numb. vi. 15.)

Moses forbids the priests to receive from the hands of strangers bread, or any other thing that they proposed to give, because all such gifts are corrupted. (Lev. xxii. 25.) Different opinions prevail concerning the intention of this law. Some, as Tostatus, Cajetan, and others, pretend that under the name of *bread*, we should understand all sorts of sacrifices and offerings, because the victims that were slain, are in Scripture sometimes called the *bread of God*. Some think, that God forbids the receiving sacrifices of any kind, or any real offering immediately from the hand of infidel people, but permits the reception of money, with which to purchase offerings and victims. Le Clerc, however, observes, that this opinion has been confuted by Selden. Some explain it literally of offerings of flour, bread, or cakes; that none of these were to be received in the temple from the hands of idolaters or infidels. Lastly, bishop Patrick and some others think, that this prohibition relates only to sacrifices, which had such blemishes as were mentioned in the preceding verses.

God threatens to break the staff of bread, (Lev. xxvi. 26, &c.) that is, to send famine among the Israelites.

'Man doth not live by bread only, but by every word, that proceedeth out of the mouth of the Lord, doth man live.' (Deut. viii. 3.) By this is meant, that God can sustain us not only with bread, or ordinary food, but with any other thing, if he thinks fit to communicate to it a nourishing virtue. Thus, he fed the Israelites in the wilderness with manna; and thus, five thousand men were fed with five loaves, distributed by the hands of Jesus Christ and his apostles.

Bread and water are used for sustenance in general. (Deut. ix. 9, 18.) God complains of the Moabites and Ammonites, that they did not meet the Israelites with bread and water. (Deut. xxiii. 4.) Nabal, in answer to David's message, says, 'Shall I take my bread and my water, and give them to men whom I know not?' Obadiah, the governor of king Ahab's house, fed a hundred prophets of the Lord with bread and water. (1 Kings xviii. 13.)

Bread of affliction, and water of affliction, (1 Kings xxii. 27.) are the same as a little bread and a little water, or prison allowance.

As the Hebrews generally made their bread very thin, and in the form of little flat cakes or wafers, they did not cut it with a knife, but broke it. This gave rise to that expression, so usual in Scripture, of *breaking bread*, to signify eating or sitting down at table.

In the institution of the Eucharist, our Saviour broke the bread, which he had consecrated; and hence to break bread, and breaking of bread, in the New Testament, are also used for celebrating the Eucharist.

By the bread of tears, (Psalm xlii. 3; lxxx. 5.) and the bread of sorrow, (cxxxvii. 2.) the Psalmist means continual sorrows and tears, which are instead of food, or which make us lose the desire of eating and drinking; or, that we mingle our food with tears.

By the bread of wickedness, (Prov. iv. 17.) and bread of deceit, (Id. xx. 17.) are meant bread acquired by criminal and fraudulent practices.

'Cast thy bread upon the waters, for thou shalt find it after many days,' (Eccles. xi. 1.); that is, be liberal of thine alms, and thou shalt receive a reward suitable to the extent of thy charity. *Lightfoot*; *Le Bruyn's Travels*, p. 228; *Fragments attached to Calmet's Dictionary*, No. ccxxviii. p. 120, cvi. p. 9, 10.

BREAST-PLATE, or **BREAST-PLATE** of *Judgment*, called also **PECTORAL**, and **RATIONAL**, was one part of the priest's vestments, and was anciently worn by the Jewish high-priests. It was about ten inches square, (Exod. xxviii. 15—30.) and consisted of a folded piece of the same rich embroidered stuff, of which the ephod was made. It was worn on the high-priest's breast, and was set with twelve precious stones, on each of which was engraven the name of one of the twelve tribes. These stones were placed in four rows, three in each row, and were divided from each other by the little golden squares in which they were set. The names of the stones, and of the tribes engraven on them, and the manner in which they were disposed on the breast-plate, were as follows:—

| | | |
|-----------------------------|---------------------------|--------------------------------|
| <i>Sardius</i> , REUBEN. | <i>Topaz</i> , SIMEON. | <i>Carbuncle</i> , LEVI. |
| <i>Emerald</i> , JUDAH. | <i>Sapphire</i> , DAN. | <i>Diamond</i> . NAPHTALI. |
| <i>Ligure</i> , GAD. | <i>Agate</i> . ASHER. | <i>Amethyst</i> , ISSACHAR. |
| <i>Beryl</i> , ZEBULUN. | <i>Onyx</i> , JOSEPH. | <i>Jasper</i> . BENJAMIN. |

This breast-plate was fastened upon the ephod by rings of gold at the four corners, the two upper rings being hung upon, or fastened to, the shoulder-pieces with golden chains, and the two lower rings tied to the girdle of the ephod with blue strings or ribands. This ornament was called the memorial, to remind the priest how much he ought to esteem those tribes, whose names he wore on his breast. It was also denominated the breast-plate of judgment, because to it was annexed the divine oracle of Urim and Thummim. *Broughton's Dictionary*, vol. i. p. 175.

BRETHREN AND **SISTERS** OF THE **FREE SPIRIT**, an appellation assumed by a sect, which arose towards the close of the thirteenth century, and gained many adherents in Italy, France, and Germany. They took their denomination from the words of St. Paul, (Rom. viii. 2—14.) and maintained that the children of God were invested with full and perfect freedom from the jurisdiction of the law. They adopted a certain rigid system of Mystic theology. They held that all things flowed by emanation from God, and were finally to return to their divine source; that rational souls were portions of the Deity; that the universe was God; that every man, by the power of contemplation, might be united to the Deity in an ineffable manner, and become one with the Source and Parent of all things; and that they who, by long and assiduous meditation, had plunged, as it were, into the abyss of the divinity, had acquired by that means a glorious and sublime liberty not only from the violence of sinful lusts, but also from the common instincts of nature. Hence they concluded, that the person, who had ascended to God, in this manner, became a part of the godhead, was the son of God, as well as Christ, and was raised to a glorious freedom from the obligation of all laws human and divine. They despised the ordinances of the Gospel, and every external act of reli-

gious worship, which they considered as useless to the perfect man. Against them many edicts were published; but they continued till about the middle of the fifteenth century. *Mosheim*, vol. iii. p. 122.

BRETHREN AND CLERKS OF THE COMMON LIFE, a denomination assumed by a religious fraternity towards the end of the fifteenth century. They lived under the rule of St. Augustin, and were eminently useful in promoting the cause of religion and learning. They were divided into two classes, the Lettered Brethren or Clerks, and the Illiterate. The former applied themselves to the study of polite literature, and to the education of youth. The latter were employed in manual labour, and exercised with success the mechanic arts. Neither of the two classes were under the restraint of religious vows. The Sisters of this virtuous society employed themselves much in the same manner as the Brethren. *Mosheim*, vol. iii. p. 253.

BRETHREN, WHITE, the followers of a priest from the Alps, about the beginning of the fifteenth century. They and their leader were arrayed in white garments. They followed a cross, which their leader had erected as a standard, and, by the appearance of their sanctity and devotion, induced persons of all ranks to augment their number. The new chief practised many acts of mortification, and endeavoured to persuade the European nations to renew the war against the Turks in Palestine; and he pretended, that he was favoured with divine visions, which instructed him in the will and the secrets of Heaven. Boniface IX. thinking that this enthusiast or impostor entertained ambitious designs, caused him to be seized and committed to the flames. On his death, his followers dispersed. *Mosheim*, vol. iii. p. 275.

BRIDGETINS, or BRIGITTINS, or **BRIGITTINS**, a religious order denominated from St. Bridget, or Birgit, a Swedish lady, in the fourteenth century. Their rule is nearly the same as that of Augustin. They profess great mortification, poverty, and self-denial; and they are not to possess any thing they can call their own, not so much as a half penny, nor to touch money on any account. This order spread much through Sweden, Germany, and the Netherlands. We read of only one monastery of Brigittins in England. This was built by Henry V. in 1415, opposite to Richmond, now called Sion House; and since the dissolution, the ancient inhabitants of this monastery settled at Lisbon.

BROOK is distinguished from a river: the former flows at some times only, as after great rains, or the melting of snow; but the latter, at all times. As the Hebrew word נַחַל *nachal* signifies a valley as

well as a brook, the one is sometimes used for the other in different translations. Thus, that which the Septuagint translate *the brook of cords*, (Joel iii. 18.) and the authors of the Vulgate *the brook of thorns*, is rendered in our English Bible *the valley of Shittim*, and is thought to be the brook Kedron, which runs between the city of Jerusalem and the mount of Olives, and discharges itself into the Dead Sea.

It is rather unfortunate that, in the English language, the word torrent should signify a powerful stream, rather than a current, which runs only after rain. This latter kind of stream being very common in Arabia, and frequently alluded to in the book of Job, deprives our translation, in some places, not only of emphasis and poetry, but also of correctness, if not of meaning.

The distinction between a brook and a river is not always observed in Scripture, and the one is often taken for the other, by giving great rivers, such as the Euphrates, the Nile, the Jordan, and others, the name of brooks. Thus, the Euphrates is called the brook of willows. (Isaiah xv. 7.)

BROTHER, is taken in Scripture not only in the common and literal signification of the word, but also for a relation, a man of the same country, or of the same nation, for our neighbour, and for a man in general.

It is probable that James, Josés, Judas, and Simon, (Mark vi. 3.) though called brethren of Jesus, were not strictly his natural brothers, but, at the nearest, cousins to Jesus; for it was the custom of the Hebrews, to extend names of affection from the proper kin, to which they accurately applied, to more distant relatives. James and Josés were sons of Mary, but certainly not of the Virgin, (Matt. xxvii. 56.) James and Judas were sons of Alpheus, (Luke vi. 15, 16.); and it is very probable, that Alpheus is the same as Cleophas, the husband of Mary, sister to the Virgin. (John xix. 25.)

Brother is one of the same nation, (Rom. ix. 3. &c.); of the same faith. (1 John ii. 9.); of the same nature, (Heb. ii. 17.) *Additions to Calmet's Dictionary.*

Brother is used sometimes for one, who resembles another in any qualities either good or bad: 'He that is slothful in his work is brother to him that is a great waster.' (Prov. xviii. 9.) Job complains, 'I am a brother to dragons (serpents), and a companion to owls,' that is, I have imitated them in their doleful cries, and in their flying from mankind. (xxx. 29.)

Brother is also understood for friend, or husband, as sister is for wife: 'O that thou wert as my brother, that sucked the breasts of my mother.' (Cant. viii. 1.) 'Thou hast ravished my heart, my sister, my spouse.' (Id. iv. 9.) Job says, 'I said

to the worm, Thou art my mother, and my sister.' (Job xvii. 14.)

By the law, the brother of a man who died without children, was obliged to marry the widow of the deceased, to raise up children to him, that his name and memory might not be extinct. (Deut. xxv. 7.) See **WIDOW**.

BROTHERS, LAY, among the Romanists, are illiterate persons, who devote themselves in some convent to the service of the monks.

BROWNISTS, the name given for some time to those, who were afterwards known in England and Holland under the denomination of Independents. It arose from a Mr. Robert Brown, whose parents resided in Rutlandshire, though he is said to have been born at Northampton, and who was educated at Cambridge, and was a man of good parts, and some learning. He began to inveigh openly against the ceremonies of the church, at Norwich, in 1580; but, being much opposed, he and his congregation left England, and settled at Middleburgh, in Zealand, where they obtained leave to worship God in their own way, and to form a church according to their own model. However, they soon began to disagree among themselves; and Brown, becoming weary of his office, returned to England in 1589, renounced his principles of separation, and was preferred to the rectory of a church in Northamptonshire. He died in prison in 1630. The revolt of Brown was attended with the dissolution of the church at Middleburgh; but the seeds of Brownism, which he had sown in England, were so far from being destroyed, that Sir Walter Raleigh, in a speech in 1592, computes no less than twenty thousand of this sect.

The articles of their faith seem to be nearly the same as those of the church of England. The occasion of their separation was not, therefore, any fault which they found with the faith, but only with the discipline and form of government of the churches in England. They equally charged corruption on the episcopal and presbyterian forms; nor would they join with any other reformed church, because they were not assured of the sanctity and regeneration of the members that composed it. They condemned the solemn celebration of marriages in the church, maintaining that matrimony being a political contract, the confirmation of it ought to be by the civil magistrate. They would not allow the children of such as were not members of the church to be baptized. They rejected all forms of prayer, and held that the Lord's Prayer was not to be recited as a prayer, being only given for a rule or model, by which all our prayers are to be formed. Their form of church

government was nearly as follows. When a church was to be gathered, such as desired to be members of it made a confession of their faith in the presence of each other, and signed a covenant, by which they obliged themselves to walk together in the order of the Gospel. The whole power of admitting and excluding members, with the decision of all controversies, was vested in the brotherhood. Their church officers were chosen among themselves, and separated to their several offices by fasting, prayer, and imposition of hands. But they did not allow the priesthood to be any distinct order. As the vote of the brethren constituted a man a minister, so the same power could discharge him from his office, and reduce him to a mere layman; and as they maintained the bounds of a church to be no greater than what could meet together in one place, and join in one communion, so the power of these officers was prescribed within the same limits. The minister of one church could not administer the Lord's Supper to another, nor baptize the children of any but those of his own society. Any lay brother was allowed the liberty of exhorting the people; and it was usual for some of them after sermon, to ask questions, and reason upon the doctrines that had been preached. In a word, every church on their model is a body corporate, having full power to do every thing in themselves, without being accountable to any class, synod, convocation, or other jurisdiction whatever. The reader will judge how near the independent churches are allied to this form of government. See **INDEPENDENTS**.

The laws were executed with great severity on the Brownists; their books were prohibited by Queen Elizabeth, their persons imprisoned, and some of them hanged. Brown himself declared, on his death-bed, that he had been in thirty-two different prisons, in some of which he could not see his hand at noon-day. At length, they resolved to quit the country. Accordingly, many retired, and settled at Amsterdam, where they formed a church, and chose Mr. Johnson their pastor, and after him Mr. Ainsworth, author of the learned Commentary on the Pentateuch. Their church flourished nearly one hundred years. It is only justice to state, that the zeal, with which Mr. Brown and his associates maintained and propagated their notions, was highly intemperate and extravagant. He affirmed that all communion was to be dissolved with every religious society founded on a different plan from his, and in particular treated the church of England as spurious church, whose ministers were unlawfully ordained, whose discipline was

Popish and antichristian, and whose sacraments and institutions were void of efficacy. It is, therefore, no wonder, that his opposition to the established form of religious discipline, should draw down upon him and his followers some severity from a government, not distinguishing by its mildness and indulgence.

It is said that Brown, in his new preference, after his return to England, forgot not only the rigour of his principles, but also the gravity of his former morals, and that he led a very idle and dissolute life. *Neal's History of the Puritans; Mosheim*, vol. iv. p. 98. 100. 529.

BUCHANITES, a sect of enthusiasts that arose in the west of Scotland, about the year 1783. They took their name from a Mrs. Buchan, of Glasgow, who said, that she was the woman mentioned in the Revelations, and that all who believed in her should inherit heaven without tasting death, as the end of the world was near. They never increased much; and the death of their leader within a year or two afterwards, occasioned their dispersion, by terminating their hopes of reaching the new Jerusalem without death. *Buck's Theol. Dictionary*, p. 136.

BUDNÆANS, a sect in Poland, that took their name from Simon Budnæus, a man of considerable abilities. Budnæus denied all worship to Jesus Christ, who, he asserted, was not begotten by an extraordinary act of Divine power, but was born, like other men, in a natural way. This doctrine gave great offence to most of those who professed Socinianism; and Budnæus who had gained a great number of proselytes in Lithuania and Russian Poland, was publicly excommunicated, with all his disciples, in 1584. It is said, however, that he afterwards abandoned his offensive sentiments, and was re-admitted to the communion of the Socinian sect. *Mosheim*, vol. iv. p. 199.

BUILD. Besides the proper and literal signification of this word, denoting the construction of dwellings, it is used to signify the producing of children and a numerous posterity. Thus, the prophet Nathan promises David from God, to build for him his house, (2 Sam. vii. 27.); that is, to give him children and successors.

BUL, בול, *Boul*, signifies *old age, perishing*. Bul, the eighth month in the Hebrew calendar, was afterwards called Marchesvan and answered partly to our October. It was the second month of the civil, and the eighth of the ecclesiastical year, and consisted of twenty-nine days. The sixth day of this month was a fast, because on that day Nebuchadnezzar slew the children of Zedekiah in the presence of their unhappy father, whose eyes, after they had witnessed this sad spectacle, he ordered to

be put out. (2 Kings xxv. 7.) We find the name of this month mentioned only once in Scripture. (1 Kings vi. 38.)

BULL. By this word we generally understand the male of the ox kind, which being castrated, we call an ox or bullock. But as the ancient Hebrews never cut or mutilated any creature, in those passages, in which we read *ox*, we are to understand a bull. (Levit. xxii. 24.) The beauty of Joseph is compared to that of a bullock. (Deut. xxxiii. 17.) The Egyptians had a particular veneration for this animal; and it is thought that the Jews imitated them in their worship of the golden calves.

A bull in a figurative and allegorical sense signifies powerful, fierce, and insolent enemies. 'Many bulls have compassed me, strong bulls of Bashan have beset me round,' says the Psalmist, (xxii. 12.) 'Rebuke the company of spearmen, the multitude of the bulls.' (Psalm lxxviii. 30.)

BULLS, Popish, are letters called apostolic by the Canonists, strengthened with a leaden seal (*bullæ*), and containing the decrees and commandments of the Pope.

BURIAL. The Hebrews, at all times, were very careful in the burial of their dead; and to be deprived of burial, was thought one of the greatest dishonours or misfortunes that could befall any man. This last duty was denied to none, not even to enemies; but it was withheld from self-murderers, till after sun-set, and the souls of such persons were believed to be plunged into hell. This concern for burial proceeded from a persuasion of the soul's immortality.

The Scripture threatens the wicked with a deprivation of burial, as if this were among the greatest calamities that could happen. 'If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he.' (Eccles. vi. 3.) Jeremiah threatens the kings, priests, and false prophets, who had adored idols, that their bones should be cast out of their graves, and thrown like dung on the earth. (Jer. viii. 2.) The same prophet foretold, that Jehoiakim, king of Judah, who built his house by unrighteousness, and who abandoned himself to avarice, violence, and all manner of vice, among other severe punishments, should be buried with the burial of an ass; that he should be cast out of the gates of Jerusalem into the common sewer. (Jer. xxii. 18, 19.)

The law determined nothing particularly as to the place of burying the dead. There were graves in town and country, by the highways, in gardens, and upon mountains. Those belonging to the kings of Judah were in Jerusalem, and the king's gardens. Ezekiel intimates, that they were dug under

the mountain, upon which the temple stood ; since God says, that in future his holy mountain should not be polluted with the dead bodies of their kings. The sepulchre, which Joseph of Arimathea had provided for himself, and in which he placed our Saviour's body, was in his garden ; that of Rachel was adjacent to the highway from Jerusalem to Bethlehem. That of the Maccabees was at Modin, upon an eminence ; and hence it was visible at a great distance both by sea and land. The kings of Israel had their burying places in Samaria. Samuel was interred in his own house ; Moses, Aaron, Eleazar, and Joshua, were buried upon mountains ; King Saul, Deborah, and Rebekah's nurse, under the shade of trees. It is affirmed, that the sepulchres of the inhabitants of Jerusalem were in the valley of Kedron. Here also were the burying-places for foreigners.

Leo of Modena says, that what we call a church-yard or cemetery, is denominated by the Jews *the house of the living*, to show their belief of the immortality of the soul, and of the resurrection of the body. Buxtorf tells us, that when they come thither bearing a corpse, they address themselves to those, who are buried there, as if they were still alive, and say, 'Blessed be the Lord, who hath created you, fed you, brought you up, and, at last, in his justice taken you out of the world. He knoweth the number of you all, and will in time revive you. Blessed be the Lord who causeth death, and restoreth life.' Their respect for sepulchres is so great, that they build synagogues and oratories near those of great men and prophets. The Rabbins teach, that it is not lawful to demolish tombs, nor to disturb the repose of the dead, by burying another corpse in the same grave ; even after a long time : nor to carry an aqueduct, or a highway across the common place of burial ; nor to gather wood there ; nor suffer cattle there to feed.

When the Jews come with a funeral to a burying-place, they repeat the blessing directed to the dead, as above-mentioned ; the body is placed on the ground, and if it be a person of consideration, they speak over it a kind of funeral oration and encomium. Then they walk round the grave, and recite a pretty long prayer, which they call *the righteousness of judgment*, because in it they return thanks to God for having pronounced an equitable judgment on the life and person of the deceased. It begins with those words, 'He is the rock, his work is perfect,' &c. (Deut. xxxii. 4.) After this, a little sack full of earth is placed under the dead person's head, and the coffin is nailed down and closed. If the corpse be a man, ten persons go ten times round him, and say a prayer for his

soul ; the nearest relation tears off a corner of his clothes ; the dead body is let down into the grave, with his face towards heaven ; and they cry to him, *Go in peace*, or rather, according to the Talmudists, *Go to peace*. The nearest relations first throw earth on the body ; after them, all present do the same, with their hands or with shovels. This being done, they retire, walking backwards ; and before they have left the burying-ground, they pluck blades of grass three times, and cast them behind their backs, saying, 'They shall flourish like grass of the earth.' (Psalm lxxii. 16.)

Monuments were erected in memory of kings, heroes, prophets, or warriors ; but it does not appear, that there were any epitaphs on the tombs of the ancient Hebrews. However, we find that king Josiah, when he destroyed the tombs of the false prophets of Baal, observed a sepulchral inscription ; for he said, 'What title is that I see ?' It is, therefore, probable, that tombs had inscriptions, distinguishing the party they contained.

The form of epitaphs used by the Jews, is as follows : 'This stone is placed at the head of N. the son of N. who was buried on such a day, in the year N. May he rest in the garden of Eden, with all the righteous, who have been there from the beginning. Amen, amen, selah.' Or, 'Let his soul be buried in the garden of Eden. Amen, amen, selah.' Or, 'This monument, or this pillar, is erected near the head of the most illustrious, most holy, and most pure virgin Rebekah, the daughter of Samuel the Levite, who died in good reputation, such a day of the month N. in the year N. May her soul be buried in the garden of Eden. Amen, amen, amen, selah.' But these forms are neither ancient nor uniform.

BURNING-BUSH, in which the Lord appeared to Moses, at the foot of Mount Horeb. (Exod. iii. 2.) See MOSES.

As to the person, who appeared in the bush, the Scripture calls him by the name of God, (Exod. iii. 2. 6. 13, 14, &c.) He denominates himself the Lord God, the God of Abraham, Isaac, and Jacob ; the God, who was to deliver his people from their bondage in Egypt. Moses blessing Joseph, desireth that the good-will of him, who dwelt in the bush, may come on Joseph. (Deut. xxxiii. 16.) In the place of Exodus, which we are examining, instead of *the Lord appeared to him*, the Hebrew and the Septuagint import, *the angel of the Lord appeared to him*. Stephen, in the Acts, reads it in the same manner. It was, probably, an angel, agent, messenger, who represented the Lord, and spoke in his name. The ancients generally thought the Son of God to be the person, who appeared in the bush ; and

this is very probable, as he is called by the prophet Malachi, the *angel* of the covenant. *Poole's Annotat.*; *Dr. Adam Clarke's Comment. on Exod.* iii. 2.

BUTTER is understood in Scripture, as it is generally in the East, for cream or liquid butter. Bochart shows that children were fed with butter and honey (Isaiah vii. 15. 22.); that is, with milk diet, with cream and honey, which was very common in Palestine. We read, that honey and butter, with other refreshments, were brought to king David, 'because the people were weary, hungry, and *thirsty*.' (2 Sam. xvii. 29.) Considering the list of articles, there seems to be nothing adapted to moderate thirst, except this butter and honey; for it is to be observed, that in the East, cream or fresh butter is mixed in a mess of honey. That this mixture of butter and honey was a *delicious* liquid, appears from the maledictory denunciation of Zophar: The wicked man 'shall not see the rivers, the floods, the brooks (rather torrents) of honey and butter.' (Job xx. 17.) Honey alone can scarcely be esteemed so *flowing* as to be compared to rivers and torrents. Cream, in such abundance, is much more fluid; and mixed with honey, it may dilute and thin it, into a state more proper for running, poetically speaking, as freely as water. 'Honey and milk are under thy tongue,' says the spouse. (Cant. iv. 11.) Perhaps, this dish was not merely a refreshment, but an elegant refreshment. This heightens the inference from the predictions of Isaiah, and the description of Zophar, who speak of its abundance; and it also increases the respect paid to David, by his faithful and loyal subjects at Mahanaim, &c. *Fragments attached to Calmet's Dict.* No. clxxxiii. p. 181.

BUZ, בוז, *Bôz*, signifies *despised*, or *plundered*. Buz, the son of Nahor and Milcah, and brother to Huz. (Gen. xxii. 21.) Elihu, one of Job's friends, was descended from Buz, the son of Nahor. (Job xxxii. 2.) The Scripture calls him the Buzite of the kindred of Ram, Ram being put for Aram. The prophet Jeremiah threatens the Buzites with God's wrath. (Jer. xxv. 23.) They dwelt in Arabia Deserta.

Buz was also the name of the son of Abdiel, and father of Jahdo, of the tribe of Judah. (1 Chron. v. 14.)

BYSSUS, בויז *Butz*, *Bússos*, a word which frequently occurs in the Old and New Test-

aments, and which the translators of our English Bible, as well as some others, have constantly rendered *fine linen*. But by this word is generally understood a fine sort of threaden matter, which was produced in India, Egypt, Judea, and about Elis in Achaia, and of which the richest apparel was anciently made, especially that worn by the priests, both Jewish and Egyptian. Pollux, in his *Onomasticon* says, *βύσσος* of Egypt in his time, that is, in the second century, was composed of *flax* and *cotton*, cotton threads being the warp, and flaxen the woof of the cloth. Calvin's and the Spanish Bible, printed at Venice in 1556, explain the word by silk, though it is evident from ancient writers, that byssus must have been very different from our silk. M. Simon renders the word by fine linen, and says, there was a kind of fine linen, which was very dear, and which only the great lords wore in this country, as well as in Egypt. Hesychius and Bochart observe, that the byssus was a finer kind of linen, which was frequently dyed a purple colour.

Calmet says, that we ought carefully to distinguish three kinds of commodities, which are generally confounded, and comprehended under the name of linen: 1. the Hebrew בור *bad*, which signifies linen; 2. *ww* *schesch*, which signifies cotton; and 3. בויז *butz*, which is commonly called *byssus*, and is the silk growing under a certain shell-fish, called *pinna*. He also observes, that the name *butz* or *buz*, is not in the text of Moses, though the Greek and Latin use the word *byssus*, to signify the fine linen of certain habits belonging to the priests. The word *buz* occurs only in the first of Chronicles, (xv. 27.); in Ezekiel, (xxvii. 16.); and in Esther, (i. 6.) In the Chronicles, David, with the singers and Levites, is dressed in a mantle of *buz*. Solomon uses *buz* in the veils of the temple and sanctuary. The tents of Ahasuerus were upheld by cords of *buz*, and Mordecai was clothed with a mantle of purple and *buz*, when Ahasuerus honoured him with the first employment in his kingdom. Lastly, it is observed, that there was a manufacture of *buz* in the city of Beersheba, in Palestine. Hence Calmet concludes, that this *buz* must have been different from common linen, since in the same place, in which it is said David wore a mantle of *buz*, we also read, that he had on a linen ephod.

C.

CAB, or KAB, a Hebrew measure of capacity, containing the sixth part of a seah, or an eighteenth of an ephah. The cab of wine contained two English pints; and of corn, 2 5-6th pints corn measure. At the siege of Samaria, the famine was so great that the fourth part of a cab of pigeons' dung, or rather, as Bochart translates the Hebrew, of a particular kind of pulse of the nature of chick peas, was sold for five pieces of silver. (2 Kings vi. 25.) *Arbuthnot's Tables*, p. 102.

CABBALA signifies *tradition*, and is a mysterious kind of science, said to have been delivered by revelation to the ancient Jews; for the Rabbins tell us, that the secrets of the Cabbala were discovered to Moses upon Mount Sinai, and have been delivered from father to son without interruption, and without the use of letters. Indeed, to write them is reckoned unlawful. The Cabbala is, therefore, properly the oral law of the Jews. When God delivered the law to Moses, it is pretended that he delivered also the explanation, which was not committed to writing, but transmitted by word of mouth from father to son. It is to these interpretations of the written law, that our Saviour's censure is to be applied, when he reproves the Jews for 'making the commands of God of none effect, through their traditions.' (Mark vii. 13.) The manner in which Maimonides explains the cabbala or traditions of the Jews is as follows: 'God not only delivered the law to Moses upon Mount Sinai, but also the explanation of it. When Moses came down from the Mount, and entered into his tent, Aaron went to visit him; and Moses acquainted Aaron with the laws he had received from God, and the explanation of them. After this, Aaron placed himself at the right hand of Moses, and Eleazar and Ithamar the sons of Aaron were admitted, and to them Moses repeated what he had just before told Aaron. These being seated, the one on the right, the other on the left hand of Moses, the seventy elders of Israel, who composed the Sanhedrim, entered. Moses again declared to them the same laws, with the interpretation of them, as he had done before to Aaron and his sons. Lastly, all who pleased of the common people were invited to enter, and Moses instructed them also in the same manner as the rest. Aaron, therefore, heard four times what Moses had been

taught by God upon Mount Sinai; Eleazar and Ithamar, three times; the seventy elders, twice; and the people, once. Moses afterwards reduced the laws, which he had received, into writing, but not the explanations of them; these he thought it sufficient to trust to the memories of the above-mentioned persons, who, being perfectly instructed in them, delivered them to their children, and these again to their's, from age to age.'

CABBALA, *artificial*, consists in searching for abstruse and mysterious significations of a word, or words, in Scripture. Hence the Rabbins borrow, or rather *force*, explanations, by combining the letters, which compose it. This Cabbala is of three kinds; the Gematry, the Notaricon, and the Themurah, or change.

Cabbala Gematry consists in taking the letters of a Hebrew word for arithmetical numbers, and explaining every word by the arithmetical value of the letters, of which it is composed. Thus, the Hebrew letters of יבֶּה שִׁלֹה *Jabo-shiloh*, Shiloh shall come, (Gen. xlix. 10.) when reckoned arithmetically, form the same number as those of the word מְשִׁיחַ *Messiah*; and hence the Rabbins infer, that Shiloh signifies the Messiah.

Cabbala Notaricon consists in taking each letter of a word for an entire diction. Thus, of Bereschith, the first word of Genesis, composed of B. R. A. Sch. I. T. the Rabbins make *Bara-Rakia-Arez-Scha-maim-lam-Tehomath*; that is, he created the firmament, the earth, the heavens, the sea, and the deep. This cabbala is varied by taking, on the contrary, the first letters of a sentence to form one diction. Thus, *Atah-Gibbor-Leholam-Adonai*; that is, 'Thou art strong for ever, O Lord.' They unite the first letters of this sentence, A. G. L. A. and form *AGLA*, which may signify, 'I will reveal,' or 'a drop of dew.'

Cabbala Themurah, or change, consists in transpositions of letters, placing one for another, or one before another. In nearly the same manner as anagrams.

'The Talmudists,' says Mercier, 'are of opinion, that Hezekiah and his company wrote the books denoted by the symbolical word יִמְשֹׁק *JimShoK*, viz. Isaiah, Proverbs, Song of Songs, and Ecclesiastes. Into this opinion they seem to have been led by its being said, 'These are also proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out.' (Prov. xxv. 1.)

Every letter in the word IMSK, or Jimshok, as they pronounce it with the points, is put to denote a particular book, the title of which begins with that letter, viz. as it is here explained, *Isaiah*, *Meshalim*, *Shir-ha-shirim*, and *Koheleth*; the Hebrew names of the four books, *Isaiah*, *Proverbs*, *Song of Songs*, and *Ecclesiastes*.

These Talmudical doctors, then, had an obscure tradition delivered down to them of something done in Hezekiah's time relating to these books of Scripture. But they evidently mistook the meaning of it, if they supposed the books to have been written by Hezekiah and his men; instead of being then collected, and revised, or solemnly approved, and added to the sacred canon. For this, no doubt, was the truth of the case: and such a tradition might have been conveyed down from remote times, in the very symbol here specified. For it appears that the use of these symbols was very ancient with this people.

The use of these symbols, then, being very ancient, if the first letter, in this word Jimshok, stand for *Isaiah*, it seems to intimate to us the part, which this great prophet had, in the revising and fixing the authority of these books of Solomon. But it appears more probable, that the book of Job might be here meant by the first letter of the word Jimshok.

It has been said that *Shiloh* שִׁילֹה, in old Jacob's celebrated prophecy of the Messiah, (Gen. xlix. 10.) should be pronounced *Shilah*, and signifies *her child*; and it appears that this is the most probable meaning of the word. And so says D. Kimchi, the completest master of the Hebrew language, perhaps, of all the Rabbins. Both Jews and Christians acknowledge the Messiah to be here intended; but how to explain the name is the difficulty.

The Chaldee paraphrast, Onkelos, certainly took it for one of those symbolical words that are made up of initial letters; for he explains it of the Messiah, *dedeliah hi malcutha, whose is the kingdom*. This turned into Hebrew will be thus, exactly answering to the word SHILAH, שִׁי-שִׁי-לֹה-הַמְּלֹכָה, *She-Jesh-Lo-Hammelucah*, literally, *who to him is the kingdom*. For this is the usual turn of the Hebrew phrase. The interpretation here given of the word may be nearly as old as the first use of the Chaldee paraphrasing; which commenced of course soon after the return from the Babylonish captivity.

That it was older than the Septuagint translation seems plain from hence, that these translators give it to us curtailed, omitting the last word *hammelucah*; lest, perhaps, that living in Egypt and amongst their Gentile masters, the word *kingdom* might create a jealousy that would turn to their disadvantage. At least, this is the best reason that can be given why they

should turn the word *Shilah* by *φ ἀπόκειται*, for whom it is reserved, or *τὰ ἀποκείμενα αὐτῷ*, which are reserved for him, answering to *She-Lo*, or *She-Jesh-Lo*, and thus leave the thing itself, (viz. *hammelucah*, the kingdom,) to be understood, or to remain a secret with themselves. *Peters on Job*, preface; *Additions to Calmet's Dictionary*.

CABBALISTS, a name given to the Rabbinical doctors among the Jews. They receive not only the texts of Scripture; but also the explanations of the Talmud, and the Jewish traditions. They also study to discover mysterious and concealed meanings in the words, the letters, and their arrangement in Scripture; for they hold the opinion, that every word, letter, or accent in the law, includes some mystery.

The Cabbalists, says Dr. Jennings, were a sort of mystical doctors, who discovered great mystery in the letters of the sacred text, either by considering their numeral power, or by changing and transposing them, in different ways, according to the rules of their art. By these means they extracted senses from the sacred oracles very different from those, which the expression seemed naturally to import, or which were ever intended by the authors. They are supposed to have arisen soon after the time of Ezra. *Jennings's Jewish Antiq.* b. i. ch. vi.; *Prideaux's Connect.* part i. book v. p. 507.

CA'BUL' כַּבּוּל, Χοβῶλ, signifies *which is bound*; otherwise, *which grows old*, and *which decays*. Cabul was the name given by Hiram, king of Tyre, to the twenty cities which Solomon presented to him, as an acknowledgment for his great services in building the temple. (1 Kings ix. 13.) These cities not pleasing Hiram, when he came to see them, he called them the land of Cabul; the word Cabul in the Hebrew language denoting, as some think, *displeasure* or *dirty*. It is very probable that these cities were situated near to Tyre, of which Hiram was king.

Grotius is of opinion, that the cities, which Pharaoh had conquered from the Philistines, and yielded to Solomon, were among the cities of Cabul. Most commentators think, that the city of Cabul (Josh. xix. 27.) was one of them; and that it was on this occasion that Hiram gave this name to the other cities ceded to him by Solomon. *Wells's Geography*, vol. ii. p. 58.

CÆ/SAR, Καῖσαρ, a Latin word from *cædo*, *I cut*, because the subject of it was cut out of his mother's womb at the time of her delivery; or, from *cæsaries*, *a head of hair*; otherwise, *one that has blue eyes*. Cæsar was a name given to all the Roman emperors after Julius Cæsar. In the New Testament, the reigning emperor is generally denominated Cæsar, without mentioning any other name that belonged to him. Jesus Christ calls the emperor Tiberius

simply, Cæsar: 'Render unto Cæsar the things that are Cæsar's.' (Matt. xxii. 21.) St. Paul mentions Nero by the same name: 'I appeal unto Cæsar,' (Acts xxv. 11.) that is, to Nero, who then reigned. It is probable, however, that this title rather denoted the political power than the person of the emperor. Festus, a Roman officer, seems to use a different phraseology. (Acts xxv. 25.)

CÆSARE'A, a city built by Herod the Great, in honour of Augustus, and formerly called the Tower of Strato. This city was situated on the sea-side, on the coast of Phœnicia, and was very convenient for trade, except that it had a bad harbour. To remedy this, Herod ordered a mole to be made in the form of a half-moon, and large enough for containing a royal navy. The buildings of this town, as well private houses as palaces, were all of marble. This city, which was six hundred furlongs from Jerusalem, is often mentioned in the New Testament. Here Herod Antipas was smitten by the Lord, for neglecting to give God the glory, when the people were so liberal to him of their flattery. (Acts xii. 23.) Cornelius the centurion, who was baptized by St. Peter, lived at Cæsarea. (Acts x. 1, &c.) Here also resided Philip the Deacon, with his four maiden daughters. (Ibid. viii. 40; xxi. 8, 9.) At Cæsarea, the prophet Agabus foretold to the apostle Paul, that he would be bound at Jerusalem. (Ibid. xxi. 10, 11.) Paul continued two years a prisoner at Cæsarea, till he could be conveniently conducted to Rome, because he had appealed to Nero. (Ibid. xxiii. xxiv. xxv.)

Cæsarea now retains nothing of its former splendour. 'The remains of this city,' says Dr. Clarke, 'although still considerable, have long been resorted to as a quarry, whenever building materials are required at Acre. The place at present is inhabited only by jackals and beasts of prey. Perhaps there has not been in the history of the world an example of any city, that in so short a space of time rose to such an extraordinary height of splendour as did this of Cæsarea; or that exhibits a more awful contrast to its former magnificence, by the present desolate appearance of its ruins. Not a single inhabitant remains. Its theatres, once resounding with the shouts of multitudes, echo no other sound than the nightly cries of animals roaming for their prey. Of its gorgeous palaces and temples, enriched with the choicest works of art, and decorated with the most precious marbles, scarcely a trace can be discerned.' *Clarke's Travels in the Holy Land*, vol. iv. pp. 446—448; *Wells's Geography*, vol. ii. p. 284.

CÆSAREA PHILIPPI was the name of a city formerly called Paneas, which was situated near the springs of the river Jordan. It was first called Laish or Lechem, (Judg.

xviii. 7.) and after it was subdued by some Israelites of the tribe of Dan, it received the name of Dan. Cæsarea was situated a day's journey from Sidon; and a day and a half from Damascus. It was built, or at least embellished and enlarged by Philip the Tetrarch, who named it Cæsarea in honour of Tiberius; and it was afterwards called Neronias, in compliment to Nero. The woman, who was troubled with an issue of blood, and healed by our Saviour, (Matt. ix. 20. Luke viii. 43.) is said to have been of Cæsarea Philippi. The present town of Paneas is small; and the ground, on which it stands, is of a triangular form. From this compressed situation the ancient city could not have been of great extent. *Irby's and Mangles's Travels*, p. 289; *Horne's Introduction*, vol. iii. p. 569.

CAIAPHAS, Καϊάφας, signifies *he that seeks with diligence*; otherwise, *vomit*. Caiaphas, or Caiphas, or Joseph Caiphas, was high-priest of the Jews, and succeeded Simon, the son of Camith; and after possessing the dignity nine years, he was succeeded by Jonathan, the son of Ananas, or Annas. Caiaphas was high-priest in the year of Jesus Christ's death. Macknight is of opinion, that he enjoyed the sacerdotal dignity during the whole of Pilate's government in Judea; for he was advanced by Valerius Gratus, Pilate's predecessor, and divested of his office by Vitellius, governor of Syria, after Pilate had been deposed from the procuratorship. Caiaphas married a daughter of Annas, who, in the Gospel, is also called high-priest, because he had long enjoyed that dignity.

When the priests deliberated on the seizure and death of Jesus Christ, Caiaphas told them, that it was expedient for one man to die for the people, that the whole nation might not perish. (John xi. 49, 50.) It has been observed, that this sentiment was a kind of prophecy, which God suffered to proceed from the mouth of the high-priest on this occasion, and which imported, though contrary to the intention of Caiaphas, that the death of Jesus would be the salvation of the world. When Judas had betrayed Jesus, he was first taken before Annas; and Annas, after asking him some questions, sent him to his son-in-law, Caiaphas. (John xviii. 24.) The priests and doctors of the law assembled to judge and condemn Jesus. It is not probable, that they met in the residence of the high-priest. The accounts of the evangelists evidently imply, that the examination of Jesus was in the regular and usual mode before the sanhedrim; and certainly at the house of Caiaphas, the sanhedrim, &c. could not regularly assemble for the purposes of judgment. It is, therefore, obvious that they met in the official hall, where the high-priest sat at the head of the sanhedrim.

The depositions of certain false witnesses not being sufficient to justify a sentence of death against Jesus; and Jesus continuing silent, Caiaphas, as high-priest, said to him, 'I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God!' To this adjuration, thus solemnly made by this superior judge, Jesus answered, 'Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven!' On hearing these words, Caiaphas rent his clothes, saying, 'What further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye?' They answered, 'He is guilty of death.' As the power of life and death was not at this time in their hands, but was reserved to the Romans, they conducted him to Pilate the governor, that he might confirm their sentence, and order his execution. This, at length, they extorted from Pilate.

Two years after, that is, in the year of our Lord 38, Vitellius, governor of Syria, deposed the high-priest Caiaphas. What was the end of Caiaphas, and when he died, history does not relate. *Fragments annexed to Calmet's Dictionary*, No. cxxxvii. p. 69.

CAIN, כַּיִן, signifies *possession, or possessed*. Cain, the eldest son of Adam and Eve, was born towards the end of the first year of the world. Some believe, that Eve at the same time brought forth a daughter; respecting this, however, the Scripture is silent. About a year after, his brother Abel was born.

Cain applied himself to agriculture, and his brother Abel to the feeding of flocks. (Gen. iv. 2, &c.) Cain offered the first-fruits of his ground to the Lord, but Abel offered the fat of his flock. God showed, that Abel's offerings were agreeable to him, and that Cain's were not. This so enraged Cain, that his countenance was entirely changed. The Lord, therefore, said to him, 'Why art thou wroth? and why is thy countenance fallen?'

Cain, unrestrained by this admonition, and suffering evil passions to mislead him, killed his brother Abel. The Lord inquired into this murder, and for it punished Cain, who became an exile and a vagabond. Yet, he received an assurance, that he himself should not be murdered. Of this God gave to Cain a token; for so the words may be understood, though they are commonly considered as expressing a mark of guilt, strongly imprinted on his person.

Cain quitted the presence of the Lord, and retired to the land of Nod, east of Eden. Here he had a son, whom he called Enoch, and in memory of whom he built a city of the same name. Lightfoot, Heidegger, and Le Clerc, seem to think, that what is rendered in our translation of the

Bible, 'The presence of the Lord,' was the proper name of the place, in which Adam dwelt, after his expulsion from Paradise. Accordingly, that part of the country, which is contiguous to what is supposed by some to be the situation of Paradise, is called by Strabo, (lib. xvi.) *Πρόσωπον Θεού*. Some, however, are of opinion that the expression, 'presence of the Lord,' denotes that happy converse with the Deity, which was enjoyed by good men in the first ages of the world.

Respecting Cain, several questions are proposed; as, What was his pretence or motive for killing his brother Abel? What instrument he used? Whose resentment and revenge he dreaded? To what country he retired? What was the mark, which God fixed upon him, or appointed to him? And what death he died? There has also been much debate on the proper rendering of the sentence, 'If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door,' (Gen. iv. 7.); that is, if thou doest not well, 'sin,' a sin-offering, 'lieth,' croucheth 'at the door.' Perhaps, the true import of the expression is to this effect: If thou hast done well, thou shalt have praise, but if not, lay a sin-offering at the door, by way of sacrifice; at the door either of the garden of Paradise, or at the door of a place for worship. This rendering takes the word lie, crouch, *actively*, instead of *passively*, and literally signifies, at the opening, the sin-offering crouching shall be thy atonement. *Additions to Calmet's Dict.*

Josephus says, that Cain having settled at Nod, instead of being reformed by his punishment and exile, became more wicked and violent, and headed a band of thieves, whom he taught to enrich themselves at the expense of others. He entirely changed the simplicity and honesty of the world into fraud and deceit. He invented weights and measures, and was the first, who set bounds to fields, and who built and fortified a city.

CAINAN, כַּיִן, signifies *possessor, or purchaser*; otherwise, *one that laments*.

CAINAN, the son of Enos, was born in the year of the world 325, when Enos was ninety years old. (Gen. v. 9.) At the age of seventy, he begat Mahalaleel, and died aged 910, in the year of the world 1235, and before Jesus Christ 2769.

CAINAN, the son of Arphaxad and father of Salah, is mentioned in the Septuagint version of the Bible. (Gen. x. 21.; xi. 12.) He is also mentioned by St. Luke, who places him between Salah and Arphaxad: 'Which was the son of Salah, which was the son of Cainan, which was the son of Arphaxad.' (Luke iii. 36.) Cainan, however, is not to be found in the Hebrew text, the Samaritan, or the Vulgate. Some have suggested, that the Jews expunged

the name of Cainan from their copies, with a design of rendering the Septuagint and St. Luke suspected. Some, that Moses omitted Cainan, from a desire of reckoning ten generations only from Adam to Noah, and from Noah to Abraham. Some, that Arphaxad was father of both Cainan and Salah; of Salah naturally, of Cainan legally. Others, that Cainan and Salah were the same person under two names; this they allege in support of that opinion, which maintains Cainan to be really the son of Arphaxad, and father of Salah. They who assert, that Cainan was surreptitiously inserted into the Septuagint, and thence transcribed by St. Luke, observe, that the authority of the Hebrew, Vulgate, Chaldee, and Syriac is superior to that of the Septuagint; that Luke having copied only the Septuagint, his text in this place rests on their authority; that the changes, which appear in the years of the patriarchs, destroy their authority, wherever they contradict the Hebrew; and that the additions of the Septuagint do not agree with each other. Some, however affirm, that the name of Cainan is an insertion into the text of the Septuagint, and that it was not read there by the most ancient fathers; and, indeed, neither Josephus nor Philo knew any thing of a Cainan, the son of Arphaxad. Many learned men believe, that this name was not originally in the text of Luke, but has been added by inadvertent transcribers, who observed it in some copies of the Septuagint. The authors of the *Universal History*, in particular, think it probable, that this name may have been inserted in St. Luke, by being added from some erroneous copies of the Septuagint, and being first placed in the margin, it has since crept into the text. This, indeed, seems to be the most probable opinion, and that which is generally adopted. *Univ. Hist.* vol. i. pp. 258, 290; *Doddridge's Family Expos.* vol. i. p. 60; *Dr. Hales's New Analysis of Chronology*, vol. i. p. 90; *Dr. Adam Clarke's Comment.* on *Gen.* x. 24.

CAINITES, heretics, who lived in the second century after Christ, and who believed that Cain was produced by some greater power than Abel, and for that reason Cain prevailed over Abel. On the same principle, they honoured those persons, who are recorded in Scripture as the worst of mankind: such as the inhabitants of Sodom; Korah, Dathan, and Abiram; and, in particular, the traitor Judas, who, they said, knowing that the salvation of mankind was to be procured by the death of Jesus Christ, delivered him to his enemies to be executed, notwithstanding the resistance of certain powers, that wished ill to our happiness and would have prevented him. The Cainites adopted whatever was most impure and ignominious among the Gnostics and other heretics.

Epiphan. Heresy, 38; *Tertul. de Præscrip.* cap. xlvii.

CAKES. The Hebrews had several sorts of cakes, which they offered in the temple. They were made of meal, of wheat, or of barley; and they were kneaded sometimes with oil, sometimes with honey, and sometimes only rubbed over with oil when baked, or fried with oil in a pan. At Aaron's consecration, they offered unleavened bread, and cakes unleavened, tempered with oil; and wafers unleavened, anointed with oil; the whole being made of fine wheaten flour. (*Exod.* xxix. 1, 2.)

All offerings made of grain, flour, paste, bread, or cakes, are denominated in the Hebrew מִנְחָה *mincha*. These offerings were either alone, or with other things. Sometimes fine flour was offered, (*Levit.* ii. 1.); or cakes, or other things baked, (*Id.* ib. 4.); or cakes baked in a frying-pan, (*Id.* ib. 5.); or in a frying pan with holes, or upon a gridiron. (*Id.* ib. 7.) Ears of corn were sometimes offered, in order to be roasted, and the corn separated from them.

These offerings of corn, cakes, &c. were instituted principally in favour of the poor. This, however, is to be understood of voluntary offerings, not appointed by the law; for, with respect to certain sacrifices, the law, instead of two lambs and an ewe, permits the poor to offer only one lamb and two young pigeons.

These cakes offered in sacrifice were salted and unleavened; for nothing not salted or having leaven in it, might be offered to God, though leavened or common loaves might be given to the priest as presents, for food. If, therefore, the cakes, which were offered, were baked in an oven, and sprinkled or kneaded with oil, the whole was presented to the priest, who waved the offering before the Lord; and then taking so much of it as was to be burned on the altar, he threw that into the fire, and kept the rest himself. (*Levit.* ii. 9.) If the offering was a cake kneaded with oil, and baked in a frying-pan, it was broken, and oil was poured on it; and it was then presented to the priest, who took of it a handful, which he threw on the fire of the altar, and reserved the rest for himself. It is observable, that in the East oil answers the purpose of butter.

Cakes or loaves offered with sacrifices of beasts, as was customary, were kneaded with oil. The wine and oil were not poured upon the head of the animal about to be sacrificed, but on the fire, in which the victim was consumed. (*Numb.* xxviii. 1, 2, 3, &c.) The law regulated the quantity of meal, wine, and oil, for each kind of victim. To the sacrifice of a bullock, were added three assarions of flour, kneaded with half-a-hin of oil, and as much wine; to a ram, two assarions, or two-tenths of an ephah of flour, with the third of a hin of oil, and as much wine;

to a goat, or ewe, of lambs or kids, one tenth deal of flour kneaded with one fourth part of a hin of oil, and another of wine.

CA'LAH, כַּלָּה, Χαλάχ, signifies *favourable, opportunity*; otherwise, *as the verdure, or green fruit*; otherwise, *humility*; otherwise, *a table, a floor*. Calah was a city of Assyria, built by Ashur, or by Nimrod, (Gen. x. 12.); for some suppose the phrase, in which the founding of this city is mentioned, to be ambiguous. It is observed, that whoever founded it, it was distant from Nineveh, and that the city Resen was situated between Calah and Nineveh.

Since we find in Strabo a country about the head of the river Lycus, called Calachene, it is very probable that this country took its name from Calach, which was once its capital. To this city and country it was, in all probability, that Shalmaneser carried some of the ten tribes of Israel. (2 Kings xvii. 6.) For though the word in that place seems rather differently spelt, yet the two letters, in which the difference consists, are frequently used for each other; and what in this passage is written in our Bible, Halah, may be written, agreeably to the Hebrew, Chalah, or Chalach, and therefore little differing from Calah or Calach. Bochart also thinks, that this is the same city as is called Halah. Cellarius understands it to be Holwan, a famous town under the caliphs, in the Syriac spoken dialect called Hhulon, but in the Syriac documents written Hhalach. However, the different initial letter militates against this change. Ephraim, the Syrian, understands Hatra, a city in the region of the Zab, which falls into the Tigris. The Arab Geographer calls this city Aklah, which certainly differs in some respects from the Hebrew Calach, and from the Syriac Hhalach; yet this last word not only approaches it as it stands, but, by transposition of the syllables, forms the name Ach-lahh. *Sacred Geography; Wells's Geography*, vol. i. p. 120.

CAL'AMUS, as it is termed in Canticles, (iv. 14.) and Ezekiel, (xxvii. 19.) or SWEET CALAMUS, as it is denominated in Exodus, (xxx. 23.) or SWEET CANE, as it is rendered in Isaiah, (xliiii. 24.) and Jeremiah, (vi. 20.) is the *Calamus Aromaticus* in the *Materia Medica* of the ancients. It consists of the stalk, not the root, as Calmet thinks, of a plant of the reed kind, found in pieces of ten or twelve inches long, from the thickness of a goose-quill to that of a wheaten straw. It is full of knots or joints in the manner of our common reed, and has an agreeable aromatic smell, when fresh broken. It grows very common in many places in the East Indies, where the inhabitants use it in their sauces, and esteem it as a cordial and stomachic. It is said to be a diuretic, and the fume of it, burnt with turpentine, is recommended for diseases of the breast.

Among the moderns it is known only as an ingredient in the theriaca. In Scripture, it is mentioned among the particular drugs, of which the sacred perfumes were compounded.

CA'LEB, כִּלְב, signifies *a dog, or a crow, or a basket*; otherwise, *as the heart*. Caleb, the son of Jephunneh, of the tribe of Judah, was sent with Joshua and others of Israel, to view the land of Canaan. (Numb. xiii. 2, &c.) They went through the country, and brought with them some of its finest fruits, as specimens of its productions; but, after this report of the beauty and goodness of the country, some of the spies added, 'The inhabitants are of extraordinary strength, and the cities are large, and enclosed with prodigiously high walls.' This raised a murmuring among the people; but Joshua and Caleb said to them, 'The country is excellent, let us go boldly, and take possession.' But the other deputies told the people, that they could never make themselves masters of it, because the inhabitants, who possessed it, were giants, in comparison of whom, they said, we appeared only as grasshoppers. This happened in the year of the world 2514, and before Jesus Christ 1490; when Caleb was forty years of age.

The people, therefore, openly declared against this expedition. Joshua and Caleb encouraged the undertaking; but the people would have stoned them, if the glory of the Lord had not appeared, and sentenced the whole multitude to die in the desert, except Joshua and Caleb. (Numb. xiv.)

When Joshua had invaded and conquered a great part of Canaan, Caleb with his tribe came to Gilgal to see him. Caleb said to Joshua, Thou knowest what the Lord said to Moses in my favour: I was forty years old when Moses sent me to view this country. I made my report with truth, and repressed, as far as I was able, the murmurs of the people. I am now above fourscore; and my health and my strength are not impaired. Give me, I pray thee, this mountain, in which the Anakim dwell, that I may possess it. Joshua bestowed on him many blessings, and granted his request. (Josh. xiv. 6, &c.)

Caleb, therefore, in the year of the world 2559, marched with his tribe against the city of Arba, afterwards called Hebron, (Id. xv. 13, 14.); and having taken it, he killed three giants of the race of Anak, viz. Sheshai, Ahiman, and Talmi. Thence he went to Debir, otherwise Kirjath-sepher; but as this place was extremely strong, Caleb promised his daughter Achsah in marriage to the man, by whom it was taken. Othniel, the son of Kenaz, took it, and married Caleb's daughter. It is thought that Caleb survived Joshua; but the time of his death is unknown.

CALEB, (1 Chron. ii. 18.) or CHELUBAI, (Id. ib. 9.) was the son of Hezron, who first married Azubah, and afterwards Ephrath. (Id. ib. 18, 19.) In the twenty-fourth verse of this chapter is a difficulty in the Hebrew text. By our translators it is rendered, 'And after that Hezron was dead in Caleb-Ephratah', which is supposed by Le Clerc and others to be the name of a place so denominated from Caleb and his wife. In the Septuagint it is ἡλθε Χαλὲβ εἰς Ἐφραθά, and in the Vulgate *Ingressus est Chaleb ad Ephrata*; but Le Clerc is of opinion, that the translation in our Bible is the best.

CALF, the young of the ox kind. The Scripture frequently mentions calves, because they were commonly used in sacrifices. Sometimes the word calf is put for a heifer, and sometimes in opposition to a sucking calf under the care of its dam. The fattened calf, mentioned in several places of Scripture, (1 Sam. xxviii. 24. Luke xv. 23.) was fattened for some certain festival, or extraordinary sacrifice. It is said in Hosea, 'We will render the calves of our lips.' (Hos. xiv. 2.) By the calves of the lips, in this passage, we are to understand sacrifices of praise, prayers which the captives of Babylon addressed to God, when they could not offer sacrifices in his temple. The Septuagint read 'the fruit of our lips,' and their reading is followed by the Syriac, and by the apostle in his Epistle to the Hebrews, (xiii. 15.)

Jeremiah mentions a remarkable ceremony, which is scarcely noticed in the historical books of Scripture. The Lord says, 'I will give the men that have transgressed my covenant, that have not performed the words of the covenant, which they had made before me, when they cut the calf in twain, and passed between the parts thereof,' &c. (Jerem. xxxiv. 18.) When, or on what occasion, this covenant was sworn to, is unknown. It is, however, probable, that it was not a long time preceding, as the men, who had sworn to observe this covenant, were still living. The custom of cutting a victim in two, of putting the several parts on two different altars, and obliging those, who contracted any covenant, to pass between them, is well known in Scripture and profane authors. See Genesis xv. 9, 10, 17.

CALF, *Golden*, which the Israelites worshipped at the foot of mount Sinai. (Exod. xxxii. 4, &c.) When the people saw that Moses delayed to come down from the mount, they assembled around Aaron, and said, 'Up, make us gods, which shall go before us. Aaron demanded their ear-rings, which were melted and cast into the form of a calf. When this was about to be consecrated, Moses being informed of it by God, came down from the mount, and calling on all, who detested this sin, the sons

of Levi armed themselves, and slew of the people, who were utterly unprovided to resist an enemy, about *twenty-three thousand men*. It is, however, to be observed, that the Hebrew, Samaritan, Chaldee, Septuagint, and the greatest part of the old Greek and Latin fathers, instead of twenty-three thousand, read three thousand men; and it is scarcely probable, that more than three thousand could be put to death in so short a time. Our English translation gives three thousand as the number slain.

Our version of the Bible says, that Aaron formed this calf with a graving-tool, after he had cast it in a mould; and the Geneva translation, still worse, that he first engraved, and afterwards cast it. But it is thought, that the verse is more properly rendered in the following manner: 'And Aaron received them (the golden ear-rings) and tied them up in a bag, and got them cast into a molten calf.'

In the history of the golden calf we may observe, first, that Aaron calls his calf in the plural, 'gods:' 'these are thy gods—they who brought thee out of Egypt,' &c.; and the people say, 'Make us gods,' though only one image was made.

Secondly, the second commandment forbids the making *to thyself* of any graven image. However, in the instance of the cherubim, graven images were made, though not *to thyself*, that is, to any private individual, nor for the purpose of visible worship, but for *interior* emblems, in the most holy place, never seen by the people.

Thirdly, Aaron did not make his calf with his own hands, most probably, but committed it to some sculptor, who wrought not openly in the midst of the camp, but in his workshop. The Jews say, that the image was formed into a calf by some evil spirits, who accompanied the Israelites from Egypt; and if they mean evil human spirits, it is probable that they are right. The sacred writers in succeeding ages plainly speak of the golden calf as a very great sin. (Psalm cvi. 19, 20. Acts vii. 41. Deut. ix. 21.)

Fourthly, Aaron though greatly misled, must have meant by this worship something more than the mere worship of Apis, for in what sense had Apis 'brought Israel out of the land of Egypt?' He would rather have kept them there than have thence liberated them. Jeroboam uses the same language. (1 Kings xii. 28.) It is strange, that Jeroboam, so long after the Exodus, should so strongly allude to that event, if Apis had been the object of his calves. Were his idols exposed to public view, so that whereas the cherubim at Jerusalem were unseen by worshippers, those at Dan, or at Bethel, were open to the inspection of all comers? It is hence usually thought, that the Hebrews, on this occasion, imitated the worship of the god Apis, whom they had seen adored in Egypt under the

figure of a living bull, or of a bull made by art; or of a man with a bull's head; for several of the fathers, speaking of the golden calf, express themselves as if this figure had possessed only the head of a calf or bull.

Monceau, in his *Aaron Purgatus*, has endeavoured to show that the golden calf made by Aaron resembled the cherubim, upon which, as he supposes, the Lord sat, when he appeared to Moses on mount Sinai. By his account, these cherubim were winged oxen, such as Moses afterwards made to the mercy-seat. He adds, that the sin of Aaron did not consist so much in making the golden calf, as in giving the people an opportunity of a superstitious and an idolatrous worship, and of transferring to a figure the worship due to God alone.

Though Aaron was blameably active in this matter, yet he seems more to have suffered and tolerated, than to have promoted the evil. The expression is remarkable: 'The Lord plagued the people, because *THEY made the calf*, which Aaron made.' (Exod. xxxii. 35.) Though he received the ear-rings from the people, yet whether the calf was made by his own hands, or even under his express direction, may be reasonably doubted. It would seem, that Aaron had given the gold, of which he had the custody, to a workman appointed by the people; that he *followed* the people in every part of this transaction; and that he endeavoured to guide, perhaps to oppose their opinion, in varying and appointing to the honour of Jehovah, what many, at least, the mixed multitude, would refer to the honour of the gods they had seen in Egypt. In this view, his expression deserves notice:—'to-morrow is a solemnity to *JEHOVAH*;' not to Apis, or to any other god, but to *JEHOVAH*. Such was the sentiment of Aaron, whatever sentiments some of the people might entertain; and his confession to Moses may be so taken: 'I cast it, that is, I gave it to be cast.' This making of the calf was certainly a work of time. It was not cast in a moment, nor in the midst of the camp, but in a proper workshop, or some other convenient place; and it was perhaps even forwarded more briskly than Aaron knew, or wished. It is probable, that he used all means of delay, though he sinfully yielded at last to a prevarication, or to a worship of *JEHOVAH* by an image, an impure medium of worship, forbidden by the second commandment. Perhaps the people fancied, that in referring this image to God, they avoided the sin of idolatry; and it is not improbable, that Aaron might entertain the same opinion. They might not understand the commandment already given as a prohibition of worshipping God by mediatorial representations, or public symbols of his presence.

CALVES, *golden*, of Jeroboam, the son of Nebat. This prince having been acknowledged king by Israel, to separate the ten tribes more effectually from the house of David, he provided for them new gods, whom they might worship in their own country, without going to the temple at Jerusalem. 'He made two calves of gold, and said unto the people, Behold thy gods, O Israel, which brought thee up out of the land of Egypt. Then he set up the one in Bethel, and the other in Dan, at the two extremities of his kingdom. And this thing became a sin: for the people went to worship before these calves even unto Dan and Bethel.' (1 Kings xii. 28, 29, 30.)

Monceau thought, that these golden calves of Jeroboam were imitations of the cherubim, and that they occasioned rather a schismatic than an idolatrous worship; and it is confessed, that all Israel did not renounce the worship of the Lord by adopting that of the golden calves, and by ceasing to go up to Jerusalem. God did not altogether abandon Israel; but he sent them prophets, and preserved a great number of faithful worshippers.

It is certain that Jeroboam's calves were not images of Baal, (1 Kings xvi. 31, 32. 2 Kings x. 28. 31.) Most commentators think, that Jeroboam designed by his golden calves to imitate the worship of Apis, which he had seen in Egypt. (1 Kings xi. 40.) The Scripture frequently reproaches him with having made Israel to sin; and when it would describe a bad prince, it says, that he imitated the sins of Jeroboam. The prophets every where bitterly exclaim against the worship of these golden calves. 'The inhabitants of Samaria shall fear,' says Hosea, 'because of the calves of Bethaven.' (Hos. x. 5.) The Assyrians having taken Samaria, carried off the golden calves, with their worshippers. *Additions to Calmet's Dictionary; Ancient Universal History*, lib. i. cap. 7.

CALIXTINES, a branch of the Husites in Bohemia and Moravia, in the fifteenth century. They obtained their denomination from their insisting to be allowed the use of the cup or chalice, in the celebration of the eucharist. They were temperate in their proceedings, and showed no disposition to overturn the ancient system of church-government. They demanded, that the word of God should be explained to the people in a plain and perspicuous manner, without any superstitious comments or inventions; that the sacrament of the Lord's Supper should be administered *in both kinds*; that the clergy, instead of employing all their attention in acquiring riches and power, should turn their thoughts to objects more suitable to their profession, and endeavour

to live and act as became the successors of the apostles; and that transgressions of a heinous kind should be severely punished.

CALIXTINES was also a name given to those among the Lutherans, who followed the opinion of George Calixtus, a celebrated divine in the seventeenth century. Calixtus endeavoured to unite the Romish, Lutheran, and Calvinistic churches, in the bonds of charity and mutual benevolence. He maintained, first, that the fundamental doctrines of Christianity, by which he meant those elementary principles, whence all its truths flow, were preserved pure in all the three communions, and were contained in that ancient form of doctrine commonly known by the Apostles' Creed; and, secondly, that the tenets and opinions, which had been constantly received by the ancient doctors, during the first five centuries, were to be considered as of equal truth and authority with the express declarations and doctrines of Scripture. The freedom and plainness, with which he delivered his sentiments, drew upon him a host of enemies; but in the year 1656, death terminated his labours, and removed him from scenes of dissension and tumult into the regions of peace and concord. *Mosheim*, vol. iv. p. 450, 451; *Broughton*, vol. i. p. 192.

CALL frequently signifies *to be*; but, perhaps, it includes the idea of admitted to be, acknowledged to be, well known to be, the thing called; since men do not commonly call a thing otherwise than what they conclude it is. 'His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace,' (Isaiah ix. 6.); that is, he shall possess all these qualities, and shall be truly the wonderful, the mighty God, &c. 'He shall be called the Son of God,' (Luke i. 35.); that is, he shall be truly the Son of God. Of John the Baptist it is said, he shall be called the prophet of the Highest; that is, he shall be acknowledged under that character.

To call, in the sense of a vocation, to an employment; to the Christian religion. Paul says, he was called to the apostleship, (Rom. i. 1.) Jesus Christ says, 'Many are called, but few are chosen.' (Matt. xx. 16.) We are exhorted to live in a manner worthy of the vocation wherewith we are called.

To call any thing by its name; to affix a name to it, is an act of authority. The father names his son; and the master, his servant, 'God calleth the stars by their names.' (Psalm cxlvii. 4.)

To call on the name of God, signifies to call him to our assistance, to intreat him in our necessities. 'Then began men to call on the name of the Lord,' (Gen. iv. 26.); but some translate it, to profane the name of the Lord. See ENOS.

To call on God, sometimes signifies all

the acts of religion, the whole public worship of God. 'Whosoever shall call on the name of the Lord;' that is, whosoever shall believe, trust, love, pray, &c. as he ought, 'shall be saved.' (Rom. x. 13.) God, in some sort, receives it as an honour that we should call on him; he is, in some sort, jealous of our adoration, and requires, that we should call on no other god besides himself. 'Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.' (Psalm l. 15.)

CAL'NEH, כַּלְנֶה, signifies *our consumption*; or, *all we*; or, *as murmuring*; otherwise, *he that abodes or sojourns*. Calneh was a city in the land of Shinaar, built by Nimrod, and formerly the seat of his empire. (Gen. x. 10.) It is supposed to be the Calno of Isaiah, (x. 9.) and the Canneh of Ezekiel, (xxvii. 23.) It is observed, that Calneh must have been situated in Mesopotamia, since these prophets join it with Haran, Eden, Assyria, and Chilmad, which traded with Tyre. It is said by the Chaldee interpreters, and also by Eusebius and Jerom, to be the same as Ctesiphon, which was situated on the Tigris, about three miles from Seleucia, and that it was for some time the capital city of the Parthians.

In the Memoirs of the Royal Academy of France, it is said, that 'the name of Calneh (which is construed *habitaculum perfectum*), the fourth city founded by Nimrod, seems to be found in that of Chalonite, a district of Babylon on the east of the Tigris. This induces a very general opinion that Calneh is Ctesiphon, originally the capital of that province, and since the metropolis of all the Parthian empire, and the winter residence of their kings.' *Memoires de l'Academie Royale*, tome xxvii. p. 31; *Buckingham's Travels in Mesopotamia*, vol. ii. p. 463; *Wells's Geography*, vol. i. p. 113.

CAL'VARY, or GOLGOTHA, signifies the *place of a skull*, and is supposed to be so called by reason of its similitude to the figure of a skull. It was a small hill north of Mount Sion; and being appropriated to the execution of malefactors, it was excluded the walls of the city, as an execrable and a polluted place. But since our Saviour suffered upon it, it has been resorted to with such devotion by Christians, that it has become the centre of the new city of Jerusalem, and a great part of the hill of Sion has been excluded for the admission of Mount Calvary. See JERUSALEM.

This mount is also honoured with a church, called the Church of the Sepulchre, from its being built over the place where was our Lord's sepulchre.

CALVINISTS, those who embrace the doctrine and sentiments of Calvin, the celebrated reformer of the Christian church from Romish superstition and doctrinal errors.

John Calvin was born at Noyon, in Picardy, in 1509. He received his education at Paris and other places, where different branches of literature were taught with celebrity. Discovering early marks of piety, he was designed by his father for the church, and was accordingly presented to a living near Noyon, the place of his nativity. But conceiving a dislike to the corruptions of popery, he quitted the church, and turned his attention to the law. Visiting Paris, he made himself known to those, who had privately embraced the reformation. A persecution arising against the reformers, he went to Basle, where he published his famous work, *The Institutes of the Christian Religion*, which spread abroad his fame, though, it is said, he was then desirous of living in obscurity. Not long after this, he became minister and professor of divinity at Geneva. In this department he acquitted himself with great ability, and was indefatigable in promoting the reformation. He continued to discharge the duties of his station with fidelity, till his death, which happened in the year 1564. Calvin was a man, whose extensive genius, flowing eloquence, immense learning, extraordinary penetration, indefatigable industry, and fervent piety, placed him at the head of the reformers; all of whom he surpassed in learning and ability, and most of them in obstinacy, asperity, and turbulence. His burning Servetus, a Spanish physician, for writing against the doctrine of the Trinity, has left an indelible stain on his memory.

At first, the name of Calvinists was given to those, who embraced not merely the doctrine, but the church-government and discipline established at Geneva, and was intended to distinguish them from the Lutherans. But since the meeting of the synod of Dort, this appellation has been applied chiefly to those, who embrace his leading views of the Gospel, and is intended to distinguish them from the Arminians.

The leading principles of Calvin were the same as those of Augustin. The principal doctrines, by which those called Calvinists are distinguished from the Arminians, are reduced to five articles, which, from their being the chief points discussed at the synod of Dort, have since been denominated *the five points*. These are, predestination, particular redemption, total depravity, effectual calling, and the certain perseverance of the saints.

1. The Calvinists maintain, that God hath chosen unto eternal glory a certain number of the fallen race of Adam in Christ, before the foundation of the world, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any

conditions performed by the creature; and that he was pleased to pass by, and ordain to dishonour and wrath, the rest of mankind, for their sins, to the praise of his vindictive justice.

In proof of this, they adduce, among many other Scripture passages, the following: 'According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love.' God saith to Moses, 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then, it is not of him that willeth, nor of him that runneth, but of God, that showeth mercy. Thou wilt say then, Why doth he yet find fault; for who hath resisted his will? Nay, but, O man! who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour?' (Rom. ix. 15—21.; xi. 1—6.; viii. 29, 30. 2 Thess. ii. 13.) The Calvinists, however, do not consider predestination as affecting the agency or accountableness of the creature, or as being to him any rule of conduct. On the contrary, they suppose him to act as freely, and to be as much the proper subject of calls, warnings, exhortations, promises, and threatenings, as if no decree existed.

2. They maintain, that though the death of Christ be a most perfect sacrifice, and satisfaction for sins, of infinite value, and abundantly sufficient to expiate the sins of the whole world; and though on this ground the Gospel is to be preached to all mankind indiscriminately; yet it was the will of God, that Christ, by the blood of the cross, should efficaciously redeem those only, who from eternity were elected to salvation, and given to him by the Father.

In proof of this doctrine, they adduce, among others, the following Scripture passages: 'Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.'—'The good shepherd giveth his life for the sheep.'—'He died not for that nation only, but that he might gather together in one the children of God that are scattered abroad.'

3. The Calvinists maintain, that mankind are totally depraved, in consequence of the fall of the first man, the sin of whom, as their public head, involved the corruption of all his posterity; and that this corruption extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good, and exposes it to his righteous displeasure, both in this world and in that which is to come.

In proof of this doctrine, they adduce the following passages from Scripture, besides many others: 'By one man sin

entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.'—'By one man's disobedience many were made sinners.'—'I was born in sin and shapen in iniquity.'—'God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek, God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no not one.'—'And you hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.'

4. The Calvinists maintain, that all, whom God hath predestinated unto life, he is pleased, in his appointed time, effectually to call by his Word and Spirit out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ.

They admit that the Holy Spirit, as calling men by the ministry of the Gospel, may be resisted, and that where this is the case, the fault is not in the Gospel, nor in Christ offered by the Gospel, nor in God calling by the Gospel, and also conferring various gifts upon them, but in those who are called. Yet, they contend, that when men are converted, it is not to be ascribed to themselves, as though by their own free will they made themselves to differ, but merely to him, who delivers them from the power of darkness, and translates them into the kingdom of his dear Son, and whose regenerating influence is certain and efficacious. In proof of this doctrine they adduce, among others, the following passages of Scripture: 'Whom he did predestinate, them he also called; and whom he called, them he also glorified.'—'That ye may know what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead.'—'We are his workmanship, created in Christ Jesus unto good works.'

5. Lastly, the Calvinists maintain, that those, whom God has effectually called and sanctified by his Spirit, shall never finally fall from a state of grace. They admit that true believers may fall partially, and would fall totally and finally, unless it were for the mercy and faithfulness of God, who keepeth the feet of his saints; that he, who bestoweth the grace of perseverance, bestoweth it by means of reading and hearing the word, of meditation, exhortations, threatenings, and promises; but that none of these things imply the possibility of a believer's falling from a state of justification.

In proof of this doctrine, they adduce, among others, the following passages of Scripture: 'I will put my fear in their hearts, and they shall not depart from me.' 'He that believeth, and is baptized, shall be saved.' 'The water that I shall give him shall be in him a well of water springing up into everlasting life.' 'This is the Father's will, that of all which he hath given me I should lose nothing.'

Such were the doctrines of the Old Calvinists, and such in substance are those of the present time. In this, however, as in every other denomination, are considerable shades of difference. Some, who are called Moderate Calvinists, are of opinion, that Calvin, though principally right, has yet carried matters too far. Others, who are denominated High Calvinists, think that he did not go far enough.

It is necessary to add, that the Calvinistic system includes in it the doctrine of three co-ordinate persons in the Godhead, in one nature; and of two natures in Jesus Christ, forming one person. Justification by faith alone, or justification by the imputed righteousness of Christ, constitutes also an essential part of this system. The Calvinists suppose, that on the one hand our sins are imputed to Christ, and on the other, that we are justified by the imputation of Christ's righteousness to us; that is, Christ, the innocent, was treated by God as if he were guilty, that we, the guilty, might, from regard to what he did and suffered, be treated as if we were innocent and righteous.

Calvin considered every church as a separate and an independent body, invested with the power of legislation for itself. He proposed that it should be governed by presbyteries and synods, composed of clergy and laity, without bishops, or any clerical subordination; and he maintained, that the province of the civil magistrate extended only to its protection and outward accommodation. He acknowledged a real, though spiritual, presence of Christ in the eucharist; and he confined the privilege of communion to pious and regenerate believers. These sentiments, however, are not imbibed by all, who are called Calvinists.

Calvinism originally subsisted in its greatest purity in the city of Geneva. From this place, the doctrine and discipline of the reformed church, as modelled by Calvin, were propagated, first, in Germany, where they were established in a permanent manner. At first, the French Protestants were uniform only in their antipathy to the church of Rome; but afterwards they entered into communion with the church of Geneva. By the edict of Nantes in 1598, Henry IV. allowed them the liberty of serving God according to their consciences. The church of Scotland acknowledges as its founder John Knox, the

disciple of Calvin; and, accordingly, from its first reformation, it adopted the doctrine, rites, and form of ecclesiastical government, established at Geneva. To these it has always adhered, and maintained them with the greatest jealousy and zeal. A different constitution of things is observable in the church of England, which refused entirely to comply with the ecclesiastical laws of Geneva, and which retained only for a short time even those, which it adopted. In the reign of Edward VI., Geneva was acknowledged as a sister-church; and the theological system established by Calvin, was adopted, and rendered the public rule of faith in England. However, no change took place in the form of episcopal government, which was entirely different from that of Geneva; and several rites and ceremonies, which were considered as superstitious by some of the reformed, were retained. This difference between the two churches afterwards proved a source of many calamities and dissensions, which were highly detrimental to the civil and ecclesiastical constitution of Great Britain. Ever since 1571, Calvinism has been the prevailing religion in the United Provinces. *Adam's Religious World*, vol. ii. p. 220, &c.; *Evans's Sketch*, p. 68, &c. *Mosheim's Eccles. Hist.* vol. iv. p. 70, &c.; *Adam's View of Religions*, Art. Calvin.

CAMALDOLITES, an order founded in 1023, upon the Apennines, by St. Romuald, an Italian fanatic. The manner of life he enjoined his disciples to observe was as follows: They dwelt in separate cells, and met together only at the time of prayer. Some of them during the two Lents in the year, and others for the space of a hundred days, observed an inviolable silence. On Sundays and Thursdays they fed on herbs; and the rest of the week on bread and water only. *Mosheim*, vol. ii. p. 306.

CAMEL, in the Linnæan system, a genus of quadrupeds of the order of the pecora, or those which have cutting teeth in their under, but none in their upper jaw, and only five molar teeth in both. There are two varieties of this very useful animal: one, which is called more peculiarly the camel, has two protuberances upon its back; the other, which obtains the name of dromedary, has only one, and is neither so large nor so strong as the former. Both races intermix. The camel has a small head, short ears, and a long bending neck. Its height to the top of the dorsal protuberance, is about six feet and a-half. The colour of the hair on the protuberances is dusky, and that on the other parts is reddish ash. It has a long tail; small hoofs; and flat feet, divided above, but not separated. On the legs are six callosities; and besides the four stomachs, which all ruminating quadrupeds possess, it has a fifth, which serves as a reservoir for carrying a supply

of water in the sandy parched deserts, that it is obliged to traverse.

Moses ranks the camel among unclean animals, (Deut. xiv. 7. Levit. xi. 4.) because it does not 'divide the division of the hoof,' the characteristic mark required in a clean beast. However, every part of it is now applied to some beneficial purpose. The flesh, milk, hair, urine, and even dung of this animal, are all turned to advantage. But its chief utility consists in its being a beast of burden in countries where no other quadruped could live and perform that office. By means of this useful creature, the trade of Turkey, Arabia, Persia, Barbary, and Egypt, is principally carried on. It is qualified not only to carry heavy burdens, but to support extreme abstinence, and to travel with great expedition; and it is, therefore, essentially serviceable to the natives in the parched deserts of Africa, Arabia, and other tropical countries. *Scripture Illustrated*, Expos. Ind. p. 51.

CAMELEON, a species of lizard. This animal has a crooked cylindrical tail, and, including this appendage, measures about a foot in length. Its thickness varies at different seasons, as it possesses the faculty of contracting or expanding itself at pleasure. The skin is very unequal, but soft. When the creature is at rest, the eminences on its surface appear of a bluish grey, and the spaces between them of a pale red and yellow; but when viewed in different lights, it assumes every tint of colouring, and no two individuals can agree as to the exact shades it presents to the eye. Hence, in all ages, it has been alluded to as the emblem of a fickle unsettled mind, which varies with every turn of opinion, and is constant in nothing but perpetual change. It feeds on flies and other insects, which it catches with its tongue. The flesh of this creature, was forbidden by the law of Moses. (Levit. xi. 30.)

It has been questioned whether the Hebrew word *הכח* *hecoch*, be truly aameleon. Bochart is of opinion, that *hecoch* signifies a large lizard, which is found in Arabia, and which attacks serpents in their holes, and kills them. By the Arabians it is called *aluarlo*.

CAMERONIANS, or **CAMERONITES**, the denomination of a party of Calvinists in France, who asserted that the will of man is determined only by the practical judgment of the mind; that the cause of men's doing good or evil proceeds from the knowledge, which God infuses into them; and that God does not move the will physically, but only morally, in virtue of its dependence on the judgment. They obtained this name from John Cameron, who was born at Glasgow, in 1580, and who was professor there, and afterwards at Bourdeaux, Sedan, and Saumur. The synod of Dort was severe against them; yet it seems

the only difference was as follows:—The synod had defined that God not only illuminates the understanding, but gives motion to the will, by causing in it an internal change. Cameron admitted only the illumination, by which the mind is morally moved; and he explained the sentiment of the synod of Dort, so as to render the two opinions consistent. *Adam's View of Religions*, p. 114.

CAMERONIANS, is a name sometimes given to the old Presbyterian dissenters of Scotland, from the Rev. Richard Cameron, who fell at Airmoss, in Kyle, in 1680, by the sword of his bloody persecutors. They have been also called *Whigs*, a term often applied to the friends of civil and religious liberty; *Mountain-men*, on account of their adhering to the same cause with those, who preached the Gospel upon the mountains and moors of Scotland, during the persecution; and *M'Millans*, from the name of the first minister, who espoused their cause, after the revolution. But they have assumed to themselves the appellation of *Old Presbyterian Dissenters*, on account of the part, which their forefathers acted at the revolution in 1688-9, in openly and candidly dissenting from the public deeds of those, who acted as the nation's representatives, in both church and state; and because they are of a longer standing, as a distinct body, than any other denomination of Presbyterians, that have separated from the established church.

The Old Dissenters contend only for the same opinions, which were generally received by all ranks of men in the purest time of the reformation, between 1638 and 1649. During the usurpation of Cromwell, from 1651 till 1660, and the succeeding twenty-eight years of bloody persecution, from the restoration of Charles II. in 1660 till the revolution in 1688, was a gradual and most alarming defection from the principles of the reformation. However, in these days of trouble, rebuke, and blasphemy, were some faithful witnesses for Christ and his cause. The last ordained minister, who openly espoused their opinions, previously to the revolution, was the Rev. James Renwick, who suffered at the grass market of Edinburgh, Feb. 17, 1688. When the general assembly met at Edinburgh, in 1689, three ministers, who had succeeded Mr. Renwick, deserted their flock, and acceded to the judicatories of the revolution church. Thus the people, who wished closely to adhere to the attainments of the reformation, were left as sheep without a shepherd. In this trying situation, they continued to have praying societies, into which they had formed themselves for some time before; and they stedfastly retained the same principles, which had been openly espoused, and solemnly ratified, by the covenanted church of Scotland, in the times of her purest reformation. In 1706, the

Rev. John M'Millan, who had been minister of Balmaghie, in Galloway, but previously to this had separated from the judicatories of the revolution church, acceded to them, and espoused their cause. Having received an unanimous call to be their minister, he took the pastoral charge of them, and laboured successfully amongst them for many years. After some time, he was joined by the Rev. Thomas Nairn, who had been in connection with the secession church, but dissented from them, for reasons, which were published to the world. Mr. M'Millan and he, with some ruling elders, who had been regularly ordained before, and held the same principles, constituted a presbytery, in the name of Christ the sole head of his church, on the first of August, 1743, under the title of the *reformed presbytery*. This title it still bears, for the reason that it is at least the honest intention of this people, faithfully to adhere to all the attainments of the reformation, in both church and state. On this account, they think that they may be justly called the *reformed*, or reformation-presbytery; whilst, in another point of view, they might, with equal propriety, be denominated the *dissenting presbytery*. Mr. Alexander Marshall, who had studied divinity for a competent number of years, was approved by the reformed presbytery, and licensed by them to preach the Gospel, in April 1744. Soon after, he received a call, was regularly ordained, and took his seat with the other two, as co-presbyter. After this, the reformed presbytery gradually increased in the number of both ministers and people.

The Old Dissenters are so far from being unfriendly to civil government as some have supposed, that they have uniformly and strenuously contended, that it is a valuable ordinance, instituted by the Creator of heaven and earth, and made known in the revelations of his will, for his own glory, the external protection of his church, and the good of mankind. They find no fault with the particular kind of government established in this country. They object only to the terms, or fundamental conditions, on which persons are admitted into places of power, and trust in the nation. If they thought these agreeable to the revealed will of God, and consistent with the fundamental laws of the kingdom, in the purest times of that reformation, to which they wish still to adhere, they would feel a pleasure in concurring with the other inhabitants of Britain, in an acknowledgment of the civil powers. But believing that the present terms of advancement to power are of a different nature, and especially perceiving that an unwarranted supremacy over the church of Christ forms an essential part of the constitution, and the support of it the positively fixed and indis-

pensable condition, upon which persons are admitted into places of trust, the Old Dissenters cannot in judgment approve of these terms. On the contrary, they find themselves under the disagreeable necessity of openly entering their protest against national backsliding, in both church and state. In acting thus, they consider themselves as proceeding on the great and generally admitted principle, that human society is formed by mutual consent, and not by compulsion. The Old Dissenters, therefore, cannot consistently be refused the privilege of openly avowing their satisfaction with the fundamental laws of that great national society, to which, in the persons of their worthy ancestors, they heartily gave their consent, and to which they still consent in their own persons. Nor can they be justly blamed, after using the best means of information in their power, for following the dictates of their own minds, in dissenting from the acts of those, who, in their opinion, receded at the revolution from the former laudable attainments, and re-organized the society on principles entirely different. But after publicly entering their dissent from the government of church and state, as settled at the revolution, and candidly assigning their reasons for that dissent, it ever has been, and they trust, it ever will be, their study to live peaceably and inoffensively. They sincerely wish, by every consistent means in their power, to promote the peace and happiness of human society, wherever Providence orders their lot. They are strenuous advocates for the binding obligation of the national covenant of Scotland, and of the solemn league and covenant of the three kingdoms, Scotland, England, and Ireland. Believing that the holy Scriptures warrant public vowing, or covenanting unto the Lord; and that either the church, a whole nation, or any other organized body of professing Christians, may, as well as the individual, bind their own souls by solemn covenant to serve God, and keep his commandments; they conclude that such acts, when regulated by the revealed will of God, must be of perpetual obligation, and that such a society becomes a permanent society, which is not dissolved by the death of those, who compose it, but continues with their posterity.

The Old Dissenters are strict presbyterians: they consider the Scriptures as their infallible standard; and in subordination to them, they adopt the form of presbyterian church-government, agreed on by the assembly at Westminster. They receive the form of sound words, delivered by Christ himself in the sacred oracles, as the rule of their doctrine. Subordinate to this, they adopt the Westminster Confession of Faith, with the larger and shorter Catechisms; which they consider as a well-digested sum-

mary of what ought to be taught in the church. Public prayers, with the heart and the understanding, and in a known tongue, but not in written or humanly prescribed forms; singing psalms of divine inspiration only; reading and expounding the Scriptures; preaching and hearing the word; administering and receiving the sacraments of Baptism and the Lord's Supper; together with public fasting and thanksgiving, as the circumstances of the church require; all these are considered by them as the divinely appointed ordinances of religious worship. At the same time, they reject all rites and ceremonies of human invention. They also follow in substance, as a subordinate rule, the Westminster Directory for Public Worship. For regulating their discipline, they wish carefully to attend to what the Spirit saith to the churches, especially in the New Testament. In conformity with this, they obtain what aid they can from the ancient books of discipline, of public authority, in the Church of Scotland, together with the acts and decisions of the Assembly, in the time of the reformation. With respect to the mode of proceeding in these matters, they observe nearly the same forms of process as the other presbyterian churches of Scotland.

The Old Dissenters have not been accustomed to take any particular notice of their eminent men; but they hope that there are amongst them those, who have endeavoured honestly to declare the counsel of God. They cannot boast of the numbers of either their ministers or their people; and they adopt the language of the Psalmist, that they are 'small and despised.' In 1810 the Reformed Presbytery in Scotland formed itself into a synod of three presbyteries, which is called the Reformed Presbyterian Synod of Scotland. It has under its charge twenty-six congregations, of which sixteen have fixed pastors. Nearly about the same period, the Reformed Presbytery in Ireland constituted itself into the Reformed Presbyterian Synod of Ireland; including four presbyteries, in which are twenty-one congregations. Of these fifteen have fixed pastors. In America also there is now a Reformed Presbyterian Synod, which in 1819 comprehended four presbyteries. There were then twenty congregations in America with fixed pastors.

In Scotland the number of ministers is increasing, while the members continue nearly the same. They have now, moreover, a Professor of Theology, under whose charge candidates for the ministry are placed for four years' preparation.

The *Judicial Testimony* of the Old Dissenters, together with its several defences; their *Terms of Communion*, accompanied with an explanation and defence; and *A Short Account of the Old Presbyterian Dissenters*, published by authority of the Reformed

Presbytery, in 1806; are before the public. *Adam's Religious World*, vol. iii. p. 157, &c.

CAMPHIRE, or CAMPHOR-TREE, the tree, from which a well-known drug of the same name is prepared. It is a species of laurel. The drug is neither a resin, a volatile salt, an oil, a juice, a bitumen, nor a gum; but it is a mixed substance, dry, white, transparent, and brittle, and is of a strong and penetrating fragrant smell. Every part of the tree, which produces camphire, abounds with it; yet it is not collected from the tree in the manner of other resins, but by a sort of chemical process. The Indians distinguish two kinds of camphire, a finer and a coarser: the finer is produced in Borneo and Sumatra, is very rare, and never imported into Europe; the coarser, in Japan, and is common both in India and Europe. The spouse in the Canticles observes, 'My beloved is unto me as a cluster of camphire in the vineyards of Engedi,' (i. 14.); and it is said, 'Thy plants are an orchard of pomegranates, with pleasant fruits, camphire with spikenard.' (Ibid. iv. 13.)

CANA, כנע, signifies *zeal*, or *jealousy*, or *possession*, or *grief*; or *his nest*; or *cane*, that is, a *reed*. Cana, in Galilee, is a small town, in which Jesus performed his first miracle. (John ii. 2, &c.) It is said to be situated between Sephoris and Nazareth, six miles west from Sephoris. Nathanael, whom our Lord received as a disciple, was of this place. (John xxi. 2.) It is called Cana of Galilee, to distinguish it from Cana, or Kana, which is mentioned in Joshua, (xix. 28.) and which belonged to the tribe of Asher, and was situated not far from Sidon. Cana of Galilee was in the tribe of Zebulun.

Cana, in Galilee, says D'Arvieux, was formerly a city, but is now a village almost deserted. Here is a church built by Helena, in the place where the marriage feast (John ii. 1.) was held. It is a building of wrought stones, now very old, and is divided by a great court. *Sacred Geography; Wells's Geog.* vol. ii. p. 155.

CANAAN, כנען, signifies, *merchant*, *trafficker*, or *negotiant*; otherwise, *contrite*, or *broken*; otherwise, *rightly answering*, or *rightly afflicting*. Some think it denotes 'a deep humiliation;' that is, either of his mother when pregnant, or of the enemy, or of strangers. But as the word seems to imply to *lay low*, to *lay on the ground*, it is probable that Canaan himself, at his birth, was, by some incident, laid on the ground, and derived his name from such an occurrence.

CANAAN, the son of Ham. The Hebrews believe, that Canaan having first discovered Noah's nakedness, told his father Ham; and that Noah, when he awoke, having understood what had passed, cursed Canaan, the first author of his indecency. Others are of opinion, that Noah, knowing nothing more displeasing to Ham than cursing

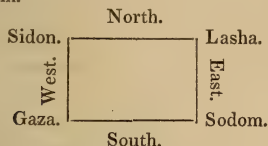
Canaan, resolved to punish him in his son. (Gen. ix. 25.)

Interpreters have invented several other reasons why the curse, which properly belonged to Ham, was inflicted on his son Canaan. 1. When Canaan is mentioned, Ham is not exempted from the malediction. On the contrary, he suffers more for it; for parents are more affected with their children's misfortunes than with their own, especially if the evils have been inflicted through some fault or folly of theirs. 2. God having blessed the three sons of Noah, when they went out of the ark, it was not proper that Noah's curse should interfere with the divine blessing, but very proper that it should be transferred to Canaan, with respect to the future extirpation of the people, that were to descend from him. 3. Some imagine, that in this place is an ellipsis of the word *father*, since such relative words are frequently omitted or understood in Scripture. Thus *James of Zebedee*, (Matt. iv. 21.) for the *son of Zebedee*; *Mary of Cleophas*, (John xix. 25.) for the *wife of Cleophas*; and *Emmor of Sychem*, (Acts vii. 16.) for the *father of Sychem*, which is properly supplied in our translation. In like manner, Canaan may be put for the *father of Canaan*, that is, Ham, as it is rendered in the Arabic and Septuagint translations. Though Ham had more sons, yet he may in this place be designated by his relation to Canaan, in whom the curse was more fixed and dreadful, and extended to his utter extirpation, whilst the rest of Ham's posterity, in succeeding ages, were blessed with the knowledge of the Gospel. In the Indian history of Noah, as given in the Asiatic Researches, *Satyavarman* (Noah) is said to have cursed *Charma* (Ham.)

The posterity of Canaan were numerous. His eldest son Sidon founded the city of Sidon, and was father of the Sidonians and Phœnicians. Canaan had ten other sons, who were fathers of as many tribes, dwelling in Palestine and Syria; viz. the Hittites, the Jebusites, the Amorites, the Girgasites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites. It is believed that Canaan lived and died in Palestine, which from him was called the land of Canaan. His tomb, twenty-five feet in length, was shown in a cave upon the Mountain of Leopards, not far from Jerusalem. *Asiatic Researches*, vol. iii. p. 263; *Poole's Annotations*.

CANAAN, *land of*, the country so denominated from Canaan, the son of Ham. The land of Canaan is situated between the Mediterranean Sea and the mountains of Arabia, and extends from Egypt to Phœnicia. It is bounded on the east, by the mountains of Arabia; on the south, by the wilderness of Paran, Idumæa, and Egypt; on the west, by the Mediterranean, called in Hebrew the Great Sea; and on

the north, by the mountains of Libanus. Its length from the city of Dan, since called Cæsarea Philippi, or Paneas, to Beersheba, is about seventy leagues; and its breadth from the Mediterranean Sea to its eastern border, is in some places thirty leagues. Moses seems to intimate what was the original extent of the land of Canaan. 'The border,' says he, 'of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; and as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.' (Gen. x. 19.) By this sentence Moses accurately describes the four angles, in which the four borders of the land of Canaan met, as may be represented by the following diagram.



In process of time, we find some of the families of Canaan seated without these bounds, especially to the north; where in the sequel of the sacred history we meet with the Arvadites, the Hamathites, and other Canaanitish families. This seems also to be intimated by Moses, who says, 'And afterwards were the families of the Canaanites spread abroad.' (Gen. x. 18.)

This country, which was first called Canaan from the son of Ham, was afterwards denominated Palestine, from the Philistines. It had also the name of the *Land of Promise*, from the promise made by God to Abraham, that it should be given to him; of the *Land of Israel*, from the Israelites, who rendered themselves masters of it; the *Land of Judah*, from the tribe of Judah, which was the most considerable of the twelve; and of the *Holy Land*, which it retains to this day, and which it obtained from being sanctified by the presence, actions, miracles, and death of Jesus Christ. In modern writers, however, all distinction is frequently lost in the general name of *Syria*, which is given to the whole country east of the Mediterranean, between the sea and the desert.

The first inhabitants of this land were the Canaanites, descended from Canaan. Here they multiplied extremely. Trade and war were their principal occupations; and by these they gained great riches, and settled colonies in almost all the islands, &c. of the Mediterranean. When the measure of their idolatries and abominations was completed, God delivered their country into the hands of the Israelites, who conquered it under Joshua. Joshua destroyed great numbers, and obliged the rest to flee, some into Africa, and others into Greece. Some however, think, that

many of them emigrated into Germany and Slavonia, and that others retired into America. In the time of Athanasius, the Africans continued to say, that they were descended from the Canaanites; and when asked their origin they answered Canani. It is agreed, that the Punic tongue was nearly the same as the Canaanitish and Hebrew.

The colonies, which Cadmus carried to Thebes in Bœotia, and his brother Cilix into Cilicia, were from the stock of Canaan. Sicily, Sardinia, Malta, Cyprus, Corfu, Majorca and Minorca, Gades and Ebusus, are thought to have been peopled by Canaanites. Bochart, in his Canaan, has set this matter in a good light.

Jacob and Moses, at the approach of their deaths, foretold the very soil and situation of every particular country, that should fall to the lot of each tribe. The division happened according to their prophecies. To the tribe of Judah was allowed a country abounding with vines and pasture ground, (Gen. xlix. 11.); to that of Asher, one plenteous in oil, iron, and brass, (Deut. xxxiii. 24, 25.); to that of Naphtali, one rich and fertile, (Id. ib. 23.); to that of Benjamin, one in which the temple was afterwards built, (Id. ib. 12.); to that of Zebulun, such territories as had many seaports, (Gen. xlix. 13.); to that of Issachar, a territory pleasant and fruitful, (Ibid. 15.); to those of Ephraim and Manasseh, such as were remarkable for precious fruits, (Deut. xxxiii. 14.); and to those of Simeon and Levi, no particular lands, the former obtaining a portion with Judah, and the latter being interspersed among the several tribes. Since, therefore, each particular lot corresponded so exactly with each prediction, it would be the height of stupidity not to acknowledge in these predictions the divine inspiration, and in these lots the divine direction.

Many of the ancient inhabitants in the north-west of the land of Canaan, particularly in the coast of Tyre and Sidon, were not expelled by the Israelites, and hence this tract seems to have retained the name of Canaan long after the other parts of the country, which were better inhabited by the Israelites, had lost that appellation. The Greeks called this tract inhabited by the old Canaanites, on the coast of the Mediterranean Sea, Phœnicia, and the more inland parts, which were inhabited partly by Canaanites, and partly by Syrians, Syro-Phœnicia. Hence, the woman, whose daughter Jesus cured, is said by St. Matthew to be a woman of Canaan, (Matt. xv. 22.); and by St. Mark, as she was a Greek by religion and language, a Syro-Phœnician by nation. (Mark vii. 26.) *Wells's Geography*, vol. ii. p. 180.

We read in the life of Abraham (Gen. xii. 6; xiii. 7.) that the Canaanites were

then in the land. This signifies that the sojourning of Abraham was prior to the seizure of the land of Canaan by a horde of foreigners, the same as afterwards overran Egypt; for the primary settlers, the true descendants of Canaan, were actually at this time in the land. It appears also, that Esau took to wife two Canaanite women, (Gen. xxxvi. 2.); which implies that the parents and relations of these women were Canaanites, as Anah and Zibeon, (Ib. 24, 25.) though of Hittite or Hivite families. We may, therefore, safely make a distinction between the truly ancient Canaanites, who first inhabited this country, and those Canaanites, who were destroyed, or expelled, by Joshua. In fact, the latter were late interlopers, and of the same Eastern origin as the Egyptian kings, of that newly introduced race, which 'knew not Joseph.' It is probable, that there was a considerable indisposition in the minds of the descendants of the old Canaanites towards their recent masters, which was no disadvantage to the arms of Joshua. It is most likely, that Rahab was not the only one of the old race, who was desirous of seeing the country revert to those, to whom it had been originally allotted.

It does not appear that the Israelites restricted themselves to this country; and in the time of the kings, their power extended over distant districts.

When the Israelites returned from Babylon, they did not regain the whole land, nor even the whole of what was marked by the boundary line of Moses. The district south of Gaza, and of a line drawn from Gaza to Kadesh Barnea, was excluded from the national territory.

During the Babylonish captivity, the Idumæans had also encroached, and settled themselves in many towns on the south of Judah. Idumæa, therefore, was considered as divided into the greater and the less, or the upper and the lower; but these being subdued by Hyrcanus, the inhabitants embraced Judaism, and were afterwards reckoned 'as Jews. Palestine, says Pomponius Mela, was divided into five countries; Idumæa, Judea, Samaria, Galilee, and beyond Jordan.

The land of Canaan was supposed by the Jews to be peculiarly holy, as it furnished holy offerings for the temple; but not all parts of it indiscriminately. They also supposed, that neither the Shechinah, nor the sacred Spirit, dwelt on any person, even a prophet, out of this land.

As Moses draws a line from Sidon to Lasha, and from Sidon to Gāza, in like manner, the Rabbins draw a line 'from the mountains of Amana to the river of Egypt: whatever is within that line, belongs to the land of Egypt; but whatever is without that line, is without the land.' They mean,

that the islands in the Mediterranean, as Arvad, Tyre, &c. were never occupied by the Hebrew nation. These appear to have been strongly fortified, and not only inhabited by a hardy race of people, but capable of being supplied *by sea*, with reinforcements, and necessaries of all kinds. They resisted the power of the Israelites; and the conquest of them is particularly boasted of, by a subsequent invader. (2 Kings xviii. 34.; xix. 13.) *Sacred Geography; Wells's Geography*, vol. i. p. 127; *Tomline's Elem. of Christ. Theology*, vol. i. p. 242; *Lamy's Introduction*.

CANDA'CE, Κανδάκη, signifies *who possesses contrition*; or, according to the Hebrew and the Syriac, *pure possession*. Candace was an Ethiopian queen, whose eunuch having been at Jerusalem to worship, was met, converted, and baptized by Philip the Deacon, near Bethsura, in the way to Gaza, as he was returning to his own country. (Acts viii. 27.) See PHILIP.

Some think that the word Candace signifies royal authority, and that this was the name of all those queens, who reigned in the island or peninsula of Meroe, which is the country here called Ethiopia, and which is situated in Africa, below Egypt. Of this particular queen it is said, that she was converted by her eunuch. *Whitby's Annot.*

'There is a tradition at Chendi, that a woman whose name was Hendaqué, once governed all that country, whence we might imagine, that this was part of the kingdom of Candace; for writing this name in Greek letters, it will come to no other than Hendaqué, the native or mistress of Chendi, or Chandi. However this may be, Chendi was once a town of great resort.' *Bruce's Travels*, vol. iv. p. 529.

CANON, is a Greek word signifying *rule*. It is used in the ecclesiastical language, to signify a rule concerning faith, discipline, or manners; and also to distinguish those books of Scripture, which are received as inspired, and indisputable, from profane, apocryphal, or disputed, books.

The Old Testament, according to our Bibles, consists of thirty-nine books; but among the Jews they formed only twenty-two, which was also the number of letters in their alphabet. These twenty-two books were divided into three classes. The first class consisted of five books, namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, which were called the Law: the second class consisted of thirteen books, namely, Joshua, Judges and Ruth in one book; the two books of Samuel, of Kings, and of the Chronicles respectively, in single books; Ezra and Nehemiah, in one book; Esther, Job, Isaiah, the two books of Jeremiah in one; Ezekiel, Daniel, and the twelve minor prophets in one book; these thirteen books were called the Prophets:

the third class consisted of the four remaining books, namely, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, which four books were called by the Jews Chetubim, and by the Greeks Hagiographa; this class was also called the Psalms, from the name of the first book it contains. This threefold division was naturally suggested by the books themselves; it was used merely for convenience, and did not proceed from any opinion of difference in the authority of the books of the several classes. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, are now generally known by the name of the Pentateuch, and are frequently cited in both the Old and New Testament under the name of the Law. It appears from Deuteronomy, that the book of the Law, that is, the whole Pentateuch, written by the hand of Moses, was, by his command, deposited in the tabernacle, not long before his death. (Deut. xxxi. 26.) It was kept there not only while the Israelites remained in the wilderness, but afterwards, when they were settled in the land of Canaan. To the same sanctuary were consigned, as they were successively produced, the other sacred books, which were written before the building of the temple at Jerusalem. When the temple was finished, Solomon directed that these books should be removed into it, and also that the future compositions of inspired men should be secured in the same holy place. It may therefore be concluded, that the respective works of Jonah, Amos, Hosea, Joel, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, and Obadiah, all of whom flourished before the Babylonian captivity, were regularly deposited in the temple. We are not informed whether these manuscripts perished in the flames, when the temple was burnt by Nebuchadnezzar; but as the burning of the Scriptures is not lamented by any of the contemporary or succeeding prophets, and as the other treasures of the temple were preserved and set apart as sacred by Nebuchadnezzar, it is probable that these autographs also were saved. Certain, however, it is, that at that time numerous copies of the Scriptures were extant; and we cannot doubt but some of them were carried by the Jews to Babylon, and that others were left in Judea. We find Daniel when in captivity, (Dan. ix. 11. 13.) referring to the book of the Law as then existing; and soon after the captivity, Ezra not only read and explained the Law to the people, (Nehem. viii. 1, &c.) but he restored the public worship and the sacrifices according to the Mosaic ritual. Ezra must, therefore, have been in actual possession either of the original manuscript of the Law, or of a copy so well authenticated as to leave no doubt of its accuracy.

An uncontradicted tradition exists in the Jewish church, that about fifty years after the temple was re-built, Ezra, in conjunction with the great synagogue, formed a collection of the sacred writings, which had been increased since the Jews were carried into captivity, by the Lamentations of Jeremiah, and the prophecies of Ezekiel, Daniel, Haggai, and Zechariah. As Ezra was himself inspired, we may rest assured, that whatever received his sanction was authentic. To this genuine collection, which, according to former custom, was placed in the temple, were afterwards annexed the sacred compositions of Ezra himself, as well as those of Nehemiah and Malachi, which were written after the death of Ezra. This addition, which was probably made by Simon the Just, the last of the great synagogue, completed the Canon of the Old Testament; for after Malachi no prophet arose till the time of John the Baptist, who, as it were, connected the two covenants, and of whom Malachi foretold, that he should precede 'the great day of the Lord,' (Malachi iv. 5.); that is, the coming of the Messiah. It cannot now be ascertained, whether Ezra's copy of the Scriptures was destroyed by Antiochus Epiphanes, when he pillaged the temple; but we know that Judas Maccabæus repaired the temple, and replaced every thing requisite for the performance of divine worship, which included a correct, if not Ezra's own copy, of the Scriptures. This copy, whether Ezra's or not, remained in the temple till Jerusalem was taken by Titus, and was then carried in triumph to Rome, and laid up with the purple veil in the royal palace of Vespasian. Thus while the Jewish polity continued, and nearly 500 years after the time of Ezra, a complete and faultless copy of the Hebrew Canon was kept in the temple of Jerusalem, with which all others might be compared. Though Christ frequently reprovèd the rulers and teachers of the Jews for their erroneous and false doctrines, yet he never accused them of any corruption in their written Law, or other sacred books; and St. Paul reckons among the privileges of the Jews, 'that unto them were committed the oracles of God,' (Rom. iii. 2.) without insinuating that they had been unfaithful to their trust. After the final destruction of Jerusalem by the Romans, the dispersion of the Jews into all countries, and the numerous converts to Christianity, became a double security for the preservation of the Hebrew Scriptures, which were held equally sacred by Jews and Christians, and to which both constantly referred as to the written word of God. The books of the Old Testament have been always allowed in every age, and by every sect of the Hebrew church, to be the genuine works of those persons, to whom

they are usually ascribed. The Saviour of the world himself, even he, who came expressly 'from the Father of Truth to bear witness to the truth,' in the last instructions which he gave to his apostles just before his ascension, said, 'These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me.' (Luke xxiv. 44.) By thus adopting the common division of the Law, the Prophets, and the Psalms, which comprehended all the Hebrew Scriptures, our Lord ratified the Canon of the Old Testament as it was received by the Jews.

The Canon of the New Testament consists of twenty-seven books, which were written by eight different authors, all of whom were contemporary with our Saviour. These books were written at different times, and at places remote from each other; and when the latest of them was published, the Gospel had been preached, and churches founded, in many parts of Asia, Europe, and Africa. Different churches at first received different books, according to their situation and circumstances; their canons were gradually enlarged, and it was not long, though the precise time is not known, before the same, or very nearly the same, books were acknowledged by the Christians of all countries. This canon was not determined by the authority of councils, but the books, of which it consists, were known to be the genuine writings of the apostles and evangelists, in the same way and manner as the works of Cæsar, Cicero, Virgil, Horace, and Tacitus, are known to be theirs; and the canon has been formed on the ground of an unanimous, or generally concurring, testimony and tradition. Origen, who lived in the beginning of the third century, is the first writer that has left us a regular catalogue of the books of the New Testament, though these books are all mentioned separately by much earlier authors. This catalogue is the same as our present canon, except that the Epistles of St. James and St. Jude are omitted; but, in other parts of his writings Origen refers to these epistles as the productions of those apostles.

In the following century we have catalogues in the remaining works of Eusebius, Athanasius, Cyril, Epiphanius, Gregory Nazianzen, Philaster, Jerom, Ruffin, and Augustin, and those settled at the provincial councils of Laodicea and Carthage. Of these eleven catalogues, seven exactly agree with our canon; three omit the Revelation only; and one, namely, that of Philaster, wants the Epistle to the Hebrews, as well as the Revelation, but he acknowledges both these books in other parts of his works. These catalogues

include no books, which are not in our canon; and we learn from Polycarp, who was contemporary with the apostles, and from Justin Martyr, Tatian, Irenæus, Tertullian, and Clement of Alexandria, all of whom lived in the second century, that the primitive church admitted no other Gospels, than those of Matthew, Mark, Luke, and John. We are also assured by these authors and many others, that the Scriptures were publicly read in Christian congregations. Copies of these books were dispersed every where. In all their various controversies, Christians of every denomination appealed to them as authentic testimony; and both the Jewish and Pagan enemies of the Gospel understood, that they contained the faith of Christians. This publicity of the books of the New Testament rendered designed corruption utterly impracticable; but it is to be expected that the purity of these books, like that of the Old Testament, should have suffered, in a long series of years, from the negligence of transcribers. In collating the remaining manuscripts of the whole, and of every part of the New Testament, a considerable number of various readings have been discovered, but not of such a nature as to affect any essential article of our faith, or any indispensable rule of life. Indeed, Providence seems to have wisely ordered, that no important doctrine or precept should rest upon a single text of Scripture, or even upon the credit of one writer; and we are, therefore, never compelled to have recourse to a disputed passage in support of any fundamental principle of our religion. Whilst we contend, that a single inspired authority is a sufficient proof of any proposition in theology or morals, we acknowledge that the different writers of the New Testament, by their perfect agreement in all material points, confirm and strengthen each other, and that the Gospel derives great advantages from the number and consistency of the witnesses to its truth. The four Gospels, the first thirteen Epistles of St. Paul, the first Epistle of St. Peter, and the first Epistle of St. John, were always acknowledged to be written by those, whose names they bear, and the Acts of the Apostles by St. Luke. The genuineness of the other seven books, namely, the Epistle to the Hebrews, the Epistle of St. James, the second Epistle of St. Peter, the second and third Epistles of St. John, the Epistle of St. Jude, and the Revelation, was never denied by the Catholic church; doubts only were entertained, at a very early period, concerning the right of these books to be admitted into the canon, because sufficient evidence had not been received at all places that they were really apostolical writings. As soon, however, as there were time and opportunity for

making the necessary inquiries, and for ascertaining the authors of these books, the genuineness of them all was universally allowed; and therefore this circumstance of temporary doubt, instead of invalidating the authority of these books, gives a sanction to the whole collection, by proving the caution, with which any book was admitted into the sacred canon. Indeed, the early Christians had such means of knowing the truth, and exercised so much care and judgment in settling the canon of the New Testament, that no writing, which was pronounced by them genuine, has been found to be spurious, and none genuine, which they rejected. Celsus, Porphyry, Julian, and all the other early adversaries to Christianity, admitted that the books of the New Testament were all written by the persons whose names they bear; and this circumstance is of itself a sufficient proof of the genuineness of these books. The books of the New Testament have been differently arranged, at different times, and by different persons, but Dr. Lardner contends, that the order in which they stand in our Bibles is the most ancient, and is free from every objection. They may be divided into four parts; the Gospels, the Acts of the Apostles, the Epistles, and the Revelation. *Bishop of Lincoln's Elements of Christian Theology*, vol. i. p. 3, &c. 269, &c.; *Prideaux's Connect.* part i. b. v.; *Lardner's Works*, vol. vi. p. 27.

CANONIZATION, a ceremony in the Romish church, by which persons deceased are ranked in the catalogue of saints. It succeeds beatification.

When a person is to be canonized, the pope holds four consistories. In the first, he causes the petition of those, who request the canonization, to be examined by three auditors of the rota, and directs the cardinals to revise all the necessary instruments. In the second, the cardinals report the matter to his holiness. In the third, which is held in public, the cardinals pay their adoration to the pope; and an advocate makes a pompous oration in praise of the person, who is to be created a saint. This advocate expatiates at large on the miracles, which the person has wrought, and even pretends to know from what motives he acted. In the fourth consistory, the pope, having summoned together all the cardinals and prelates, orders the report concerning the deceased to be read, and then takes their votes, whether he is to be canonized or not.

On the day of canonization, the church of St. Peter is hung with rich tapestry, on which are embroidered the arms of the pope, and those of the prince, who desires the canonization. The church is most brilliantly illuminated, and filled with thousands of devout Catholics, ready to attend the ceremony of the saint being

conducted to paradise. To attend this ceremony affords these persons great encouragement, as they think that the more respect they show to the saint, the more ready he will be to hear their prayers, and offer them to God. During this ceremony the pope and all the cardinals are dressed in white. It costs the prince, who requests the canonization, a great sum of money, as all the officers belonging to the church of Rome must have their fees; but this is considered only a trifle, when it is expected that the saint will intercede in heaven for his subjects, who, indeed, poor as they are, generally pay all the expenses attending the ceremony.

Canonization of saints was not known in the Christian church till towards the middle of the tenth century. So far as we are able to form an opinion, the Christians in that age borrowed this custom from the Heathens; for it was usual with both the Greeks and Romans to deify all those heroes and great men, who had rendered themselves remarkable. It is not allowed to enter into the inquiries prior to canonization, till at least fifty years after the death of the person to be canonized. This regulation, however, though now observed, has not been followed above a century.

It has been properly objected against canonization, that it is performed by human beings, who assume a power of rendering something an object of divine worship, which, while in this life, was no more than mortal. *Hurd on Religious Rites, Ceremonies*, &c. p. 244, &c. *Broughton's Hist. Dict.* vol. i. p. 201.

CANTICLES, literally signifies *songs*, but is peculiarly applied to a canonical book of the Old Testament, called in Hebrew the *Song of Songs*, that is, the most excellent of all songs. It is believed that Solomon composed it on occasion of his marriage with the daughter of the king of Egypt; but this book is a continued allegory, in which, under the terms of a common wedding, a divine and supernatural marriage is expressed. In this song, seven nights and seven days are distinctly marked: and, because weddings among the Hebrews were celebrated seven days, this song poetically relates the adventures of these seven days; or, as some think, only of the five days *preceding*, and the *day* of the marriage. The Hebrews, apprehending it might be understood grossly, forbade the reading of it by any person before the age of thirty. The church, as well as the synagogue, generally received this book as canonical. If it be objected, that neither Christ nor his apostles have cited it, and that the name of God is not found in it, we answer, that there are several other books not cited by our Saviour, and that in an allegory, in which the Son of God is

concealed under the figure of a husband, it is not necessary that he should be expressed by his proper name. This would destroy the allegory.

The Hebrews had a custom of composing songs on important occasions. Moses composed one after the passage of the Red Sea, in honour of that miracle. (Exod. xv. 1, 2, &c.) David composed a mournful song on the death of Saul and Jonathan, (2 Sam. i. 17.) and another on the death of Abner, (Ib. iii. 33.) Jeremiah wrote his Lamentations, a song, or series of songs, in which he deploras the ruin of Jerusalem; and he composed others on the death of Josiah, king of Judah. (2 Chron. xxxv. 25.) Deborah and Barak made a triumphant hymn after the defeat of Sisera, (Judg. v.); and Judith, after the defeat of Holofernes, (Judg. xvi.) Hannah, the mother of Samuel, and king Hezekiah, returned thanks to God in solemn hymns, and spiritual songs. The Canticles, composed by the Virgin Mary, by Zacharias, and by old Simeon, are of the same nature. We read, that Solomon composed one thousand and five songs (1 Kings iv. 32.); but we have only his *Song of Songs* remaining. Josephus renders it five thousand odes; but the generality of commentators explain it by five thousand pieces in verse, or by five thousand verses.

CAPERNAUM, Καπερναούμ, signifies, *the wall of penitence, or the town of consolation, or the propitiation of the penitent, or rather the village of Naum, or the pleasant village.* Capernaum, a city celebrated in the Gospels, and where Jesus Christ chiefly abode, during the three years of his ministry. This city is not mentioned in the Old Testament by this or any other name; and hence it is not improbable, that it was one of those towns, which the Jews built after their return from the Babylonish captivity. It was situated on the sea-coast, that is, on the coast of the sea of Galilee, in the borders of Zebulun and Naphtali, (Matt. iv. 15.) and consequently towards the upper part of that coast. Some think it derived its name from an adjacent spring of clear water, which, Josephus says, was called by the inhabitants Capernaum. This spring might be some inducement for building the town where it stood; and the situation of Capernaum, which was convenient for passing from Galilee to the other side of the sea, might induce our Lord to make it the place of his residence. On this account, Capernaum was highly honoured, and said by our Lord himself to be *exalted unto heaven*; but because it used this signal favour improperly, it drew from him the severe denunciation, that it should be *brought down to hell*. (Matt. xi. 23.) This has been fulfilled: Capernaum, so far from being the metropolis of Galilee, as it once was, consisted long ago of only six poor fishermen's

cottages. In 1817, Mr. Buckingham found various remains of some ancient settlement in its vicinity; but in 1823, scarcely a vestige remained to attest its former existence. *Buckingham's Travels in Palestine*, p. 469; *Jowett's Researches in Syria*, p. 168; *Wells's Geography*, vol. ii. p. 165.

CAPH'TOR, or CAPH'TORIM, כפתור, signifies a globe, or apple, otherwise, the grasp, or palm of the turtle, or of discovery. Some think it imports islands. Caphtor an island, whence came the Caphtorim, (Deut. ii. 23.) otherwise called the Cherethim, Cherethites, or Philistines. Ramban says, 'Caphtor is what is called by the Arabians Damiatia.' The Targums of Jerusalem and Jonathan on Gen. x. 14, for Caphtorim read Cappadokia: the Arabic *Damiatenos*. The Septuagint, (Deut. ii. 23.) for Caphtorim also read Cappadokia. Damiatia is said to be the ancient Pelusium; and this word signifies muddy. It has been thought by some, that Caphtor is derived from כפר, CaPoT, and תור, TuR. Capot is the Hindoo name for a dove, and Tur is the Hebrew name for a dove. Hence it is argued, that these words, in each language, were in process of time united, though separately they signify the same thing. Capotesi, or the deity in the shape of a dove, was worshipped in all the Hindoo nations.

Calmet thinks, that the Philistines came from Crete, and that Crete was Caphtor. The Philistines, says he, were strangers in Palestine. This is expressly observed by the Scriptures; and the Septuagint always translate this name *strangers*. The proper name of the Philistines is Cherethim: 'I will stretch out mine hand upon the Philistines, and I will cut off the Cherethim.' (Ezek. xxv. 16.) Zephaniah says, (ii. 5.) 'Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites.' In the First Book of Samuel, (xxx. 14.) it is said, that the Amalekites made an irruption into the country of the Cherethites, that is, of the Philistines, as the sequel proves. Afterwards, the kings of Judah had foreign guards, called Cherethites and Pelethites, Philistines.

The Septuagint, by the name of Cherethites, understood the Cretans, and by Chereth, Crete. The Scripture says, the Philistines came from the isle of Caphtor. Now, observes Calmet, we see no island in the Mediterranean, to which the marks of Caphtor and Cherethim, as described in Scripture, agree better than to the isle of Crete. The name Cherethim is the same with Cretenses. The Cretans are among the most ancient and celebrated people, that inhabited the islands of the Mediterranean. They pretended to have been produced originally out of their own soil. This island was well peopled in the time of the Trojan war. Homer calls it the island with a hundred cities. The city of

Gaza, in Palestine, went by the name of Minoa, because Minos, king of Crete, coming into that country, had called this city by his own name.

Herodotus acknowledges, that the Cretans were originally Barbarians, and not derived from Greece. Homer says, that a different language was spoken in Crete; that there were Greeks, true Cretans, Pelasgians, &c. The ancient Cretans are the Cherethites; and the Pelasgians, the Philistines, or Perethites of Scripture. Their language was that of the Canaanites or Phœnicians, that is, Hebrew. They were descended from Ham, by Mizraim. (Gen. x. 6. 13, 14.)

The manners, arms, religion, and gods of the Cretans and Philistines were the same. The arms of both were bows and arrows. Dagon, the god of the Philistines was the Dictimus of the Cretans. It is said by Stephen the geographer, that Marnas, of Gaza, is the Jupiter of the Cretans. In all probability, the god Beelzebub, or the god fly, was honoured in memory of the bees, which fed Jupiter upon mount Ida.

Notwithstanding these arguments, Dr. Wells is of opinion, that the Caphtorim came from Egypt, and that the name Caphtor is still preserved in an ancient city of Egypt, named Coptus.

It is, indeed, allowed, that the Philistines and the Cretans were the same people; but it is thought that Crete was peopled from Philistia. For this latter opinion we have the evidence of Herodotus and Pausanias, who say that the Cretans received their worship from Syria; and how an island not larger than Crete should people a coast so extensive as Syria, requires some explanation. Calmet says, that Gaza, in Palestine, went by the name of Minoa, from Minos, king of Crete; but if we read Menuel, from the Hindoo histories this is sufficiently explained. In short, it is very probable, say some, that the Caphtorim emigrated from India; and that they were a primary nation of the Philistines, settled on the Red Sea, and in Egypt; whence a colony occupied the southern coast of Judea, the islands of Crete, Cyprus, and others in the Mediterranean Sea. This people might have towns or districts in that part of Egypt adjoining to the Nile eastward; but it may be very much doubted whether these were their *original* or primary stations. *Sacred Geography; Wells's Geography*, vol. i. p. 101.

CAPPADOCIA, Καπποδοκία, in Hebrew Caphtor. Cappadocia joined Galatia on the east, and is mentioned in Acts, (ii. 9.) and by St. Peter, who addresses his First Epistle to the dispersed throughout Pontus, Galatia, Cappadocia, Bithynia, and Asia. The people of this country were formerly infamous for their vices; but after

the promulgation of Christianity, it produced many great and worthy men. Among these may be reckoned Gregory Nazianzen, Gregory-Nyssen, and St. Basil commonly styled the Great. Among many martyrs of much faith and constancy, St. George, a noble Cappadocian, and a tribune under Dioclesian, was most celebrated in the churches of both the East and West, and for that reason was created patron of the Order of the Garter by king Edward III. *Wells's Geography*, vol. ii. p. 253.

CAPTIVITY. God generally punished the sins and infidelities of the Jews by different captivities or servitudes. The first captivity is that of Egypt, from which they were delivered by Moses, and which should be considered rather as a permission of Providence, than as a punishment for sin.

Six captivities are reckoned during the government by Judges; the first, under Chushan-rishathaim, king of Mesopotamia, which continued about eight years; the second under Eglon, king of Moab, from which the Jews were delivered by Ehud; the third under the Philistines, from which they were rescued by Shamgar; the fourth, under Jabin, king of Hazor, from which they were delivered by Deborah and Barak; the fifth under the Midianites, from which Gideon freed them; and the sixth under the Ammonites and Philistines, during the judicatures of Jephthah, Ibzan, Elon, Abdon, Samson, Eli, Samuel.

But the greatest and most remarkable captivities were those of Israel and Judah, under their regal government.

CAPTIVITIES OF ISRAEL. In the year of the world 3264, Tiglath-pileser took several cities, and carried away captives, principally from the tribes of Reuben, Gad, and the half tribe of Manasseh. (2 Kings xv. 29.) In the year of the world 3283, Shalmaneser took and destroyed Samaria after a siege of three years, and transplanted the tribes, that had been spared by Tiglath-pileser, to provinces beyond the Euphrates. (2 Kings xviii. 10, 11.)

It is generally believed, there was no return of the ten tribes from this second captivity. But when we examine carefully the writings of the prophets, we find the return of at least a great part of Israel from the captivity clearly pointed out. Hosea (xi. 11.) says, 'They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria; and I will place them in their houses, saith the Lord.' Amos (ix. 14.) says, 'And I will bring again my people Israel from their captivity; they shall build their ruined cities, and inhabit them,' &c. Obadiah, (20.) observes, 'and the captivity of this host of the children of Israel shall possess that of the Canaanites,' &c. To the same purpose speak the other prophets. Isaiah, (xi. 12, 13.) says, 'The

Lord shall assemble the outcasts of Israel, and gather together the dispersed of Judah.' Ezekiel received an order from God to take two pieces of wood and write on one, 'For Judah and for the children of Israel;' and on the other, 'For Joseph and for all the house of Israel,' and to join these two pieces of wood, that they might become one, and designate the re-union of Judah and Israel. (Ezek. xxxvii. 16.) Jeremiah is equally express: 'The house of Judah shall walk with the house of Israel, and they shall come together out of the north, to the land, which I have given for an inheritance to their fathers.' (Jerem. iii. 18.) See, also, Jerem. xxxi. 7, 8, 9, 16, 17, 20.; xvi. 15.; xlix. 2, &c.; Zechar. ix. 13.; x. 6, 10.; Mic. ii. 12.

In the historical books of Scripture, we find that the Israelites of the ten tribes, as well as of Judah and Benjamin, returned from the captivity. Among those that returned with Zorobabel are reckoned some of Ephraim and Manasseh, who settled at Jerusalem with the tribe of Judah. When Ezra numbered those, who returned from the captivity, he only inquired whether they were of the race of Israel; and at the first passover, which was then celebrated in the temple, was a sacrifice of twelve he-goats for the whole house of Israel, according to the number of the tribes. (Ezra vi. 16, 17.; viii. 35.) Under the Maccabees, and in our Saviour's time, we see Palestine peopled by Israelites of all the tribes indifferently. The Samaritan Chronicle asserts, that in the 35th year of the pontificate of Abdellus, 3000 Israelites, by permission of king Sauredius, returned from captivity, under the conduct of Adus, son of Simon.

CAPTIVITIES OF JUDAH. The captivities of Judah are generally reckoned four: the first in the year of the world 3398, under king Jehoiakim, when Daniel and others were carried to Babylon; the second in the year of the world 3401, and in the seventh year of the reign of Jehoiakim, when Nebuchadnezzar carried 3023 Jews to Babylon; the third in the year of the world 3406, and in the fourth of Jehoiachin, when this prince, with part of his people, was sent to Babylon; and the fourth in the year of 3416, under Zedekiah, from which period begins the captivity of seventy years, foretold by the prophet Jeremiah. Dr. Hales computes, that the first of these captivities, which he thinks formed the commencement of the Babylonish captivity, took place in the year before Christ 605.

The Jews were removed to Babylon by Nebuchadnezzar, who, designing to render that city the capital of the East, transplanted thither very great numbers of people subdued by him in different countries. In Babylon, the Jews had judges and elders, who governed them, and who decided mat-

ters in dispute juridically, according to their laws. Of this we see a proof in the story of Susanna, who was condemned by elders of her own nation. Cyrus, in the year of the world 3467, and in the first year of his reign at Babylon, permitted the Jews to return to their own country. (Ezra i. 1.) However, they did not obtain leave to rebuild the temple; and the completion of those prophecies, which foretold the termination of their captivity after seventy years, was not till the year of the world 3486. In that year, Darius Hystaspes, by an edict, allowed them to rebuild the temple. In the year of the world 3559, Artaxerxes Longimanus sent Nehemiah to Jerusalem. The Jews assert, that only the refuse of their nation returned from the captivity, and that the principal of them continued in and near Babylon, where they had been settled, and where they became very numerous.

It may, however, be doubted, whether the refuse of Judah was really carried to Babylon. It appears from incidental observations in Scripture, that some remained; and major Rennell has offered several reasons for believing that only certain classes of the Jews were deported to Babylon, as well as into Assyria. Nebuchadnezzar carried away only the principal inhabitants, the warriors, and artisans of every kind; and he left the husbandmen, the labourers, and, in general, the poorer classes, that constitute the great body of the people. (2 Kings xxiv. 14.; xxv. 12, 22.) It is, indeed, most probable, that the policy of Nebuchadnezzar would induce him to carry away only those whom he could usefully employ. It seems also probable, that the same inferior classes were left in Israel; and these were under the influence, if not under the direct authority of king Josiah, and other kings of Judah. In this respect, therefore, both countries were on an equality. *Additions to Calmet's Dict.; Sacred Geography; Geog. Excurs. p. 88.; Hales's Analysis of Chronology, vol. ii. p. 478.*

PRINCES OF THE CAPTIVITY. Since the destruction of the temple by the Romans, the Hebrews affirm, that they have always had, both in the East and West, their heads or princes, called princes of the captivity. They say, the prince of the captivity in the East governed the Jews of Babylon, Chaldaea, Assyria, and Persia; and the prince of the captivity in the West, those of Judea, Egypt, Italy, and the Roman empire. The Jews make a great difference between the patriarchs of Judea, and the princes of the captivity at Babylon. The former are called Rabbans, and the other Rabbana. These last are said to be descended from David, in a direct line by the males; and the patriarchs, from him by the females. The Jews also say, that the house of David continues in vigour, because at Bagdad are illustrious

persons of this family, among whom the princes of the Jewish nation are now chosen, as they have been from time immemorial.

With respect to the princes of the captivity at Babylon, or in the East, we know neither their origin, nor their succession; it appears only, that they arose about the end of the second century. So long as the temple subsisted, the Eastern, as well as the Western Jews, continued subject to the high-priest at Jerusalem. No historian, prior to the destruction of the temple, has mentioned these supposed princes of the captivity. The first of these princes was Huna, at the close of the second century; and from Huna to the perfection of the Talmud, that is, in three hundred years, they scarcely produce three. The Jews affirm, that among these princes of the captivity of Babylon, who were all of the tribe of Judah, and race of David, was the sceptre of Judah, foretold by the patriarch Jacob; and that in Judea, among the patriarchs above-mentioned, was the lawgiver. (Gen. xlix. 10.)

CAPUCHINS, a religious institution of the order of St. Francis. They owe their origin to Matthew de Bassi, a Franciscan of the duchy of Urbino. Having seen St. Francis represented with a sharp-pointed capuchin, or cowl, he began to wear one like it, in 1525, by the permission of pope Clement VII. His example was soon followed by two other monks, called Lewis and Raphael de Fossembrun; and, in 1528, the pope confirmed to them the privilege of wearing the square capuchin, and admitted among them all who would take the habit. The vows of this order implied the greatest contempt of the world, and the most austere gravity; and its reputation and success excited in the other Franciscans the bitterest feelings of indignation and envy. *Mosheim*, vol. iii. p. 442.

CAPUTIATI, a denomination that appeared in the twelfth century, and obtained their name from a singular kind of cap, which distinguished their party. They wore upon their caps a leaden image of the virgin Mary, and publicly declared, that their purpose was to level all distinctions, to abrogate magistracy, to remove all subordination among mankind, and to restore that primitive liberty, that natural equality, which were the inestimable privileges of the first mortals. Hugo, bishop of Auxerre, attacked them with arms, instead of arguments. *Mosheim*, vol. ii. p. 456.

CARAITES, קראים, signifies *readers*, and is the name of a Jewish sect, that adheres closely to the text and letter of the Scriptures. This distinguished the Caraites from the Rabbins, who admit traditions.

The Caraites are said to glory in a descent from Ezra, and to prove the succession of their doctrine by a catalogue of all who have either taught or opposed Cara-

ism. Some boast of still greater antiquity, and pretend that they are descended from the ten tribes led captive by Shalmaneser. It is believed, that the Caraites first appeared about the eighth century. The compilation of the Talmud took place in the beginning of the sixth century; and persons of sense were so shocked with the trifles, the ridiculous and incredible fables, which filled that work, and to see at the same time men daring to assert all this as coming from God, that many resolved to establish their faith only on the word of God, the Scriptures. However, this refusal to admit the Talmud as a rule of faith did not, for a long time, produce any schism. At length, about A. D. 750, Anan, a Babylonish Jew of the race of David, and his son, Saul, declared openly for the written word of God alone, exclusive of all traditions. This declaration produced a schism: those who supported the Talmud and traditions, being almost all Rabbins, or their disciples, were called Rabbinites; and the others were denominated Caraites, or Scripturists, from Cara, which, in the Babylonish language, signifies Scripture.

The Rabbinites charge the Caraites with most of the errors of the Sadducees; as denying the immortality of the soul, and the existence of spirits. The Caraites, however, deny these accusations, and maintain the purity of their faith, and their particular sense of those articles. They expect the Messiah, whom, with the rest of the Jews, they consider as a temporal king; but they forbid all computation of the years, in which he is to appear. They reject all books not in the old canon of the Jews; and they require an implicit faith in holy Scripture, without examining whether any article of the law be true or false. They have neither phylacteries, nor parchments on the doors of their houses, nor frontlets upon their foreheads. When they see the Jews with parchments upon their foreheads, they call them *bridled asses*. They explain figuratively those passages, in which phylacteries are mentioned, and which are understood literally by Rabbinical Jews. There are Caraites at Constantinople, in Syria, Palestine, and beyond the Euphrates. In the West are few Caraites. The greater part are in Poland, Muscovy, and the East. About the middle of the seventeenth century, there were in Poland two thousand; at Caffa, in Crim Tartary, twelve hundred; at Cairo, three hundred; at Damascus, two hundred; at Jerusalem, thirty; in Babylon one hundred; and in Persia, six hundred Caraites. This number, which amounts only to 4,430, is very small, when compared with the mass of the nation, who are Rabbinites.

The Caraites are esteemed the most learned of the Jewish doctors. The Rabbinites hold them in such abhorrence, that

they will form with them no alliances, nor even converse. They treat the Caraites as *manzerim*, or bastards, because they observe none of the constitutions of the Rabbins in their marriages, divorces, and purifications of their wives; and even if a Caraité would turn Rabbinist, the other Jews would not receive him. *Basnag. Hist. of the Jews*, lib. ii. 16, 17; *Prideaux's Connect.* vol. iii p. 476. 479; *Jennings's Jewish Antiquities*, b. i. ch. ix.

CARCHEMISH, כרְכִישׁ, Καρχημις, signifies a lamb, which bleats, or palpitates; or, from the Hebrew and Syriac, the city of bleating. Carchemish was a town situated on the Euphrates, and belonging to the Syrians. Necho, king of Egypt, took it, and left in it a garrison, which was captured and cut in pieces, in the fourth year of Jehoiachin, king of Judah, by Nebuchadnezzar, king of Babylon, (2 Chron. xxxv. 20. 2 Kings xxiii. 29.) Isaiah speaks of Carchemish, and seems to say, that Tiglath-pileser conquered it, perhaps from the Egyptians. It is thought to be the same city as that called Circesium by the Greeks and Latins. *Wells's Geography*, vol. ii. p. 92.

CARDINAL, one of the chief governors of the Romish church. The cardinals are ecclesiastical princes in the church of Rome, or the principal ecclesiastics next to the pope, by whom they are created, and whose senate and council they compose. They are divided into three classes or orders, consisting of six bishops, fifty priests, and fourteen deacons, forming in all seventy persons, who constitute what is called the *Sacred College*. The six cardinal bishops are those of *Ostia, Porto, Sabina, Præneste or Palestrina, Tusculum or Frascati, and Albano*.

The cardinals, to whom are given the title of *Eminence* and *Most Eminent*, and who wear a scarlet hat and cap, fill most of the great offices in the court of Rome, and have very extensive privileges. They possess an absolute power in the Church during the vacancy of the Holy See; they have the sole right to elect the pope, and are themselves the only persons on whom the choice can fall. *Adam's Religious World*, vol. ii. p. 40; *Broughton's Hist. Dict.* vol. i. p. 206.

CARMEĻ, כרמל, signifies knowledge or circumcission, or the lamb of circumcission, or of clamminess, or of the scarlet insect. Simon and Parkhurst think that it denotes green-fields, or verdant pastures.

CARMEĻ, a city of Judah, situated upon a mountain of the same name, in the southern part of Palestine. Here dwelt Nabal the Carmelite, the husband of Abigail, (Josh. xv. 55. 1 Sam. xxv.) Jerom says, that in his time the Romans had a garrison at Carmel. Here Saul, returning from the slaughter of the Amalekites, erected a trophy. (1 Sam. xv. 12.)

CARMEĻ, a mountain south of Ptolemais, and north of Dora, on the shore of the Mediterranean Sea. At the foot of this mountain, on the north side, runs the brook Kishon; and a little farther north, the river Beleas. Josephus makes Carmel a part of Galilee; but it rather belonged to Manasseh, and to the south of Asher. (Josh. xv. 26.) On the side next the sea, is a cave, to which some suppose the prophet Elijah desired Ahab to bring Baal's prophets, when fire from heaven descended on his burnt sacrifice. (1 Kings xviii.)

Mount Carmel, says Volney, is a flattened cone, and very rocky, and is about two thousand feet high. We still find among brambles, many wild vines, and olive trees, which prove that industry has been formerly employed even on this ungrateful soil. Upon the summit is a chapel dedicated to the prophet Elias, which affords an extensive prospect over the sea and land. To the south, the country presents a chain of rugged hills, upon the tops of which are a great number of oak and fir trees, the retreat of wild boars and lynxes.

Mount Carmel, says D'Arvieux, is on the borders of the Mediterranean Sea, and one of its principal points advances considerably into the sea, and forms a cape or promontory, the most elevated of any on the coast. The lesser mountains of this group are cultivable lands, of a good soil, deep, and remarkably fertile, capable of producing in a very uncommon degree.—There were formerly many more vineyards than at present. The Christians, who inhabit part of these villages, cultivate only as many vines as may furnish what wine they want, and dried grapes for their own consumption. They neglect the cultivation of fruit trees, which here would reach great excellence, as may easily be inferred from those here gathered, though chiefly from wild stocks. They have delicious melons, and water melons. Those mounts which appear most dry and arid are covered with oaks and other trees. We find also olives, but under no management. The air of these mountains is very good, and how sultry soever it may be on the border of the sea, these regions are refreshed every morning by a cool sea breeze. These mountains feed an infinity of bees, sheep, goats, hares, rabbits, partridges, antelopes, and other species of animals; all excellent in their kinds, because they here find excellent pasture and corn. *Sacred Geography*.

CARMEĻITES, one of the four tribes of mendicant or begging friars. About the middle of the twelfth century, a certain Calabrian, called Berthold, set out with a few companions for Mount Carmel; and on the very spot where the prophet Elias is said to have disappeared, he built a humble cottage, and an adjoining chapel, and

led a life of solitude, austerity, and labour. This small colony continued to subsist, and, in 1205, was erected into a monastic community by Albert, patriarch of Jerusalem. This prelate composed a rule of discipline for the new monks, which was afterwards confirmed by the authority of the Roman pontiffs, who mitigated its excessive rigour and severity. Such was the origin of the Order of Carmelites, which was afterwards transplanted from Syria into Europe, and obtained the principal rank among the mendicant or begging orders. The Carmelites, however, reject with indignation an origin so recent and obscure, and pretend that the prophet Elias was the parent and founder of their community. They say that Elias was introduced into the state of monachism by the ministry of angels; that his first disciples were Jonah, Micah, and Obadiah, whose wife, after the departure of her husband, bound herself by a vow of chastity, received the veil from the hands of father Elias, and became the first abbess of the Carmelite Order. They add, that Pythagoras was a member of this ancient order, that he drew all his wisdom from mount Carmel, and that he had several conversations with the prophet Daniel at Babylon, on the subject of the Trinity. They even assert, that the Virgin Mary, and Jesus Christ himself, assumed the habit and profession of Carmelites.

The Carmelites came into England in the year 1240. Their habit was at first white; but pope Honorius IV. commanded them to change it for that of the Minims. They wear shirts of linsey-wolsey, instead of linen. *Mosheim*, vol. ii. p. 412, &c.; vol. iii. p. 52, &c.

CARPOCRATIANS, the followers of Carpocrates, in the second century. Carpocrates, who was a native of Alexandria, was a man of the most dissolute morals, and taught that a community of wives was not only lawful, but also meritorious. He even asserted, that a man could never be happy till he had passed through all sorts of debauchery, and held it as a maxim that nothing is evil in its own nature, but only in the opinion of men. His followers believed that the world was made by angels; that Jesus Christ was the son of Joseph and Mary, in the same manner as other men; and that the body of Christ continued in the grave, and his soul only ascended into heaven. They denied the resurrection of the dead. *Gregory's Hist.* vol. i. p. 98.; *Hurd on Religious Rites*, &c. p. 164.

CASTOR AND POLLUX. It is said, that the vessel, which carried Paul to Rome, had the sign of Castor and Pollux. (Acts xxviii. 11.) Castor and Pollux were sea-gods, and invoked by sailors; and even the lights, which were sometimes seen on their ships, were called Castor and Pollux. An inscription in Gruter proves that seamen implored Castor and Pollux in dangers at sea. These

deities are fabled to have been brothers, sons of Jupiter and Leda, the wife of Tyn-darus, king of Sparta.

It is to be observed, that St. Luke does not mention the *name*, but the *sign*, of the ship. By the word sign, the sacred writer meant a protecting image of the deity, to whom the vessel was in some sort consecrated; as at present in Catholic countries, most of their vessels are named after some saint, St. Xavier, St. Andero, St. Dominique, &c. It appears to be certain, that the figure, which gave name to the ship, was at the head, and the tutelary deity was placed on the poop. *Fragments attached to Calmet's Dictionary*, No. ccxiv. p. 55.

CATHARISTS, a sect that spread much in the Latin church in the twelfth century. They were the same as the Paulicians. Their religion resembled the doctrine of the Manichæans and Gnostics. They supposed that matter was the source of evil; that the Creator of the world was a distinct being from the supreme Deity; that Christ was not clothed with a real body; that human bodies were the production of the evil principle; and that Baptism and the Lord's Supper were useless institutions, and destitute of all efficacy. They exhorted their converts to abstain from animal food, wine, and wedlock. They treated with contempt all the books of the Old Testament, but expressed great veneration for the New, particularly for the Four Gospels. To omit many other peculiarities in their doctrine, they maintained that human souls endowed with reason were shut up by an unhappy fate in the prisons of mortal bodies, whence they could be delivered only by fasting, mortification, and continence of every kind. *Mosheim*, vol. ii. p. 444.

CATHOLIC denotes any thing that is universal or general. The rise of heresies induced the primitive Christian church to assume to itself the appellation of *Catholic*, as a characteristic, by which to distinguish itself from all sects, who, though they had party names, sometimes sheltered themselves under that of Christians. The Romish church now distinguishes itself by the appellation of *Catholic*, in opposition to all, who have separated from her communion, and whom she considers as heretics and schismatics; and herself only as the true and Christian church. In the strict sense of the word, there is no catholic church in existence, that is, no universal Christian communion. When, therefore, in repeating the Apostles' Creed, we profess to believe in the *Holy Catholic Church*, we must mean, as Mr. Chillingworth expresses it, 'the right that the church of Christ, or rather, to speak properly, the Gospel of Christ, hath to be universally believed. And therefore the article may be true, though there were no Christian church in the world.' The catholic church is the universal church spread throughout the

world; and the catholic faith, is the universal faith, or that form of doctrine, which the apostles delivered to the whole church. Every church or society of Christians, that preserves this catholic or universal faith, accompanied with true charity, is a part of the catholic or universal church; and because the parts are of the same nature as the whole, it has been usual to call every church singly, which is so qualified, a catholic church. In this sense, churches that differ widely in several rites and customs, may still be truly catholic churches. *Chillingworth's Works*, fol. p. 196; *Secker's Lectures on the Catechism*, Lect. xiv. p. 113.

CATHOLIC, *general or canonical*, EPISTLES, are seven in number; one of James, two of Peter, three of John, and one of Jude. They are called catholic, because addressed to Christian converts generally, and not to any particular church. Some difference exists in the order in which these Epistles are placed in our Bibles, from that in which they stood among the Greeks. Among the ancients some received all the seven; others three only, and rejected the Second of Peter, the Second and Third of John, and that of Jude. The principal design of these Epistles, is to warn the reader against the heresies of the times, and to establish Christian converts, against efforts made to seduce them to Judaism, or to a mixture of legal notions with Christianity, or of idolatrous principles and practices with the Gospel. These having former influence, and deep antiquity, and general reception, to plead in their favour, were very prevalent among many professors in countries only recently converted.

CEDAR-TREE, according to Tournefort, is a distinct genus of plants, but is included by Linnæus among the junipers. This tree is greatly celebrated in the Scriptures. A few cedars are still standing upon mount Libanus, above Byblos and Tripoli, east; but none are to be found in any other parts of all these mountains. In former times they must have been very abundant, since they were used in so many great buildings. These trees are prodigiously thick and tall; and some among them are from thirty-five to forty feet in girth. The cedar-tree shoots out branches at ten or twelve feet from the ground. These branches are large and distant. Its leaves rather resemble those of rosemary. It is always green; and it distils a kind of gum, to which different effects are attributed. Cedar-wood is incorruptible, beautiful, solid, and inclining to a red-brown colour. It bears a small cone, like that of the pine. The cedar grows upon mount Libanus, in Africa, in Cyprus, and in Crete, or Candia. The wood of this tree was used in making statues intended for duration. The temple of Jerusalem, and the palace of

king Solomon, were built with cedar. According to Pliny, the roof of Diana's temple at Ephesus was of cedar. Josephus says, that Solomon multiplied cedars in Judea till this tree was as common as sycamores, which are very general in that country.

The cedar loves cold and mountainous places; and if the top be cut it dies. The branches which it shoots lessen as they rise, and give it the form of a pyramid. Le Bruyn, in his journey to the Holy Land, informs us the leaves of the tree point upwards, and the fruit hangs downwards. The fruit grows like cones of the pine-tree, but is longer, harder, and fuller, and not easily separated from the stalk. It contains a seed like that of the cypress-tree, and yields a glutinous thick sort of resin, transparent, and of a strong smell, which does not run, but falls drop by drop. Le Bruyn measured two cedars of Lebanon, and found them to be, one fifty, and the other forty-seven palms, in circumference. Naturalists distinguish several sorts of cedars; but we confine ourselves to that of Lebanon, of which only the Scripture speaks.

The number of the largest trees has varied at different times. Mr. Maundrell, who travelled in the region of Lebanon in 1696, reckoned sixteen of the largest size, one of which he measured, and found it to be twelve yards and six inches in girth; and thirty-seven yards in the spread of the boughs. Mr. Burckhardt, the celebrated oriental traveller, who traversed mount Libanus in 1810, counted eleven or twelve of the oldest and best looking trees, twenty-five very large ones, about fifty of middling size, and more than three hundred smaller and young ones. Mr. Kinneir, who visited this country at the close of the year 1813, observes, that the once celebrated cedars are now to be found only in one particular spot of the great mountainous range which bears the name of Libanus, and that in so scanty a number as not to exceed four or five hundred. In 1816, Mr. Buckingham computed them to be about two hundred in number, twenty of which were very large. In 1817-1818, Captains Irby and Mangles, stated that there might be about fifty of them, not one of which had much merit either for dimensions or beauty; the largest among them appearing to be the junction of four or five trunks into one tree. In 1818, Dr. Richardson stated the oldest trees to be no more than seven. Lastly, in 1825, Mr. Carne states that the forests, the cedar-trees, the glory of Lebanon, have, in a great measure, disappeared, to make way for innumerable plantations of vines.

This wood was used not only for beams, for planks which covered edifices, and for ceilings to apartments, but also in the substance of the walls. (1 Kings vi. 36.; vii. 12. Ezra vi. 3, 4.)

In the purification of a leper, Moses orders, that cedar, together with hyssop, should be used in making a wisp, with which the leper was to be sprinkled. (Lev. xiv. 4.) *Horne's Introduction*, vol. iii. p. 46, 47.

CELESTINES, a religious order in the thirteenth century. They derived their name from their founder, Peter Di Murrone, who was raised to the pontificate under the name of Celestine V. The austerity of his manners rendered this pontiff extremely disagreeable to a degenerate and licentious clergy, and he was obliged to abdicate the papacy three months after his election.

The Celestines rose two hours after midnight to say matins, ate no flesh except when sick, and often fasted. Their habit consisted of a white gown, a capuche, a black scapulary, and shirts of serge. *Mosheim's Eccles. Hist.* vol. iii. p. 45, 46.

CELIBACY, the state of unmarried persons, and is a word used chiefly in speaking of the single life of the Popish clergy, or the obligation they are under to abstain from marriage.

At the time of the reformation, scarcely any point was more canvassed, than the right of the clergy to marry. With reason, the celibacy of the Romish clergy was considered as a principal cause of their irregular and dissolute lives; and the wisest of the reformers were exceedingly anxious to abolish a practice, which had been injurious to the interests of religion, by its tendency to corrupt the morals of those, who ought to have been examples of virtue to the rest of mankind.

The marriage of priests was so far from being forbidden by the Mosaic institution, that the priesthood was confirmed to the descendants of one family, and consequently there was not only a permission, but an obligation upon the Jewish priests to marry. Hence we conclude, that there is no natural inconsistency, or even unsuitableness, between the married state and the duties of the ministers of religion. Not a single text in the New Testament can be interpreted into a prohibition against the marriage of the clergy under the Gospel dispensation; but, on the contrary, there are many passages, from which we may infer, that they are allowed the same liberty upon this subject as other men enjoy. One of the twelve apostles, namely, St. Peter, was certainly a married man, (Matt. viii. 14.); and it is supposed, that several of the others were also married. Philip, one of the seven deacons, was also a married man, (Acts xxi. 8, 9.); and if Christ did not require celibacy in the first preachers of the Gospel, it cannot be thought necessary in their successors. St. Paul says, 'Let every man have his own wife,' (1 Cor. vii. 2.); and that marriage is ho-

nourable in all, (Heb. xiii. 4.) without excepting those, who are employed in the public offices of religion. He expressly says, that 'a bishop must be the husband of one wife' (1 Tim. iii. 2.); and he gives the same direction concerning elders, priests, and deacons. When Aquila travelled about to preach the Gospel, he was not only married, but his wife Priscilla accompanied him (Acts xviii. 2.); and St. Paul insists that he might have claimed the privilege 'of carrying about a sister or wife, (1 Cor. ix. 5.) as other apostles did.' The 'forbidding to marry,' (1 Tim. iv. 3.) is mentioned as a character of the apostasy of the latter times.

That the ministers of the Gospel were allowed to marry for several centuries after the days of the apostles, appears certain. Polycarp mentions Valens, presbyter of Philippi, and Phileas, bishop of Thonius, as married men; and Eusebius says, that the latter had both wife and children. There are now extant two books of Tertullian, a presbyter of the second century, addressed to his wife. Novatus was a married presbyter of Carthage, as we learn from Cyprian, who was himself a married man; and so was Cæcilius, the presbyter, who converted him, and Numidius, another presbyter of Carthage. That they were allowed to cohabit with their wives after ordination, appears from the charge, which Cyprian brought against Novatus, that he had struck and abused his wife, and by that means caused her to miscarry. We have also a letter from Hilary of Poitiers, written to his daughter when he was in exile; and from what can be collected concerning her age, it seems probable, that she was born when he was a bishop. At the same time it must be owned, that many things are said in praise of a single life in the writings of the ancient fathers; and the law of celibacy had been proposed before, or about the beginning of the fourth century, by some individuals. The allowed necessity of a Christian's separating himself from the criminal pleasures and pursuits of this world, soon connected the ideas of holiness and solitude; and the reputed sanctity of those persons, who condemned themselves to live alone in the deserts, attached a degree of merit to celibacy, and by degrees led to those monastic institutions, which have produced such various mischief, though not without a mixture of some good. Siricius, who, according to Dufresnoy, died in the year 399, was the first pope that forbade the marriage of the clergy; but it is probable that this prohibition was little regarded, as the celibacy of the clergy seems not to have been completely established till the papacy of Gregory the Seventh, at the end of the eleventh century, and even at that time it was loudly complained of by many writers. The history of the following cen-

turies abundantly proves the bad effects of this abuse of church power. *Bishop Tomline's Elem. of Christ. Theology*, vol. ii. p. 512, &c.; *Adams's Religious World*, vol. ii. p. 46, note.

CERDONIANS, a branch of the Gnostics in the second century. They derived their name from Cerdo, and are also called Marcionites, from Marcion, who propagated his doctrines with astonishing success throughout the world.

The Cerdonians taught that there are two principles, the one perfectly good, and the other perfectly evil; and that between these is an intermediate kind of deity, who is neither perfectly good, nor perfectly evil, but of a mixed nature, and who is so far just and powerful as to administer rewards and inflict punishments. This middle deity is the creator of this inferior world, and the god and legislator of the Jewish nation. He wages perpetual war with the evil principle; and both the one and the other aspire to the place of the Supreme Being, and ambitiously attempt to subject to their authority all the inhabitants of the world.

The Jews are the subjects of that powerful genius, who formed the globe. The other nations, that worship a variety of gods, are under the empire of the evil principle. Both these contending powers exercise oppressions upon rational and immortal souls, and keep them in a tedious and miserable captivity. Therefore, the Supreme Being, in order to terminate this war, and to deliver from their bondage those souls, whose origin is celestial and divine, sent to the Jews a being most like to himself, even his own Son Jesus Christ, clothed with a certain shadowy resemblance of a body, that he might be visible to mortal eyes. The commission of this celestial messenger was to destroy the empire of both the evil principle and the author of this world, and to bring back wandering souls to God. On this account, he was attacked with inexpressible fury by the prince of darkness and the god of the Jews, but without effect; since, having a body in appearance only, he was by that means rendered incapable of suffering. Those who follow the sacred directions of the heavenly conductor, and turn their eyes towards the Supreme Being, shall after death ascend to the mansions of felicity and perfection.

It is said to have been in opposition to this heresy, that the articles, 'the resurrection of the dead,' and he 'suffered under Pontius Pilate,' were inserted in the creed. *Mosheim*, vol. i. p. 178.; *Hurd's History of Religious Rites*, &c. p. 165.

CEREMONIES, the external rites and manner, in which the ministers of religion perform their sacred functions. Under the old covenant, God first delivered the great precepts of his law. It was not till

afterwards that he prescribed ceremonies. The multitude of external observances might be intended to check that inclination, which the Hebrews had discovered for idolatry, and to induce them to desire with more ardour the coming of their great deliverer. In the new covenant, few ceremonies are enjoined. They are considered as accessories only to Christianity; and they are employed as means only, not as the end, and in condescension to the weakness of the worshippers, who are men, and not angels.

It has been questioned, whether the ceremonies of the Jews were borrowed from the Egyptians, or those of the Egyptians from the Jews? The striking conformity between the laws, the observances, and the ceremonies of these two nations, has divided the opinions of learned men. Sir John Marsham and Dr. Spencer have attempted to prove, that Moses, in many things, imitated the Egyptians. This opinion has had many followers. Indeed, a great resemblance exists between certain ceremonies common to both people; whilst in others, there are differences, which appear to be even studied. There seems also to have been a very great strangeness reciprocally between the two people, though the Israelites were prone to imitate the worship of the Egyptians. These opposite inclinations must necessarily have produced in the two nations many laws and ceremonies entirely adverse, and others absolutely alike. When we accurately examine the laws and ceremonies of each people, we perceive certain ceremonies and practices, which Moses, from condescension to the humour, inclination, custom, prejudices, and even hardness of the hearts of the Hebrews permitted, or prohibited, and which were permitted or prohibited among the Egyptians. He might conform to the Egyptians in the habits and ornaments of the priests, in the choice of some sacrifices, their colour, sex, age, and manner of offering them. He might borrow something from the forms of their temples, and their altars. Many of the judicial laws of the Hebrews appear to be copied from those of the Egyptians. It should be remembered, that many religious rites originated before the establishment either of the Egyptian or Jewish polity. Such of these as were truly patriarchal were not to be rejected under the Mosaic dispensation, merely because they had also descended to the Egyptians, by whom they were used. For instance, it was not necessary that Moses should refuse to adopt the rite of sacrifice, because this rite was common among Heathen nations. Sacrifice was a traditional mode of worship, derived from the earliest ages, and the most respectable sources; and it was transmitted from the ancestors of the Hebrews, and practised by all, whose memory they venerated. It was not neces-

sary that Moses should omit to mention the new moons. This had been a patriarchal custom from time immemorial. In short, God had given certain ordinances to man, and more or less of them to his posterity in every part of the world. Such of them as the Egyptians had retained, though intermingled among others not so authorized, were adopted by Moses, who was so far the instrument of *reforming* the religious worship of his time. To these institutions thus separated from human inventions, he added others congenial in their nature, and particularly adapted to the temper, circumstances, and future situation of the Jewish people. These additions are truly the Mosaic, and were intended to preserve the Jews distinct and separate from all other nations. How well they have answered this purpose, appears not only from their history, but from their present dispersed state. The Jews are now a distinct people, still preserved as memorials confirming historic truth; whilst nations, which were infinitely more powerful, and which long triumphed over them, have become extinct, and are mingled with their conquerors. From this we perceive, that the design of these rites was not merely to restrain the Jews from idolatry, but that after they were no longer exposed to that temptation, they should by that means be preserved as a certain evidence of the truth of prophecy, of the providence of God displayed towards them, and especially of the verity of Jesus Christ, of his apostles, and of the Christian religion in general.

Dr. Middleton has shown the conformity between the pagan and the popish ceremonies, which he exemplifies in the use of incense, holy water, lamps, and candles before the shrines of saints, votive gifts round the shrines of the deceased, &c. He proves, that the altars, images, crosses, processions, miracles, legends, even the very hierarchy, pontificate, religious orders, &c. of the present Romans, were all copied from the Heathens. The church of Rome has not so much accommodated itself to human weakness, as it has abused that weakness, by establishing an endless variety of ridiculous ceremonies, destructive of true religion, and adapted only to promote the riches and despotism of the clergy, and to keep the multitude in ignorance and superstition. How far a just antipathy to the church puppet-shows of the papists has improperly driven some protestant churches into the opposite extreme, is a matter that deserves a serious consideration.

It has been sometimes objected to the discipline of the church of England, that several of its ceremonies are still the same as those of the church of Rome. To this it may be answered, that we have retained none, which have not been authorized by the practice of the early Christians, or

suiued to the important purposes of religious worship. Such were the moderation and wisdom of our reformers, that they did not think it necessary to abolish rites, merely because they were used by the church of Rome. Though they loudly exclaimed against the antichristian power, which it had usurped, and were fully aware of its numerous corruptions, yet they were sensible that it retained some of the fundamental doctrines of the Gospel, and that some of its practices were founded in Scripture and reason, and conformable to the constant usages of the early Christians. By thus keeping their minds unbiassed by any improper prejudice, they were enabled to form a just discrimination, and to avoid those absurdities and excesses, into which some protestant churches unfortunately fell. The ceremonies of our public offices are grave, simple, and significant, and calculated to excite devotion in the mind, while 'all things are done decently, and in order.' (1 Cor. xiv. 40.) In the primitive times, every particular church ordained, and varied at its pleasure, its own rites and ceremonies; and a considerable difference existed in the rituals of different churches very near to the days of the apostles. Augustin, who had been consulted respecting the obedience, which was due to the different customs of different churches, observes as follows: *Quod enim neque contra fidem, neque contra bonos mores esse convincitur, indifferenter est habendum; et propter eorum, inter quos vivitur, societatem servandum est.* *Bishop Tomline's Elements of Christ. Theology*, vol. ii. p. 530, &c.; *Additions to Calmet's Dict.*; *Buck's Theolog. Dictionary*.

CERINTHIANS, ancient heretics, the followers of Cerinthus. This man, who was a Jew by birth, attempted to form a new and singular system of doctrine and discipline, by combining the doctrines of Christ with the opinions and errors of the Jews and Gnostics. He taught, that the creator of the world, whom he considered also as the sovereign and law-giver of the Jews, was a being endued with the greatest virtues, and derived his birth from the Supreme God; that this Being gradually degenerated from his former virtue; that, in consequence of this, the Supreme Being determined to destroy his empire, and, for that purpose, sent upon earth one of the ever happy and glorious æons; whose name was Christ; that this Christ chose for his habitation the person of Jesus, into whom he entered in the form of a dove, whilst Jesus was receiving the baptism of John in the waters of Jordan; that Jesus, after his union with Christ, opposed the god of the Jews, at whose instigation he was seized and crucified by the Hebrew chiefs; that when Jesus was taken captive, Christ ascended on high, and the man Jesus alone

was subjected to the pains of an ignominious death.

The Cerinthians admitted only parts of the Gospel of St. Matthew. They also rejected the Acts of the Apostles and all the Epistles. *Mosheim*, vol. i. p. 117; *Gregor. Hist.* vol. i. p. 59.

CHALDÆA, כַּשְׁדִּים, *Chasdim*, Χαλδαία, signifies *like demons*; otherwise, *like plunderers*, or *like beasts*, or *like fields*. Chaldæa was a country of Asia, near the junction of the Tigris and Euphrates, and the capital of which was Babylon. See **BABYLON**.

Chasdim or Chashdim, and not Chaldæa, is in the Hebrew text. It is uncertain whether Chaldæa derived its name from Chesed, the son of Nahor, Abraham's brother, though Dr. Wells is of this opinion. Some think, that the inhabitants of this country journeyed from the East, Kedem, (Gen. xi. 2.) and that Kedem was situated in the neighbourhood of Caucasus. When a considerable division of mankind withdrew to Shinar, they were accompanied by a certain proportion of Chaldæans, or Chashdim, who were a superior family, or in stations of trust and dignity, that is, they were at least priests, if not also governors. Out of this body, the governors, rulers, and kings were elected; and hence the Babylonian kingdom, &c. is called the kingdom, &c. of the Chasdim. Chaldæa, in ancient times, was known by the names of Shinar, Shinaar, &c. &c. and was situated between thirty and thirty-five degrees of north latitude. According to Ptolemy, it was bounded, on the north, by Mesopotamia; on the east, by the Tigris; on the west, by Arabia Deserta; and on the south, by the Persian Gulf, and part of Arabia Felix.

The Chaldæans were the philosophic or priestly order among the Babylonians, and were rather a tribe among a nation, than a nation of themselves. They were famous for their learning, and were priests, philosophers, astronomers, astrologers, soothsayers, &c. They gloried in having among them astronomical observations for 472,000 years; Cicero says, 470,000; Epigenes, cited in Pliny, 720,000; but the longest date, which has any appearance of truth, is 1903 years. In consequence of this pretended claim to learning and supernatural knowledge, the Chaldæans are distinguished from the Babylonians; and they are said to have inhabited a region peculiar to themselves, and situated next to the Arabians and the Persian Gulf. *Universal History*, lib. i. c. 9; *Sacred Geography, Excursions*, No. x. p. 32.

CHAMBER. The houses in the East contain many chambers on the sides of an open court, or gallery built around it. Describing a house built in the eastern fashion, Niebuhr says, 'There was not one well-furnished room in it; yet it consisted of several distinct apartments, into

which the entrance was through an open gallery which extended all around it.' Something like this seems to be what Solomon means by his *wide house*, or as it should be rendered, *house of chambers*. (Prov. xxv. 24.) As if he had said, 'If a person, by good fortune, should dwell in the most distant part of the gallery, from a quarrelling woman, yet her contention will disturb the whole dwelling, and every one of its inhabitants will suffer by their troublesome neighbour, who will either spread the flame of strife from chamber to chamber, or annoy the whole gallery by her brawls and squabbles.' Niebuhr, *Travels*, vol. i. p. 251; *Fragments attached to Calmet's Dictionary*.

CHAMOIS. The word rendered chamois by our translators, (Deut. xiv. 5.) is evidently improper. The Hebrew word is *tzamor*, which the Septuagint render *camelopardalis*; with this the Vulgate agrees, and also the Arabic, which translates it *zîrafte*. However, the zîrafte, or giraffe, being a native of the torrid zone, and Southern Africa, is equally unlikely from its attachment to hot countries to be abundant in Judea, and used as an article of food, as the chamois, which inhabits the chilly regions of mountains only, and seeks their most retired shades, to shelter it from the warmth of summer, preferring those cool retreats where snow and ice prevail. The class of antelopes bids fairest to contain this animal, the *tzamor*, though Mr. Parkhurst rather inclines to seek it among the goat kind, and supposes that it derives its name from its remarkably *browsing on the shoots and twigs of trees*. *Parkhurst's Heb. Lexicon*, p. 177, octavo edit. 1811; *Scripture Illustrated*.

CHAOS, the mass of matter supposed to be in confusion before it was divided by the Almighty into its proper classes and elements. It does not appear, who first asserted the notion of a chaos. Moses, the earliest of all writers, derives the origin of this world from a confusion of matter, dark, void, deep, without form, which he calls *tohu bohu*. This is precisely the chaos of the Greek and Barbarian philosophers.

CHARIOTS of War. The Scripture speaks of two sorts, one for princes and generals, the other to break the enemy's battalions, by rushing in among them, armed with iron, which caused terrible havoc. The most ancient chariots of war of which we know, are those of Pharaoh that were drowned in the Red Sea. (Exod. xiv. 7.) The Canaanites, whom Joshua engaged at the waters of Merom, had cavalry, and a multitude of chariots. (Josh. xi. 4.) Sisera, the general of Jabin, king of Hazor, had nine hundred chariots of iron in his army. (Judges iv. 3.) The tribe of Judah could not obtain possession of the lands belonging to their lot, because the ancient inhabitants of the country were strong in chariots of iron. (Id. i. 19.) The Philistines,

In the war carried on by them against Saul, had thirty thousand chariots, and six thousand horsemen. (1 Sam. xiii. 5.) David having taken a thousand chariots of war from Hadadezer, king of Zobah, hamstringed the horses, and burned nine hundred chariots, reserving only a hundred. (2 Sam. viii. 4.)

It does not appear that the Hebrews ever used chariots in war. Solomon had a considerable number, but we know of no military expedition in which they were employed. (1 Kings x. 26.) As Judea was a mountainous country, chariots could be of no use. In the books of Maccabees, mention is made of chariots armed with scythes, which the king of Syria led against Judea. (2 Macc. xiii. 2.)

CHARITY is to be understood not of gifts to the poor, though that be one of the external actions of charity, but of that internal principle whence proceed all outward good actions. This principle is love, kindness, affection, sympathy. The bases of charity are love to God, and good-will to man. These principles will regulate the mind to complacency, forgiveness, meekness, and a desire to promote the welfare of others. Charity views dubious things in the most favourable light, and never makes the worst of bad things. Charity is not wearied out by disappointed hopes, nor overwhelmed by too plausible fears. It is not satisfied with empty wishes only, but uses endeavours and exertions to accomplish its benevolent purposes. It is not confined to a family, a tribe, or a nation, but embraces all mankind. In some degree, charity is rewarded in this world; but in the world to come, it may justly expect the most gracious remuneration.

Charity, in Scripture, is often expressed by the word love, as when our Saviour says, 'This is my commandment,' the sovereign and most essential precept of my religion, 'that ye love one another.' The suggestions of reason are in exact unison with the injunctions of revelation; and we ought, without any limitations or exceptions, to cherish the feeling of love towards the whole race of man. From a general view of human nature, without reference to any particular individuals of any manners, religion, or country, we discern a striking similitude, not only in the corporeal structure, but in the mental and moral constitution of all mankind. Our near approximation to each other affords many arguments for our reciprocal regard. Is our contempt of our neighbour excited by his obscurity, indigence, or weakness? We ought to recollect, that God made both rich and poor, high and low, strong and weak. Has not our Saviour forcibly taught us a better lesson by appearing on the earth in circumstances of poverty and distress, and by choosing his companions and apostles from men in the lowest stations and the most inglorious occupations?

Charity will induce us, instead of envying the prosperity of our neighbour, to make it the subject of our rejoicing. It will give us an interest in his interests, and render his happiness an addition to our own. If charity rejoices with those that rejoice, it will weep with those that weep. Is any one sick or unfortunate, and is not charity depressed? Is any in want, and does not charity feel the most painful solicitude for his relief? The disappointments of others are its vexations; and others' losses are its cares. In short, no pain or suffering can befall those around it, and charity be an indifferent spectator.

Charity renders our principles of action more liberal and humane. It suffers nothing sordid, nothing contracted in our views; and teaching us to regard all men as brethren, the children of the same heavenly Father, it represses the emotions of religious and political intolerance, of professional and national antipathies. Where charity prevails, no sectarian bitterness, no exclusive attachments to a party or a sect, will exist. It suppresses all those unsocial habits and sensations, which are the source of so many divisions and of so much animosity among men, while it encourages all those qualities and affections, which are the best cement of amity and peace. It will sympathize with the feelings and circumstances of others, and, as far as it has ability, will supply their wants and soothe their cares. It will provide not only for the temporal, but also for the moral necessities of its fellow-creatures. It will have compassion not only on the afflicted and the indigent, but on the ignorant and the vicious. It will assiduously labour to instruct the one, and reclaim the other; and it will strenuously endeavour to promote the knowledge of true religion and virtue. The knowledge of God and of the Lord Jesus Christ, which will be found the most fruitful source of every good habit, charity will endeavour to diffuse. It will constantly propose for its own imitation, and earnestly recommend to the imitation of others, the example of Jesus Christ, whose conduct was one continued series of the most beneficent actions, who went about doing good, healing the sick, feeding the hungry, comforting the afflicted, and, above all, labouring to soften the prejudices, appease the animosities, correct the vices, and increase the virtues of mankind.

It is one of the properties of charity, that 'it is not puffed up,' that it is not inflated with pride or arrogance, that it represses all supercilious and contemptuous emotions, and that it is respectful to its superiors, and kind and courteous to its equals, its inferiors, and to all with whom it has any intercourse. It smooths the gradations between the high and the low, the rich and the poor. It teaches us that Christ is our master, and that we are all brethren. It renders servants meek and assiduous, and induces masters to

practise a becoming gentleness and forbearance. It excites the rich to conciliate love by a liberal distribution of their wealth to the necessitous; and it persuades the powerful to dispel fear and win affection by an unaffected complacency of demeanour. Always intent on the good of others, it will deem no employment a disgrace, and no office a degradation, by which it can promote the happiness of its fellow-creatures. It will forgive even its greatest enemies, not unmindful that it may have need of forgiveness. It will always be willing to judge favourably of others, and to impute its neighbour's actions to the best intentions. It will not judge hastily, nor condemn rigorously; and it will be always more prone to lament, than to punish the errors of humanity. Without it, all our moral performances are worth nothing in the sight of God; without it all our virtues are merely the vain shows, rather than the substantial realities of virtue; and without it, faith is only a vapid confidence or a barren speculation. In every individual breast, in which charity resides, it will be found a source of pure and unspeakable delight, productive of the greatest temporal good, and leading to everlasting happiness. *Fellowes's Body of Theology*, vol. ii. p. 64, &c.; *Bishop Burnet on the Love of our Neighbour*, in *Warner's System of Divinity*, vol. ii. p. 131.

CHE DORLA'OMER, כרל-עמר, Χεδωρλογομωρ, signifies as a generation of servitude; otherwise, the roundness of the sheaf. Chedorlaomer, a king of the Elamites, who were either Persians, or a people bordering on the Persians. Chedorlaomer was one of the four kings, who were confederated against the five kings of the Pentapolis of Sodom, and who, having defeated them, and taken a great booty, were pursued and dispersed by Abraham. (Gen. xiv. 1, 2, &c.) This happened in the year of the world 2092, and before Jesus Christ 1912.

Chedorlaomer, for twelve years, kept five kings subject to him; viz. Bera, king of Sodom, Birsha, king of Gomorrah, Shinab, king of Admah, Shemeber, king of Zeboim, and the king of Bela or Zoar. At length, they revolted from him, about the year of the world 2091. Chedorlaomer gathered a great army, and entered into a confederacy with Amraphel, king of Shinar, Arioch, king of Ellasar, (perhaps Thalasser, near Assyria, in the province of Eden), and with Tidal, king of the nations, or Goim, probably the nations beyond Jordan, in Galilee of the Gentiles. (Matt. iv. 15. Isaiah ix. 1.) These four kings marched towards Canaan. In their way they attacked the inhabitants of the countries beyond Jordan; the Rephaim, giants who lived between the brook

Jabbok and the Arnon. They took and pillaged Ashteroth. They defeated the Zuzim, who were probably the same as the Zamzumim, ancient inhabitants of the country afterwards possessed by the Ammonites. (Deut. ii. 20, 21.) Moses says, that the Zuzim were beaten at Ham, which was perhaps Chamin, an ancient city of the same territory. They routed the Emim, in Shaveh Kiriathaim. (Gen. xiv. 5.) The Emim were an ancient people, who dwelt in the country afterwards possessed by the Moabites; and Shaveh Kiriathaim was a city in the same land, and afterwards belonged to king Sihon. (Deut. ii. 10, 11. Josh. xiii. 19, 21.) Lastly, in the mountains of Gilead, they defeated the Horites, a famous people, who were descended from Seir the Horite, and whose country was afterwards seized by the Edomites. (Gen. xxxii. 3.; xxxvi. 20.) They carried their conquests to the plains of Paran in Arabia Petræa. Thence they returned towards Kadesh-Barnea, where is the fountain of Meribah, which, however, was not known by that name before the time of Moses. (Numb. xx. 13.) They ravaged the country of the Amalekites, who inhabited part of Arabia Petræa; and they defeated the Amorites at Hazezon-tamar, which some think to be En-gedi, a city adjacent to the Pentapolis and Gomorrah. Thus the four allied kings destroyed the power of the several nations bordering on Sodom and Gomorrah, that these cities might have no assistance to expect, and be unable to escape their vengeance.

The five revolted kings, perceiving the allies drawing towards their cities, took the field with their army, and put it in order of battle, in the very plain, in which their several towns were situated. In this plain were many wells, out of which the inhabitants procured bitumen; a circumstance that might have rendered the access to it more difficult and dangerous to the enemy's horse. Here the battle was fought, and the kings of Sodom, Gomorrah, Zeboim, Admah, and Zoar, were put to flight. One part of their army was cut to pieces, and the other fled to the neighbouring mountains, leaving their cities a prey to the conquerors. Sodom, Gomorrah, and the other places were pillaged, and the enemy, loaded with spoils and captives, returned by the way of the Euphrates.

CHEM'ARIM. This word occurs only once in our version of the Bible: 'I will cut off the remnant of Baal, and the name of the Chemarims (Chemarim) with the priests,' (Zeph. i. 4.); but it frequently occurs in the Hebrew Bible, and is generally translated *priests of the idols*, or *priests clothed in black*, because *chamar* signifies *blackness*. By this word the best commentators understand the priests of false gods, and in particular the worshippers of fire, because they were, it is said, dressed in black. Le Clerc,

however, declares against this last opinion. St. Jerom, in the Second Book of Kings, (xxiii. 5.) renders this word *aruspices*, *sooth-sayers*; and in Hosea, (x. 5.) and Zephaniah, (i. 4.) *ditui*, *churchwardens*. Our translators of the Bible, in the first and last places mentioned, would seem to understand by this word the idols or objects of worship, rather than their priests. This is also the opinion of Le Clerc. Calmet observes, that *Camar* in Arabic signifies the moon, and that Isis is the same deity. Among the priests of Isis, says Calmet, were those called *melanephori*, that is, wearers of black; but it is uncertain whether this was by reason of their dressing wholly in black, or because they wore a black shining veil in the processions of this goddess.

CHE'MOSH, כִּמּוֹשׁ, *Chemosh*, an idol of the Moabites. (Numb. xxi. 29.) The name is derived from a root which in Arabic signifies to *hasten*. For this reason, many believe Chemosh to be the sun, whose precipitate course might well procure it the name of swift. Some confound Chemosh with Ammon; and Macrobius shows that Ammon was the sun, whose rays were denoted by his horns. Calmet is of opinion, that the god Hamanus, and Apollo Chomeus, mentioned by Strabo and Ammianus Marcellinus, was Chamos, or the sun. These deities were worshipped in many parts of the East. Some, from the resemblance of the Hebrew Chamos, with the Greek Comos, have thought Chamos or Chemosh, to signify Bacchus. Jerom and most interpreters consider Chemosh and Peor as the same deity. To Chemosh Solomon erected an altar upon the mount of Olives. (1 Kings xi. 7.)

Mr. Parkhurst observes, that 'as to the form of the idol *chemosh*, the Scripture is silent; but if, according to Jerom, it were like Baal-Peor, it must have been of the beee kind, as were probably all the Baals, though accompanied with various insignia. There can be little doubt that part of the religious services performed to Chemosh, as to Baal-Peor, consisted in *revelling* and *drunkenness*, (Jer. xlviii. 11. 26.) *obscenities* and *impurities* of the grossest kinds. From *Chemosh* the Greeks seem to have derived their *κῶμος*, called by the Romans *Comus*, the god of lascivious feasting and revelling.' Parkhurst's *Heb. Lexicon*, p. 322. edit. 1811.

CHEREM, חֵרֵם, *anathema*. The Hebrews distinguish three sorts of excommunications: *cher niddui*, *separation*, the lesser excommunication; *cherem*, the greater excommunication, or *anathema*; and *שמרה* *shammathah*, to which death is annexed. By *cherem*, the excommunicated person is deprived of most of the advantages of civil society. He can have no commerce; and he cannot either buy or sell, except such things as are absolutely necessary to life. He cannot resort to the schools, nor enter the synagogues. He cannot eat or drink

with any one. The sentence of *cherem* was to be pronounced by ten persons; or at least, in the presence of ten persons; but the excommunicated person might be absolved by three judges, or even by one, if he were a doctor of the law. Anciently, *cherem* and *shammathah* denoted sentence of death, and total destruction, inflicted either by the people when victorious, or by the decree of the senate. God ordains that he, who sacrifices to strange gods, shall be *cherem*, that is, punished with death. See ANATHEMA and EXCOMMUNICATION.

CHERETHIM, כִּרְתִּים, Χορεθίμ, signifies *who cuts*, *who tears away*, and *exterminates*. CHERETHIM or CHERETHITES, are denominations for the Philistines: 'I will stretch out mine hand upon the Philistines, and will cut off the Cherethim, and destroy the remnant of the sea-coast.' (Ezek. xxv. 16.) Zephaniah, exclaiming against the Philistines, says, 'Wo unto the inhabitants of the sea-coasts, the nation of the Cherethites.' (Zeph. ii. 5.) It is said, (1 Sam. xxx. 14.) that the Amalekites invaded the south of the Cherethites, that is, of the Philistines. It has been questioned whence the Philistines, or Cherethites, came; but this subject has been already discussed under the article CAPTORS.

David, and some of the kings his successors, had guards called Cherethites and Pelethites. (2 Sam. xv. 18.; xx. 7.) Calmet thinks that they were of the country of the Philistines; but several expositors are of a different opinion. We can hardly suppose, say the latter, that David would employ any of these uncircumcised people as his body-guard, or that the Israelitish soldiers would have patiently seen foreigners of that nation advanced to such places of honour and trust. It may, therefore, be inferred, that guards were called Cherethites, because they went with David into Philistia, where they continued with him all the time he was under the protection of Achish. These were the persons who accompanied David from the first, and who remained with him in his greatest distresses; and it is no wonder if men of such approved fidelity should be chosen by him for his body-guard. Besides, it is not uncommon for soldiers to derive their name, not from the place of their nativity, but of their residence. *Patrik's Comment.*; *Poole's Annot.*, &c.

CHERUB, כִּרְבָּב, signifies *as a child*; otherwise, *as multiplying*, or *as combating*; or *abundance*, or *multitude of knowledge*.

CHERUB, or, in the plural, CHERUBIM, a particular order of angels. The term *cherub*, in Hebrew, sometimes denotes a calf or an ox. Ezekiel mentions the face of a cherub as synonymous to that of an ox. (Ezek. i. 10.) In Syriac and in Chaldee, the word *cherub* signifies to till or plough, which is the work of oxen. *Cherub* also signifies *strong* and *powerful*, and may, therefore, refer to the

strength of oxen. Grotius says, the cherubim were figures nearly resembling a calf. Borchart thinks they were nearly the figure of an ox; and Spencer is of the same opinion. Josephus says, that the cherubim were winged creatures, of a figure unknown to mankind. Clemens of Alexandria thinks, that the Egyptians imitated the cherubim of the Hebrews in their sphinxes and hieroglyphical animals.

The descriptions, which the Scripture gives us of cherubim differ, but they all agree in representing a figure, composed of various creatures; a man, an ox, an eagle, and a lion. Such were the cherubim described by the prophet Ezekiel, (Ezek. i. 5, &c.; x. 2.); and those placed by Solomon in the temple must have been nearly the same. (1 Kings vi. 23.) Those placed by Moses on the ark of the covenant, (Exod. xxv. 18, 19, 20.) and those posted by God at the entrance of Paradise, (Gen. iii. 24.) are not so described as to be perfectly understood. Ezekiel compares the king of Tyre to the cherub, that covered the ark of the covenant upon the holy mountain, and glittered with gold and glory. (Ezek. xxviii. 14.) Moses says, that the two cherubim covered the mercy-seat, with their wings extended on both sides, and looked one upon another; and that they had their faces turned towards the mercy-seat, which covered the ark.

It appears from the descriptions in Scripture, that each cherub had four heads or countenances; that of a man, a lion, an ox, and an eagle. These four faces were probably attached to one head, and seen by the spectator in union, each being joined by its back parts to the others. The body, from the neck to perhaps below the navel, had the likeness of a man. Ezekiel describes the cherub as having four wings; and Isaiah the seraph, six wings. Their arms, which in our translation are properly enough rendered hands, were four in number, one on each side of the creature. The lower parts of the cherub, from the rim of the belly downwards, were probably either human thighs, legs, and feet, to which were appended, at the posteriors, the body and hind legs of an ox; or, rather, the body and four legs of an ox, from which the human part seemed to rise, so that all below the rim of the belly was in the form of an ox, and all above was human. It would seem that the vision of Ezekiel, as well as that of Isaiah, was the resemblance of a moveable throne, or chariot, which was of prodigious dimensions, and upon which the conductor was supposed to sit.

That the cherubic figures were emblems or representatives of something beyond themselves is agreed by all, both Jews and Christians. The question is, of what they were emblematical? 'to this it is answered,' says Mr. Parkhurst, that 'those in the Holy of Holies were emblematical of the ever-blessed Trinity, in covenant to redeem man, by uniting the human nature to the Second

Person. This union was signified by the union of the faces of the lion and the man. (Ezek. i. 10.) The cherubs in the Holy of Holies were certainly intended to represent some being in heaven; because St. Paul has expressly and infallibly determined, that the Holy of Holies was a figure or type of heaven, even of that heaven where is the peculiar residence of God. (Heb. ix. 24.) These cherubs, therefore, represented either the ever-blessed Trinity, with man taken into the essence, or created spiritual angels.

'If it should be asked, since it appears that *one compound Cherub* solely was the representative of the ever-blessed Three with the Man united to the Second Person, why were there *two* of these in the Holy of Holies?—to this it is answered, that had there not in this place been *two* compound cherubs, it would have been naturally impossible for them to represent what was there designed; for otherwise all the faces would not have looked *inward* towards each other, and down on the mercy-seat, and on the interceding high-priest sprinkling the typical blood of Christ, and at the same time have looked *outwards* towards the temple. In other words, the Divine Persons could not have been represented as witnessing to each other's voluntary engagements for man's redemption, as beholding the sacrifice of Christ's death, typified in the Jewish church, and at the same time as extending their gracious regards to the whole world. See Isaiah, liv. 5. It would appear that in 1 Sam. vi. 20. the Bethshemites call the Cherubim by the name of Jehovah Aleim; and the Teraphim, a smaller sort of Cherubim, are also called Aleim. (Gen. xxxi. 30. 32; comp. 19. 34, and xxxv. 4.)

'The coupled Cherub, or Lion-Man, on the vail and curtains of the outer tabernacle, and on the vail, doors, and walls of the temple, accompanied with the emblematic palm-tree, is such a striking emblem of the *Lion of the tribe of Judah*, (Rev. v. 5.) *united* to the *Man Christ Jesus*, as is easy to be perceived, but difficult to be evaded. These coupled Cherubs are appropriate to the tabernacle or temple and their vails, as emblems of Christ, and express in visible symbols what he and his apostles do in words. (See John ii. 19. 21. Heb. x. 20; comp. Matt. xxvii. 51.) As these passages of the New Testament afford us sufficient authority for asserting that the *tabernacle or temple, and their vails were types of the body of Christ*; so they furnish us with an irrefragable argument to prove that the Cherubs on their curtains or walls could not represent angels. For angels did not dwell in Christ's body, but in him dwelleth all the fullness of the *godhead* bodily. (Col. ii. 9.) To obviate any undue prejudice, which may have been conceived against the Divine Persons being *symbolically* represented under any *animal forms* whatever, let it be remarked, that *Jehovah* appeared as *Three Men* to

Abraham (Gen. xviii.); that the *Serpent* of brass, set up by God's command in the wilderness, was a type or emblem of *Christ*, *God-Man*, lifted up on the cross (Numbers xxi. 6—9. John iii. 14, 15.); that at Jesus's baptism the *Holy Spirit* descended in a *bodily shape like a dove* upon him (Luke iii. 21, 22.); that Christ, as above intimated, is expressly called the *Lion of the tribe of Judah* (Rev. v. 5.); and that he is continually in that *symbolical* book set before us under the similitude of a *lamb*. Why then should it appear as a thing incredible, yea why not highly probable, that Jehovah Aleim should, under the *typical* state, order his *own Persons* and the *Union of the Manhood with the Essence* to be represented by animal forms in the *Cherubim of Glory*? The *three animal forms*, exclusive of the *man*, who stood for the *very human nature* itself, are the chief of their respective genera: the *ox* or *bull*, of the tame or graminivorous; the *lion*, of the wild or carnivorous; and the *eagle*, of the winged kind. As the *great agents* in nature, which carry on *all* its operations, certainly are the fluid of the heavens, or in other words, the *fire*, at the orb of the sun, the *light* issuing from it, and the *spirit* or *gross air* constantly supporting, and concurring to the actions and effects of the other two; so we are told, (Psalm xix. 1.) that the *heavens* are the means of declaring, recounting, or particularly exhibiting the *glory of God*, even his *eternal power and Godhead*, as St. Paul speaks, (Rom. i. 20.) Since Jehovah is in Scripture represented by the *immaterial heavens*, and even called by their name, and especially by that of *fire*; since the *Second* and *Third Persons*, are exhibited respectively by the two conditions of *light* and *spirit*; and since *fire* is really a condition of the heavenly fluid, as much distinct from the other two as they are from each other; it remains that the peculiar emblem of the *First Person* (as we usually speak) of the Eternal Trinity, considered with respect to the other two, be the *fire*. Bearing then in mind that the *personality* in Jehovah is in Scripture represented by the *material Trinity of Nature*, which also, like their divine antitype, are of *one substance*; that the primary Scriptural type of the Father is *fire*; of the Word, *light*; and of the Holy Ghost, *spirit* or *air in motion*; we shall easily perceive the propriety of the cherubic emblems. The *ox*, or *bull*, on account of his horns, the curling hair on his forehead, and his unrelenting fury when provoked, (Psalm xxii. 12.) is a very proper animal emblem of *fire*; the *lion*, from his usual tawny gold-like colour, his flowing mane, his shining eyes, his great vigilancy, and his prodigious strength, of the *light*; and the *eagle*, of the *spirit*, or *air in motion*, from his being the chief among fowls, from his impetuous motion (2 Sam. i. 23. Job

ix. 26. Jer. iv. 13. Lam. iv. 19.); and from his towering and surprising flights in the air. (Job xxxix. 27. Prov. xxiii. 5.; xxx. 19. Isaiah xl. 31.) The Heathens used these emblematic animals, or the like, sometimes separate, sometimes joined, in various manners, as representatives of the material Trinity of nature, which they adored.'

'Thus then the faces of the ox, the lion, and the eagle, representing at second hand the three persons of Jehovah, the Father, the Word, and the Holy Spirit; and the union of the divine Light with Man being plainly pointed out by the union of the faces of the lion and the man, (Ezek. i. 10; xli. 18.) we may safely assert that the Cherubim of Glory, (Heb. ix. 5.) in the Holy of Holies, were divinely instituted and proper emblems of the three Eternal Persons in covenant to redeem man, and of the union of the divine and human natures in the person of Christ. We find (Gen. iii. 24.) that immediately on Adam's expulsion from Paradise, and the cessation of the first or Paradisaical dispensation of religion, Jehovah Aleim himself *set up* these emblems, together with the *burning flame rolling upon itself, to keep the way to the tree of life*, undoubtedly, considering the services performed before them, not to hinder, but to enable man to pass through it.' Some, however, think the arguments advanced on this subject not sufficiently conclusive.

'The word כרוב or כרוב *kerub*,' says Dr. Adam Clarke, 'never appears as a *verb* in the Hebrew Bible, and therefore is justly supposed to be a word compounded of *ק* *ke*, a particle of resemblance, *like to*, *like as*, and *ר* *rab*, he was *great, powerful*, &c. Hence it is very likely that the cherubs, to whatever order of beings they belonged, were emblems of the ALL-MIGHTY, and were those creatures, by whom he produced the great effects of his power. The word רב *rab* is a character of the Most High. Prov. xxvi. 10; *The great God who formed all*; and again in Psalm xlviii. 2. where he is called the *Great King*.' Hence Dr. Clarke supposes, that the cherubim were emblematical representations of the eternal power and Godhead of the Almighty.

In 2 Kings xix. 15. Psalm lxxx. 1. Isaiah xxxvii. 16. God is spoken of as dwelling, residing, *between* the Cherubim. The word *between* is supplied by our translators, who ought, perhaps, to have written *above* or *over* the Cherubim, since such is his relative situation in these visions. *Parkhurst's Heb. and Eng. Lexicon*, p. 340, octavo edit. 1811.; *Fragments attached to Calmet's Dict.* No. clii. p. 120—129.; *Dr. Adam Clarke's Comment. on Gen.* iii. 24.

CHILD. In Scripture, disciples are often called children or sons. Solomon, in his Proverbs, says to his disciple, 'Hear, my son.' The children of the devil, the

sons of Belial, are those who adopt, the maxims of the world and the devil. The descendants of a man, how remote soever, are denominated his sons or children; as the children of Edom, the children of Moab, the children of Israel. These expressions, the children of light, the children of darkness, the children of the kingdom, signify those, who follow light, those who remain in darkness, and those, who belong to the kingdom.

Persons arrived at almost the age of maturity, are called children. Thus, Joseph is called the child, though he was at least sixteen years old (Gen. xxxvii. 30.); and Benjamin even when above thirty, was so denominated. (Id. xlv. 20.) Men of full age are often called children. Thus Isaiah says, that the child shall die a hundred years old (Isaiah lxxv. 20.); that is, there shall be no more untimely deaths.

By the Jewish law, children were reckoned the property of their parents, who could sell them for seven years to pay their debts, and their creditors had also the power of compelling them to have recourse to this measure. The poor woman, whose oil Elisha increased so much as enabled her to pay her husband's debts, complained to the prophet, that, her husband being dead, the creditor was come to take away her two sons to be bondmen. (2 Kings iv. 1.)

Children, or sons of God, is a name, by which the angels are sometimes described: 'There was a day when the sons of God came to present themselves before the Lord.' (Job i. 6; ii. 1.) Good men, in opposition to the wicked, are also thus denominated; the children of Seth's family, in opposition to those of Cain. 'The sons of God saw the daughters of men.' (Gen. vi. 2.) Or, perhaps, what is translated, 'the sons of God,' may be rendered 'the sons of the dignitaries.' Judges, magistrates, priests, are also termed children of God:—'I have said ye are gods, and all of you are the children of the Most High.' (Psalm lxxxii. 6.) Israelites are called sons of God, in opposition to the Gentiles. (Hos. i. 10. John xi. 52.) In the New Testament, believers are commonly called children of God, by virtue of their adoption, and the prerogative, which Christ purchased for them by the merit of his death and sufferings. (John i. 12.) Paul, in several places, extols the advantages of being adopted sons of God. (Rom. viii. 14. Gal. iii. 26.)

Children, or sons, of men is a name given to Cain's family before the deluge, and, in particular, to the giants, who were violent men, and had corrupted their ways. Afterwards, the impious, the wicked, Israelites were thus called: 'O ye sons of men, how long will ye love vanity?' (Psalm iv. 2.) 'The sons of men, whose teeth are spears and arrows.' (Psalm lvii. 4.) But

very often by sons of men, mankind in general are to be understood: 'What is the son of man that thou visitest him?' (Psalm viii. 4.) 'His eyelids try the children of men.' (Psalm xi. 4.)

CHIMNEY occurs only once in our version of the Bible, (Hos. xiii. 3.); but we are not to suppose, that either the Hebrews or Egyptians had chimneys like ours. In Palestine, Arabia, and Egypt, the people use little fire, because those countries are very hot; and their fire consists of coals laid on a hearth, or in a foot stove.

CHIOS, *Xîos*, signifies an opening, and is an island next to Lesbos, in the Archipelago. It is situated opposite to Smyrna, and not above four leagues from the Asiatic continent. St. Paul, sailing from Mitylene, came the next day over against Chios. (Acts xx. 15.)

CHITTIM. Isaiah, speaking of the destruction of Tyre by king Nebuchadnezzar, says, 'Howl ye ships of Tarshish; for it (Tyre) is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.' (Isaiah xxiii. 1.) If Chittim signifies Macedonia, how is it said, that the destruction of Tyre, occasioned by Nebuchadnezzar, should come from Chittim? Might it not be more properly interpreted, as relating to the destruction of that city by Alexander the Great? In fact, it has been sufficiently proved by some late writers, that this prophecy of Isaiah has no relation to the Tyre, which was taken by Nebuchadnezzar. It relates solely to *Insular* Tyre, and to the conquest of it by Alexander, in the year 332 before Christ, when this great city was entirely demolished, and most of the inhabitants slain. Those who remained, and escaped not to Carthage, were sold for slaves to the Greeks, and were sent captives to Macedonia; and so, as in the 12th verse, they passed over to Chittim, where they had no rest. The Tyre taken by Nebuchadnezzar was an inland city called Old Tyre, the ancient seat of the Tyrian kings, to which the Insular Tyre was subject. By the word Chittim, Basnage understands the Cuthæans, inhabitants of the Susiana near Babylon, who marched under Nebuchadnezzar, and assisted at the siege of Tyre. But it is asked, in what place of Scripture are the Cuthæans named Chittim? Bochart supposes the Romans to be meant by Chittim; but the Romans were not concerned in the siege of Tyre, here mentioned by Isaiah.

Calmet and Le Clerc are of opinion, that Chittim is the same as Macedonia, which was peopled by Kittim, the son of Javan, and grandson of Noah. Calmet translates the Hebrew of Isaiah as follows: 'Howl, ye ships of Tarshish, because Tyre is destroyed within: it is open on the side where people enter, who come from Chittim.' They

came from Macedonia to Tyre by sea. The city was supposed impregnable on this side, because it was surrounded by the sea. Yet the prophet foretels, that it should be taken, laid waste, and open on this side. He also says, that it should be ravaged *from within*, by its own inhabitants, and that the citizens or soldiers, who defended it, should be divided among themselves. Jeremiah, reproaching the Israelites with their inconstancy in the religion of their forefathers, says, 'Pass over the isles of Chittim, and see; and send into Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods.' (Jer. ii. 10, 11.) The prophet speaks of the country of Macedonia, under the name of the isles of Chittim, after the manner of the Hebrews, who thus denominated peninsulas and maritime countries.

By Chittim, the author of the first book of Maccabees understands Macedonia. He calls Alexander king of Chittim (1 Mac. i. 1.); and he says, that Perseus, king of Chittim, was overcome by the Romans. (Id. viii. 5.) The prophecy of Balaam, as Le Clerc observes, fully proves that by the word Chittim in Scripture is meant Macedonia: 'And ships shall come from the coast of Chittim, and shall afflict Asshur.' (Numb. xxiv. 24.) Now the Assyrians were conquered by Alexander and his successors; and the Romans did not enter Assyria, till they had become masters of Parthia.

It may, however, be doubted, whether the word Chittim should be restrained to Macedonia, which was not particularly a maritime country. It might include all Greece, at least the islands of the Archipelago, and perhaps up the Bosphorus, since vessels might thence navigate to Tyre, as at present they do to Egypt, &c. It might include the Greek colonies in the Mediterranean, and consequently, Sicily, Sardinia, and much of Italy. This would seem also to be the opinion of bishop Lowth, who thus translates the passage in Isaiah:

'Howl, O ye ships of Tarshish!

For she is utterly destroyed both within and without:

From the land of Chittim the tidings are brought unto them.'

The bishop observes in a note on the place, that the news of the destruction of Tyre is said to be brought to them from Chittim, *the islands and coasts of the Mediterranean*.

In fact, Chittim, and the isles of Chittim, seem to denote, in general, the maritime countries and islands of the Mediterranean, Greece, Italy, Crete, Cyprus, Corsica, &c. *Horne's Introduction*, vol. iii. p. 570.; *Lowth's Notes on Isaiah*.

CHI'UN, a word which occurs in the

Hebrew of Amos (v. 26.) and which the translators of our English Bible have retained. According to Calmet, the literal translation of the passage is as follows: 'But ye have borne the tabernacle of your kings, and the pedestal (the Chiun) of your images, the star of your gods, which ye made to yourselves.' By our translators it is thus rendered: 'But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.' The passage is thus cited by St. Luke, in the Acts of the Apostles: 'Ye took up the tabernacle of Moloch, and the star of your god Remphan, figures, which ye have made to worship them.' (Acts vii. 43.) The Septuagint also read Παύδν, probably instead of Chiun. Some think that three false deities are here named; Moloch, Chiun, and Remphan. Others are of opinion, that the three names mean only one god; that is, Saturn and his planet. Salmasius and Kircher assert, that *Kijoun* is Saturn, whose star is called *Keiran* among the Persians, and Arabians, and that Remphan or Raiphan denoted the same among the Egyptians. They add, that the Septuagint, writing in Egypt, changed the word Chiun into Remphan or Raiphan, because it had the same signification. Basnage, in his Jewish antiquities, says, that Moloch was the sun; and Chiun, Chion, or Raiphan, the moon.

On the word Chiun, Mr. Parkhurst observes, that as it is evident the Cherubim in the Holy of Holies of the tabernacle, and no doubt in Solomon's Temple also, were constantly attended by a *supernatural light or glory*, and as the idolaters could not procure this *supernatural glory* to their images, it is no wonder that they endeavoured to imitate it as well as they could by the *splendour of burnished metal, gold, silver, and precious stones*. Since in Amos, the idolaters are said to have borne the *chiun* of their images, that word may denote either some *glorious, resplendent seat or throne*, on which their idols were placed, and occasionally carried in procession; or else it may signify the *lustre* of their idols, themselves *shining with gold and precious stones*. *Parkhurst's Hebrew and English Lexicon*, p. 310, edit. 1811.

CHORAZIN, Χοραζίν, signifies *this secret, or this mystery*. Chorazin was a town of Judea, generally supposed to have been situated on the Sea of Galilee, and not far from Capernaum, and consequently on the western coast of that sea. Chorazin is not found in the Old Testament: and though it is reckoned among the cities, in which most of our Saviour's miracles were performed, yet it is mentioned only by two of the Evangelists, St. Matthew and St. Luke, and by them only in a discourse, in which our Lord upbraids it for its infidelity. (Matt. xi. 21. Luke x. 13.) *Wells's Geog.* vol. ii. p. 172.

CHOREPISCOPI. In the first century, the bishops, who lived in cities, had erected new churches in the neighbouring towns and villages. These churches, continuing under the inspection and ministry of the bishops, imperceptibly became ecclesiastical provinces, which the Greeks afterwards called *dioceses*. But as the bishop of the city could not extend his labours and inspection to all these churches, he appointed certain deputies to govern and instruct the new societies. These deputies were denominated *chorepiscopi*, τῆς χώρας ἐπίσκοποι, bishops of the country. This order held a middle rank between bishops and presbyters, being inferior to the former, and superior to the latter. *Mosheim*, vol. i. p. 86.

CHRIST, a Greek word, which is a title of office, signifies *anointed*, and corresponds with the Hebrew Messiah. See **JESUS** and **MESSIAH**.

CHRISTIAN, a disciple of Jesus Christ. At Antioch, where Paul and Barnabas jointly preached the Christian religion, the disciples were first called Christians, (Acts xi. 26.) in the year of our Lord 43. They generally called themselves brethren, faithful, saints, and believers. They were also named Nazarenes by the Jews, and Galileans by the Gentiles. Epiphanius says, that they were sometimes denominated Jesseans, from Jesse, the father of David, or more probably, from the name of Jesus. Many have been of opinion, that Christian was originally derived from the Greek *chrestos*, *good, useful*; and Suetonius, speaking of Claudius and his expelling the Jews from Rome, says, he banished them, because they were continually quarrelling concerning Chrestus. Christ, says Lactantius, is not a proper name, but one that denotes power; for the Jews used to give this appellation to their kings, whom they called Christs, or anointed, by reason of their sacred unction. He adds, that the heathens by mistake called Jesus Christ 'Chrestus.' Tertullian says, that 'the name of Christian comes from the unction received by Jesus Christ; and that of Christianus, which you sometimes through mistake give us (for you are not particularly acquainted with our name,) signifies that gentleness and benignity, which we profess.'

CHRISTIANITY, one of the four grand systems of religion, derived its name from its Divine Author, Jesus Christ, the Son of God, and the Saviour of the world. Judaism, which contains the only preceding revelation of the will of God, was introductory to Christianity; and the lineage, birth, life, sufferings, death, and resurrection of the Messiah, that is, of Jesus Christ, were minutely predicted by a succession of Jewish prophets, and in particular by Isaiah, who has hence been styled the evangelical prophet. These prophecies were exactly fulfilled; and

Jesus Christ was miraculously born at Bethlehem of Judea, about the year of the world 4004, or about 1834 years ago, in the reign of Augustus Cæsar, emperor of Rome, and of Herod, tributary king of Judea. During his life, he chiefly confined the benefits of his personal ministry to the Jews; but after his resurrection, he commissioned the twelve persons, whom he had chosen from the number of his disciples, and who were afterwards called apostles, to go and instruct all nations in the nature and principles of his religion, and to introduce them by baptism into that society, of which he was the constituted head. Notwithstanding the violent opposition, by which Christianity was encountered, the number of Christians daily increased, and their religion, assisted by its Divine Author, soon made a wonderful progress in the Roman empire, and over-spread nearly the whole part of the world, which was known at that time. Tertullian says, that, in the third century, Christians were found in the camp, in the senate, in the palace, and, in short, every where except in the temples and the theatres; they filled the towns, the country, and the islands. Men and women, of all ages and conditions, and even those of the highest rank and dignity, embraced the Christian faith; and the Pagans complained that the revenues of their temples were ruined. The late Dr. Porteus says, 'By the time the empire became Christian, there is every reason to believe, that the Christians were more numerous and more powerful than the Pagans.' Thus did the word of God mightily prevail. In a few years after the expiration of the first three centuries, the cross was waving in the banners of victorious armies, and many of the kingdoms of the world became 'the kingdoms of our God and of his Christ.' Constantine was the first Christian emperor, and established Christianity as the religion of the empire. By edicts issued A.D. 324, he exhorted all his subjects to receive and embrace the Gospel.

Evidences. In proof that his religion is divine, the Christian can refer to some uncontested and incontestible evidences. A Jewish peasant changed the religion of the world, without force, without power, without support, and without any natural source or circumstance of attraction, influence, or success. Such an event hath not taken place in any other instance, and plainly proves the work of a hand Divine. In addition to this, the great truths of Christianity possess clear and incontrovertible evidence, and such evidence as has been acknowledged by the wisest and best of men; by the Bacons, the Boyles, the Lockes, the Miltons, the Newtons, and the Halleys of every age. They possess an evidence not written with pen and ink,

nor inscribed on the fleshly tables of man's heart, but the evidence of the Spirit, 'which they that believe on Jesus shall receive.'

The evidences of Christianity have been divided into *external* and *internal*, and are briefly comprised under the following heads: historical testimony; the miracles recorded in the New Testament; the exact accomplishment of the prophecies; the rapid spread of the Gospel, notwithstanding the violent opposition with which it was encountered; the consistency of the several parts of the inspired pages with each other; the purity and perfection of its doctrines and precepts; their agreement with the moral attributes and perfections of the Deity; their suitability with the present state of man; and their benevolent tendency to promote the good of society, and advance the present, as well as future happiness of mankind.

If the Celsi and Porphyrii have been numerous, Christianity has never wanted its Justins and its Origenes. Besides the ancient apologists and defenders, to whom the reader is referred, he may also advantageously consult the works of Fabricius, Huetius, and Walchius; and it will be necessary that he should peruse one or more of the well known treatises of Grotius, Addison, Bryant, Leslie, Lardner, Beattie, and Paley. The late Bishop of London published *A Summary of the Principal Evidences for the Truth and Divine Origin of the Christian Religion*, than which no work on the subject is more methodical and familiar, or better calculated for the instruction of youth, for whose use it was chiefly designed.

Doctrines and Precepts. Almost all Christians, of all denominations, appeal to the Scriptures of the Old and New Testament as the ultimate standard, and the only infallible rule of faith and manners; and they agree in rejecting, as an *article of faith*, whatever is not actually expressed in these writings, or fairly deducible from them. These writings they believe to have been given by immediate inspiration from God. Though the authority of *one* inspired writer, in a matter that is clear and unequivocal, is sufficient for the establishment of any article of faith, yet the principles of the Christian religion are to be collected, not from a single Gospel, nor from all the four Gospels, nor from the four Gospels with the Acts and the Epistles, but from the *whole code* of revelation, consisting of the canonical books of the Old and New Testament.

Christianity may be divided into *credenda*, or doctrines, and *agenda* or precepts. A summary of the former is contained in what is called the Apostles' Creed; and the latter may be collected from the discourses

of our Saviour, and the writings of his apostles.

The being and the attributes of God are truths, on which all religion is founded. The eternal existence of the Deity; his omnipresence; his infinite power, wisdom, and goodness; his holiness; his justice; and his other unbounded perfections; were inculcated on the Jews by express revelation. The same truths form the foundation of Christianity. In this indivisible essence most Christians recognise three distinct subsistences, yet distinguished in such a manner as not to be incompatible with essential unity, or simplicity of being; and their essential union is also not incompatible with their personal distinction. Each of them possesses the same nature and properties, and to the same extent. If we may use the expression, they are constituent of one God, and no one of them is subordinate, no one supreme. They are severally denominated the Father, the Son, and the Holy Ghost; and the only way, by which we can discriminate them, is by their various relations, properties and offices. Thus the Father is said eternally to beget the Son, the Son to be eternally begotten of the Father, and the Holy Ghost eternally to proceed from both. The *mode* of union existing between these Three Persons is to us unknown and incomprehensible, because God has not unfolded it to man; but we acknowledge the Trinity of persons, and the union between them, because these are revealed to us in the Scriptures.

The other leading doctrines of the New Testament, relate to the corruption of human nature; to the remedy for this corruption, or to the nature and offices of Jesus Christ; to the application of the remedy, or to the nature and offices of the Holy Ghost; and to the resurrection, and the future judgment.

1. Besides the other evils and misfortunes, which our first parents brought upon themselves, by, listening to the suggestions of Satan, and breaking that single commandment, the observance of which God had enjoined as the test of their obedience, they lost their original holiness and righteousness, the image and likeness of Jehovah in which they were created, and became depraved and corrupted. Ever since that time, mankind have been naturally inclined to evil, and averse to that which is good. The influence of this original depravation of nature affects every individual, and at every period of life. To this corruption of our nature, the Christian Scriptures refer, directly, or indirectly, on many occasions, and in the clearest manner; and, indeed, on that corruption the whole plan of Christianity is established. But we do not believe it merely as a truth clearly revealed in Scripture; the universal corruption of

our nature is also a fact demonstrated by experience.

2. Man having sinned, death, the penalty of sin, must be suffered in the same nature in which it was incurred; but man could not undergo this penalty, and suffer all the consequences of sin, without being excluded for ever from happiness and from heaven. In compassion, therefore, to our ruined and hopeless state, Jesus Christ, the Son of God, left the bosom of his Father in heaven, took upon him our nature, and by his meritorious death and passion, and by what he performed and suffered in our stead, redeemed us from the fatal consequences of the fall, restored us to the favour of God, and 'opened the kingdom of heaven to all believers.' This doctrine of the atonement for sin, made by Jesus Christ, the Son of God himself, and both God and man in one person, together with the principles, on which it is founded, and the consequences, which flow from it, distinguishes Christianity from all other religions.

3. To secure to mankind the benefits of the redemption purchased by Jesus Christ with his blood, it was necessary to enable them to become the sons of God, and to walk worthy of the high and holy vocation, to which they were called. This also the Saviour of the world performed, by the powerful aids and assistance of the Holy Spirit. He promised his disciples, that after his own departure he would send to them from the Father the Holy Ghost, the Comforter, who should teach them all things, show them things to come, bring to their remembrance whatsoever he himself had said to them, guide them into all truth, endue them with power from on high, and enable them to overcome all worldly opposition. These promises, made partly before, and partly after, his resurrection from the dead, were faithfully accomplished. Many are the proofs, which the Scriptures afford, respecting the divinity and distinct personality both of the Son, and of the Holy Ghost, whose benign influences are thus necessary to qualify us for the enjoyment of the blessings purchased by Christ.

4. Christianity has revealed to man, that in the unknown and unbounded realms of Omnipotence, an habitation is reserved for him; an habitation of bliss or of misery, according to his conduct on earth. It has revealed to him, that all his thoughts, words, and actions, shall be examined in the presence of assembled men and angels, on the great day appointed for judgment, before the throne of Jesus Christ, who is ordained by the Father to be judge both of the quick and the dead. It has revealed to him that his mortal body shall be raised from the grave, be re-united to his soul, rendered like his soul immortal, and be partaker with it of reward or of punishment. Without doubt for wise and good reasons, the

state of happiness, and the state of misery, severally prepared for the righteous, and for the wicked and ungodly, are not described to us in detail. In the opinion of most Christians, each is great in the extreme, and each is unchangeable and eternal.

However, Christianity is not a rule merely of faith, but of life and manners. In vain it is heard, believed, professed, and even defended, if it be not obeyed. Its precepts are unquestionably holy and excellent; and it teaches the purest morality in all its just and noble extent, as comprehending the whole of our duty towards God, our neighbour, and ourselves. The idea, which it gives of piety towards God, is venerable, amiable, and engaging; the external worship of God, which it prescribes, is pure and spiritual, and possesses a noble simplicity; and its public ordinances, as instituted in the Gospel, are few in number, easy of observance, and excellent in their use and signification. According to this religion, the two grand principles of action are love to God, which is the sovereign passion in every pious mind; and love to man, which regulates our actions in our various relations. The love of man, which Christianity inspires and inculcates, can never be wholly extinguished by any temporary injuries, but is extended in some degree even to enemies. It requires, that we should pardon the offences of others against us, as we expect pardon for our own more heinous offences against God; and that we should no farther resist evil than is necessary for the preservation of personal rights and social happiness. It dictates every relative and reciprocal duty between parents and children, masters, and servants, governors and subjects, husbands and wives, friends and friends, men and men. It does not merely enjoin the observance of equity, but also inspires the most sublime and extensive charity; a boundless and disinterested effusion of tenderness for the whole human race. It teaches us to regulate not only the outward actions, but the inward affections and dispositions of the soul; to labour after real purity of heart, simplicity, and godly sincerity, without which no outward appearances can be pleasing in the sight of God, whom it describes as of purer eyes than to behold iniquity. It strikes at the root of all our corruptions and disorders, by correcting in our breasts that inordinate self-love, which causes us to centre all our views in our own pleasure, or glory, or interest, and by instructing and enabling us to mortify and subdue our sensual appetites and passions. It is designed to assert the dominion of the rational and moral powers over the inferior part of our nature, or of the spirit over the flesh, which alone can lay a just foundation for that moral liberty,

and that tranquillity of mind, which it is the endeavour of all true philosophy and true religion to procure and establish. In short, it inculcates a morality not only superior to the deductions of human reason, but enforced on new principles and motives, and strengthened by additional considerations, derived from the highest source, and directed to the noblest end. It is pregnant with genuine comfort and real consolation to the sincere Christian, and teaches him that all the trials, and losses, and misfortunes, and difficulties, to which he is exposed, are nothing in comparison with the hopes and prospects of futurity.

Though, says the late Dr. Porteus, Christianity has not always been so well understood, nor so honestly practised, as it ought to have been; though its spirit has been frequently mistaken, and its precepts have been misapplied; yet it has produced a gradual and visible change in those points, which most materially concern the peace and tranquillity of the world. 'Its beneficent spirit has spread itself through all the different relations and modifications of life, and communicated its kindly influence to almost every public and private concern of mankind. It has insensibly worked itself into the inmost frame and constitution of civil states. It has given a tinge to the complexion of their governments, to the temper and administration of their laws. It has restrained the spirit of the prince, and the madness of the people. It has softened the rigour of despotism, and tamed the insolence of conquest. It has in some degree taken away the edge of the sword, and thrown even over the horrors of war a veil of mercy. It has descended into families, has diminished the pressure of private tyranny; improved every domestic endearment; given tenderness to the parent, humanity to the master, respect to superiors, to inferiors ease; so that mankind are upon the whole, even in a temporal view, under infinite obligations to the mild and pacific temper of the Gospel, and have reaped from it more substantial worldly benefits than from any other institution upon earth. As one proof of this (among many others), consider only the shocking carnage made in the human species by the exposure of infants, and the gladiatorial shows, which sometimes cost Europe twenty or thirty thousand lives in a month; and the exceedingly cruel usage of slaves, allowed and practised by the ancient Pagans. These were not the accidental and temporary excesses of a sudden fury, but were *legal* and *established*, and constant methods of murdering and tormenting mankind. Had Christianity done nothing more than brought into disuse (as it confessedly has done) the two former of these inhuman customs entirely, and the latter to a very great degree, it had justly merited the

title of the *benevolent religion*: but this is far from being all. Throughout the more enlightened parts of Christendom there prevails a gentleness of manners widely different from the ferocity of the most civilized nations of antiquity; and that liberality, with which every species of distress is relieved, is a virtue peculiar to the Christian name.' The late Dr. Paley observes, that 'the benefit of religion, being felt chiefly in the obscurity of private stations, necessarily escapes the observation of history. From the first general notification of Christianity to the present day, there have been, in every age, many millions, whose names were never heard of, made better by it, not only in their conduct, but in their disposition; and happier, not so much in their external circumstances, as in that which is *inter præcordia*, in that which alone deserves the name of happiness, the tranquillity and consolation of their thoughts. It has been, since its commencement, the author of happiness and virtue to millions and millions of the human race' Dr. Knox says, 'I should *love* the religion of Christ, even as a heathen philosopher and philanthropist, for its beneficent effects on the human race. It is the guide of youth, the support of age, the repose of the weary, and the refuge of the miserable. It arrests the hand of the oppressor, by appalling his conscience; or, if haply the oppressor should prevail, it teaches the oppressed to look with confidence to a Deliverer, *mighty to save*.'

For a more detailed account of the doctrines and duties of Christianity, see Dr. Hammond on *The Fundamentals*, in the first volume of his works; Bishop Pearson *On the Creed*; Bishop Bull's works; Bishop Gastrell's *Christian Institutes*; and Mr. Gisborne's *Survey of the Christian Religion*.

Authors, who have written in defence of, and against Christianity.—In addition to those, to whom we have already referred, we shall mention only a few others. The apologies of Justin Martyr, Minucius Felix, and Tertullian among the ancients; together with Jenkin's *Reasonableness and Certainty of the Christian Religion*, Bishop Stillingfleet's *Origines Sacrae*, and Sermons preached at *Boyle's Lectures*, and collected in three volumes, folio, 1739, will be found highly useful. Bishop Newton on *The Prophecies*, may be also consulted with advantage, and Mr. Kett's valuable work, *History the Interpreter of Prophecy*; and Mr. Hume's abstruse and sophistical Argument against *Miracles*, will be found completely refuted by Drs. Adams, Campbell, and Paley.

Celsus, Porphyry, and Julian the Apostate, are perhaps the most distinguished opposers of Christianity among the ancients; and in later times, Lords Herbert and Bolingbroke, Hobbes, Hume, Gib-

bon, Voltaire, and Thomas Paine, have stood foremost in the ranks of infidelity. In our days, schemes have been formed, and plans artfully and deeply laid, for the extirpation of Christianity. Many of the most distinguished literati and others on the continent of Europe, entered into a conspiracy for the express purpose of banishing the very name of Christianity from the world; but, notwithstanding all the art, zeal, and exertions employed for effecting it, their design has hitherto in a great measure failed, and will doubtless finally prove abortive. Christians know who has said, that 'the gates of hell shall not prevail' against their religion.

Countries where found, number of Christians, &c.—The grand sub-divisions of the Christian religion are the Greek and Eastern churches, the former of which is subject to the patriarch of Constantinople; the Church of Rome, or the Roman Catholics, who acknowledge the authority of the pope; and the Protestant or Reformed Churches, by whose members that authority is rejected. The Greek and Eastern Churches, including the Armenians, Nestorians, Coptes or Cophts, &c. comprehend all Christians in European and Asiatic Turkey, viz. in Greece, the Grecian Islands, Syria, Armenia, Mesopotamia, Palestine, and Arabia; in Astracan, Casan, Georgia, and Mingrelia; in Egypt, Nubia and Abyssinia; and almost all those in the Russian empire, both in Europe and Asia. The church of Rome is established in Italy, Sardinia, Portugal, France, Spain, and their dependencies; in many of the states of Germany, and in seven of the Swiss cantons. It also comprehends many Christians in Great Britain, Ireland, and other Protestant countries in Europe, as well as in Asia, America, the West Indies, &c. The Protestant, or Reformed Churches, including the Lutherans, Calvinists, the united church of England and Ireland, &c. are established in Great Britain and Ireland, Sweden, Denmark, Norway, many states of Germany, part of Switzerland, &c. Many Christians also in Asia, and most of those in North America, the West Indies, &c. are Protestants.

All the inhabitants of Europe profess the Christian religion, except those who are Jews; about two-thirds of the inhabitants of Turkey, who are Mahometans; and some of the Laplanders, and others inhabiting the extreme northern parts, who are Pagans. In Asia, the greatest part of the empire of Russia, the countries of Circassia and Mingrelia, Georgia, and mount Libanus, are inhabited only by Christians; in every other part of Asiatic Turkey, and in all the eastern dominions of Great Britain, France, Spain, Portugal, and Holland, great numbers of Christians are to be found. Roman Catholic mis-

sionaries have long been employed in propagating their doctrines in the most distant regions of Asia; and Protestant missionaries of various denominations of Christians, besides those sent out and supported by the *Society for Promoting Christian Knowledge*, are now engaged in publishing the important truths of Christianity, in the different countries of the East. In Africa, besides the Christians in Egypt, called Coptes or Cophts, and in the kingdoms of Congo and Angola, the islands on the western coasts, and also the large kingdom of Abyssinia, are inhabited by Christians. They are likewise numerous in all the dependencies of European powers in Africa; as at Melinda, &c. in Zanzibar, at the Cape of Good Hope, Sierra Leone, &c. &c. Christianity also prevails in all the dominions of Europeans on the large continent of America, as well as in the West Indies and other American islands. The Christians that extend farthest north and south, as in Canada and the Portuguese settlements, are Roman Catholics, whose religion is also established in all the American dominions belonging to Spain.

It is, however, a painful truth, that the spread of Christianity is of small extent, if compared with Paganism or Mahometanism. By an ingenious calculation, it has been found, that, were the known inhabited world divided into *thirty parts*, *nineteen* of them are still possessed by Pagans, *six* by Jews and Mahometans, *two* by Christians of the Greek and Eastern Churches, and *three* by those of the Church of Rome and the Protestant communion. If we consider the *number of inhabitants* on the surface of the globe, the proportion of Christians to other religionists is not much greater. According to a calculation published in a pamphlet in 1792, the inhabitants of the world amount to about 732,000,000; of whom only about 174,000,000, are Christians, viz. 100,000,000 of Roman Catholics, 44,000,000 of Protestants, and 30,000,000 in the Greek and Eastern Churches. All these united do not form a *fourth* part of the population of the world. *Adam's Religious World*, vol. i. p. 159, &c.

CHRISTIANS of St. JOHN, a sect of Christians, who derive their name from their baptism, and from their peculiar veneration for St. John the Baptist. They formerly inhabited the country near Jordan, but were afterwards obliged to flee for refuge from the persecutions of the successors of Mahomet into Mesopotamia and Chaldæa. De la Valle is of opinion, that these Christians might be the offspring of those Jews, who received the baptism of St. John. Their religion is a compound of Judaism, Christianity, and Mahometanism. Tavernier says, that these Christians are in great numbers at Balsara, or

Bassora. They distinguish themselves by the name of the disciples of St. John, from whom they say that they received their faith, their religious treatises, and their customs. They celebrate a solemn annual festival, which is continued for five days; and, at this time they present themselves in a numerous body before their bishops to receive, or, more properly speaking, to repeat, the baptism of John. They baptize only in rivers, and at no other time than on a Sunday. The ceremony of baptism is performed in the name of God only. They do not acknowledge Jesus Christ to be God, nor the Son of God; but they consider him as a person greatly inferior to John the Baptist. Yet, they call him, as the Mahometans do, the Spirit of God. Every thing they say respecting Jesus Christ and his mission is replete with fiction and absurdity. Their ideas concerning the third person in the Trinity are equally ridiculous. In their sacred book called the *Divan*, are comprised the doctrines and mysteries of their religion. This book is extremely fabulous, and full of the grossest errors. *Hurd on Religions*, p. 373, &c.

CHRISTIANS OF ST. THOMAS, Christians who inhabit the coasts of Malabar and Travancore in India, and on whom the Portuguese bestowed the name of St. Thomé Christians, probably from their first bishop and founder Mar Thomé, in the fifth or sixth century. Hence the Portuguese missionaries maintain, that St. Thomas the Apostle preached the Gospel in India, and suffered martyrdom at Malliapoor, now St. Thomé. Some say, that they were originally a colony of Nestorians, who fled from the dominions of the Greek emperors, after Theodosius II. had begun to persecute that sect. Certain it is, that they must have arrived in this part at an early period of Christianity, and that they were originally a colony from Syria. The name of Syrians retained by them, their distinct features, and complexion rather fairer than the rest of the Malabars, the style of their buildings, especially of their churches, and, above all, the general use of the Syrian, or rather Chaldean language, which is still preserved in all their religious functions, show that they are of Syrian extraction.

When the first Portuguese adventurers landed on the coast of Malabar, they found that these Christians followed the doctrines of Nestorius, and acknowledged as their ecclesiastical chief the patriarch of that sect, who resided in Syria. They rejected the divine nature of Christ, and called the Virgin Mary the mother of Christ only, and not of God. They maintained that the Holy Ghost proceeded only from God. They admitted no images of saints into their churches, where the cross

alone was to be seen. They had only three sacraments; baptism, the eucharist, and orders. They did not believe in transubstantiation, nor in purgatory. They said that the saints are not admitted to the presence of God, but are kept in a third place till the day of judgment.

While the Portuguese possessed the chief settlements on the coast of Malabar, these Christians suffered innumerable vexations and the most grievous persecutions from the Romish priests. However, neither artifice nor violence could induce them to embrace the communion of Rome, till about the end of the sixteenth century, when Don Alexis de Menezes, archbishop of Goa, by employing the most violent and unwarrantable means, obliged the greater part of this unhappy and reluctant people to adopt the religion of Rome, and to acknowledge the supremacy of the pope. When the Portuguese were driven from these parts by the Dutch in 1663, the persecuted Nestorians resumed their primitive liberty, and were reinstated in the privilege of serving God according to their consciences. These blessings they continue to enjoy, and Mr. Wrede reckoned thirty-two churches, that still adhered to the doctrines of Nestorius; but he contrasted the misery of the present race with the opulence of their ancestors.

On the contrary, Dr. Buchanan, late vice-provost of the college of Fort-William, visited these Christians in 1806, and reckoned fifty-five churches in Malayala, which comprehends the whole region from Cape Comorin to Cape Illi. He denies that they are Nestorians, and says that their doctrines 'are contained in a very few articles, and are not at variance in essentials with the doctrines of the Church of England. They are usually denominated Jacobite, but they differ in ceremonial from the church of that name in Syria, and indeed from any existing church in the world. Their proper designation, and that which is sanctioned by their own use, is *Syrian Christians*, or *The Syrian Church of Malayala*.' The doctor, however, remarks, that they acknowledge the patriarch of Antioch, and that they are connected with certain churches in Mesopotamia and Syria, which amount to 215 in number, and labour under circumstances of discouragement and distress; but he does not say whether they are subject to the Greek or Jacobite patriarch of Antioch, though it would seem that they acknowledge the Nestorian patriarch. The Christians of St. Thomas are supposed to amount at present to 150,000. *Asiatic Researches*, vol. vii.; *Monthly Magazine*, vol. xvii. p. 60.; *Adam's Religious World*, vol. i. p. 438, &c.

CHRISTMAS, the feast of the nativity of Jesus Christ. It is not exactly known when this day was first observed. Some say that the observance of it began about

A.D. 68. It would appear, that Telesphorus, who lived in the reign of Antoninus Pius, ordered divine service to be celebrated, and an angelic hymn to be sung, the night before the nativity of our Saviour. Certain it is, that the nativity of Christ was observed before the time of Constantine. Dioclesian caused fire to be set to a church, in which a multitude of Christians had assembled to celebrate the nativity of Christ, and burnt them and the church to ashes.

The precise day, or even the month, in which our Saviour was born, is also very uncertain. Some, as Clemens Alexandrinus informs us, affixed it to the sixteenth of May. But as autumn was the most proper season of the year for a general assessment, which took place at the birth of Christ, and required personal attendance; and as shepherds were watching their flocks by night at the time of Christ's nativity, it is not improbable that our Saviour was born either in September or October. *Chambers's Dict. by Rees; Hales's New Analysis of Chronology*, vol. i. p. 196.

CHRONICLES, a name given to two historical books of Scripture, which the Hebrews called *Dibre-jamim*, Words of Days, Diaries, or Journals. They are denominated in Greek, *Paralipomena*, or *things omitted*; as if these books were a supplement of what had been omitted, or, too much abridged, in the Books of Kings and other historical parts of Scripture. Indeed, they contain many particulars, which are not elsewhere to be found; but it is not to be supposed, that these are the records, or books of the acts of the kings of Judah and Israel, which are so often referred to. Those ancient registers were much more extensive than the Books of Chronicles, which refer to those original memoirs, and from them make long extracts.

The author of these books is unknown. Some have thought that he was the same as the author of the Books of Kings. But the great difference in the dates, narratives, genealogies, and proper names; and also those repetitions of the same things, and often in the same words; strongly militate against this opinion. The Hebrews commonly ascribe the Chronicles to Ezra, who, they say, composed them after the return from the captivity, and was assisted in this work by Zechariah and Haggai, who were then alive. This opinion is proved, first, from the similitude of style, from the recapitulations and general reflections, which are sometimes made on a long series of events; secondly, the author lived after the captivity, since in the last chapter of the second book, he recites the decree of Cyrus, which granted liberty to the Jews,

and he also continues the genealogy of David to Zerubbabel, the chief of those, who returned from the captivity; thirdly, these books contain certain terms and expressions, which, they think, are peculiar to the person and times of Ezra. Other marks, however, would seem to prove that Ezra was not the author of these books. First, the author continues the genealogy of Zerubbabel, to the twelfth generation; but Ezra did not live till that time. Secondly, in several places he supposes that the things, which he mentions, were then in the same situation as formerly; for example, before Solomon, and before the captivity, (2 Chron. v. 9. 1 Kings viii. 8. 1 Chron. iv. 41. 43.; v. 22. 26. 2 Chron. viii. 8.; xxi. 10.) Thirdly, the writer of these books was neither a contemporary nor an original, but a compiler and abridger. He compiled them from ancient memoirs, genealogies, annals, registers, and other works, which he often quotes, and from which he sometimes gives large extracts, without changing the words, or attempting to reconcile inconsistencies. Hence we sometimes find the genealogy of the same person more than once.

His principal design seems to have been accurately to exhibit the genealogies, rank, functions, and order, of the priests and Levites; that after the captivity, they might more easily assume their proper situations, and re-enter on their ministries. He also wished to show in what manner the lands had been distributed among the families before the captivity, that each tribe, as far as was possible, might obtain the ancient inheritance of their fathers. The author quotes old records by the name of ancient things. (1 Chron. iv. 22.) He recites four several rolls, or numberings of the people; one taken in the time of David, a second in that of Jeroboam, a third in that of Jotham, and a fourth in that of the captivity of the ten tribes. In other places he speaks of the numbers, which had been taken by order of king David, and which Joab did not finish. Hence we may perceive the extreme accuracy affected by the Jews in their genealogies and historical documents.

Commentators, induced by a false persuasion, that the Books of Chronicles contain few other matters than those illustrated in the Books of Samuel and the Kings, have too much neglected them. Jerom, however, truly observes, that these books contain a very great number of important things for the explication of Scripture; that in them are contained all the Scriptural traditions; that it is deceiving ourselves to imagine we have any knowledge of the holy books, if we are ignorant of these; and that in the Chronicles we

may find the solution of an infinite number of questions, which concern the Gospel.

No one disputes the authority or canonicalness of the Chronicles. The ancient Hebrews formed them into one book; but in the modern Hebrew Bibles they consist of two.

Between the books of Kings and those of the Chronicles, many variations, as well in facts as in dates, are found. These, however, may be explained and reconciled, chiefly on the principle, that these books are *supplementary* to those of the kings. It must not be forgotten, that, after the captivity, the language was slightly changed from what it had been; that the various places had received new names, or undergone sundry vicissitudes; that certain things were now better known to the returned Jews, under other appellations than those, by which they were formerly distinguished; and that from the materials before him, which often were not the same as those used by the abridgers of the histories of the kings, the author takes those passages, that seemed to him best adapted to his purpose, and most suitable to the times in which he wrote. It must also be considered, that he often elucidates obsolete and ambiguous words, in former books, by a different mode of spelling them, or by a different order of the words employed even when he does not use a distinct phraseology of narration, which he sometimes adopts. The first book contains a recapitulation of sacred history, by genealogies, from the beginning of the world to the death of David, in the year of the world 2989, and before Jesus Christ 1015. The second book contains the history of the kings of Judah, and part of those of Israel, from the beginning of Solomon only, in the year of the world 2990, to the return from the captivity of Babylon, in the year of the world 3468, and before Jesus Christ 536.

The Jews have chronicles or histories in their language, but these are incorrect and modern.

The Samaritan Chronicle, which was published by M. Bernard, has been inserted by M. Basnage, with some remarks, in his history of the Jews. It begins at the creation, and continues to the taking of Samaria by Saladin, 1187. It is very short and inaccurate. See SAMARITAN.

CHURCH, a word which is found only in the writings of the New Testament, and is of different significations according to the different subjects, to which it is applied.

1. The Greek word *ἐκκλησία*, denotes an *assembly*, whether common or religious.
2. It is understood of the collective body of Christians, or of all those, who profess to

believe in Christ, and acknowledge him as the Saviour of mankind. This is called by ancient writers the catholic or universal church, and agrees with the apostle Paul's account. (Col. i. 18.) 3. It is applied to any *particular* congregation of Christians, who are united together, and meet in one place for the solemn worship of God. 'The visible church of Christ,' says the nineteenth article of the church of England, 'is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.' An adherence to the fundamental principles of the Gospel is, therefore, sufficient to constitute a visible church, though every doctrine, which it maintains, may not be founded in truth, nor all the parts of its public worship be agreeable to Scripture. 4. It may denote all those persons, who have truly believed and obeyed the Gospel, and who, though they have lived at different periods, are supposed to be united into one body, which is called the *mystical* or *invisible* church. This appellation they receive not only because they are not now all upon earth, but because the qualities and properties, which gave them a claim to be members of this blessed society, were never the objects of sense, and could not be judged of by men from merely external circumstances. 5. It is now frequently used to denote any particular denomination of Christians distinguished by particular doctrines, ceremonies, &c.; as the Romish church, the Greek church, the English church, &c.

"We find," observes Bishop Tomline, "the word church used in the New Testament in a more or less extended sense; our Saviour said to Peter, 'Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.' (Matt. xvi. 18.) Here the church means the whole body or society of faithful Christians throughout the world; and in this sense it is promised that the church of Christ shall be perpetual, that is, that there shall be always those, who will 'continue stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' (Acts ii. 42.) The word church was, from the first preaching of the apostles, used to signify believers in the Gospel generally; thus in the beginning of the Acts it is said, that 'the Lord added to the church daily.' (Ibid. 47.) And St. Paul, who, in the same chapter of his Epistle to the Ephesians, calls Christ 'the Head of the church,' says that 'the church is subject to Christ;' and that 'Christ loved the church,' (Ephes. v. 23, 24, 25.); in which passages the apostle means Christians in general, who

however dispersed from one church, have 'one hope of their calling, one Lord, one faith, one baptism.' (Ephes. iv. 4, 5.) But in a more limited sense St. Paul, in addressing the Corinthian Christians, calls them 'the church of God, which is at Corinth.' (1 Cor. i. 2.) St. John writes, 'To the seven churches, which are in Asia,' (Rev. i. 4.); and St. Luke says, 'that St. Paul went through Syria and Cilicia confirming the churches.' (Acts xv. 41.) In these passages the word Church is applied to the Christians of particular cities. And even the believers of a single family are by St. Paul called the Church, in the cases of Priscilla and Aquila, Nymphas and Philemon: 'Greet Priscilla and Aquila; likewise greet the church that is in their house,' (Rom. xvi. 3, 5.); 'Salute Nymphas, and the church which is in his house.' (Col. iv. 15.) 'Paul unto Philemon, and to the church in thy house.' (Philem. 1, 2.) And thus Tertullian says 'Ubi tres, ecclesia est, licet laici;' and upon another occasion, 'In uno et altero est ecclesia.'" *Bishop Tomline's Elements of Theology*, vol. ii. p. 326, &c.

CHURCH OF ENGLAND AND IRELAND is that established by law in England and Ireland, where it forms a part of the common law of the land, or constitution of the country.

Rise, Progress, &c. When and by whom Christianity was first introduced into Britain, cannot at this distance of time be exactly ascertained. Eusebius, indeed, positively declares, that it was by the apostles and their disciples; Bishops Jewell and Stillingfleet, Dr. Cave, and others, insist that it was by St. Paul; and Baronius affirms, on the authority of an ancient MS. in the Vatican Library, that the Gospel was planted in Britain by Simon Zelotes the apostle, and Joseph of Arimathea, and that the latter came over A.D. 35, or about the twenty-first year of Tiberius, and died in this country. According to Archbishop Usher, the British Churches had a school of learning in the year 182, to provide them with proper teachers, and it would appear that they flourished, without dependence on any foreign church, till the arrival of St. Austin in the latter part of the sixth century.

Episcopacy was early established in this country; and it ought to be remembered, to the honour of the British bishops and clergy, that during several centuries they withstood the encroachments of the See of Rome. Popery, however, was at length introduced into England, and, as some say, by Austin the monk; and we find its errors every where prevalent during several ages preceding the reformation, till they were refuted by Wickliffe. The seed, which Wickliffe had sown, ripened after his death, and produced a glorious harvest. However,

it was not till the reign of Henry VIII., that the reformation in England in reality commenced. When Luther declared war against the pope, Henry wrote his treatise on the Seven Sacraments against Luther's book *Of the Captivity of Babylon*, and was repaid by the pontiff with the title of *Defender of the Faith*. This title, in a sense diametrically opposite, and by a claim of higher desert, was transmitted by Henry with his crown, and now belongs to his successor. Henry's affections being estranged from his queen Catherine, and fixed on Anne Boleyn, he requested a divorce from his wife; but the pope hesitating, the Archbishop of Canterbury annulled his former marriage. The sentence of the archbishop was condemned by the pope, whose authority Henry, therefore, shook off, and was declared by parliament *Supreme Head of the Church*. In the year 1800, when the kingdoms of Britain and Ireland were united, the Churches of England and Ireland, which had always been the same in government, faith, and worship, became one *United Church*.

Tenets, &c. The acknowledged standards of the faith and doctrines of the United Church are, after the Scriptures, the Book of Homilies, and the Thirty-nine articles. Her liturgy is also doctrinal as well as devotional, and informs the judgment, while it kindles the affections.

The Homilies were composed by Cranmer, Latimer, and Ridley, men of unexceptionable learning and orthodoxy; or, according to others, the first book was written principally by Cranmer, and the second by Jewell. They were appointed to be read in churches at the beginning of the Reformation, when, by reason of the scarcity of learned divines, few ministers were found, who could safely be trusted to preach their own compositions.

The first draught of the Articles was composed by Archbishop Cranmer, assisted by Bishop Ridley, in the year 1551; and after being corrected by the other bishops, and approved by the convocation, they were published in Latin and English in 1553, and amounted to forty-two in number. In 1562, they were revised and corrected. Being then reduced to thirty-nine, they were drawn up in Latin only; but in 1571, they were subscribed by the members of the two houses of convocation both in Latin and English, and therefore the Latin and English copies are to be considered as equally authentic. The original manuscripts, subscribed by the houses of convocation, were burnt in the fire of London; but Dr. Bennet has collated the oldest copies now extant, in which it appears that there are no variations of any importance.

Though it is generally believed, that

Cranmer and Ridley were chiefly concerned in framing the forty-two articles, on which our thirty-nine are founded, yet Burnet says, that 'questions relating to them were given about to many bishops and divines, who gave in their several answers, that were collated and examined very maturely; all sides had a free and fair hearing before conclusions were made.' Indeed, caution and moderation are no less conspicuous in them, than a thorough knowledge of the Scriptures, and of the early opinions and practice of Christians.

The thirty-nine articles are arranged with great judgment and perspicuity, and may be considered under four general divisions: the first five contain the Christian doctrines concerning the Father, the Son, and the Holy Ghost; in the sixth seventh, and eighth, the rule of Faith is established; the ten following relate to Christians as individuals; and the remaining twenty-one relate to them as members of a religious society. But as all confessions of faith have referred to existing heresies, we find in the articles not only the positive doctrines of the Gospel asserted, but also the principal errors and corruptions of the Church of Rome, and most of the extravagancies adopted by certain Protestant sects at the time of the Reformation, rejected and condemned.

During the last century, disputes arose among the clergy respecting the propriety of subscribing to any human formulary of religious sentiments. Parliament was applied to for its removal, in 1772, by certain clergymen and others, whose petition received the most public discussion, but was rejected by a large majority.

It has been generally held by most, if not all, Calvinists, both in and out of the Church, that the doctrinal parts of our articles are Calvinistic. This opinion, however, has been of late warmly controverted. The dispute was carried on principally by Mr. Overton of York, on the one side, and by Dr. Kipling, dean of Peterborough, and Mr. Daubeney, archdeacon of Sarum, on the other. It is, however, perhaps, more natural to believe, with some of our ablest divines, that the articles are framed with comprehensive latitude, and that neither Calvinism nor Arminianism was intended to be exclusively established. The Church of England, properly speaking is not in her doctrines, any more than in her discipline, Calvinistic, Arminian, Lutheran, or Romish. Combining the perfections of all those persuasions, and avoiding their faults and defects, she stands as distinguished in a religious, as the State to which she is allied, appears in a political view.

Worship, Rites, and Ceremonies. In this Church, divine service is conducted by a

Liturgy, which was composed in 1547, and has undergone several alterations, the last of which took place in 1661, in the reign of Charles II. Many applications have been since made for a review; and particular alterations were proposed in 1689, by several learned and excellent divines, in the number of whom were Archbishops Tillotson and Tension, and Bishops Patrick, Burnet, Stillingfleet, Kidder, &c. To this Liturgy every clergyman promises at his ordination to conform in his public ministrations. Our enemies themselves being judges, it must be acknowledged, that the Liturgy of the Church of England abounds so much with the soundest doctrines of the Gospel, that every devout supplicant, participating in her solemn services, may read his duty, and the motives of his duty, in its truly evangelical petitions. See LITURGY.

The ceremonies of this Church are so innocent that most of the Christian world agree, or would agree, in them. They 'are few and easy, ancient and significant, and though we do not place so much religion in externals as the Church of Rome doth, yet here is prescribed all that is needful for decency and order; viz. that the clergy always wear grave and distinct habits, and have peculiar garments in divine ministrations,—that churches be adorned and neat,—that the people be reverent in God's house,—that the memory of our Saviour's chief acts, and the festivals of the Holy Apostles, be religiously observed,—that Lent, with the vigils of great feasts, the *Ember* weeks, and all the Fridays in the year, be kept as days of fasting or abstinence; and if some Protestants do not observe them, yet others do, and are commended for it.'

Government and Discipline. Ever since the reign of Henry VIII., the sovereigns of England have been styled 'Supreme Heads of the Church,' as well as 'Defenders of the Faith;' but this title conveys no spiritual meaning, and denotes only the regal power to prevent any ecclesiastical differences; or, in other words, it only substitutes the king in place of the pope, with respect to temporalities, and the external economy of the Church. The Church of England is governed by two archbishops, and twenty-four bishops, besides the Bishop of Sodor and Man. The benefices of the bishops were converted by William the Conqueror into temporal baronies; and, therefore, all of them, except the Bishop of Man, are barons or lords of parliament, and sit and vote in the house of lords, where they represent the clergy. It would seem, however, that as the See of Sodor and Man is now in the disposal of the Crown, the Bishop of Man will have a vote in parliament. The bishops' representatives and assistants are the archdeacons, of whom

there are sixty in England. The other dignitaries of the church are the deans, canons, prebendaries, &c.; and the inferior clergy are the rectors, vicars, and curates. The United Church knows only three orders of ministers; bishops, priests, and deacons: but in these orders are comprehended archbishops, bishops, deans, archdeacons, rectors, vicars, and curates.

The Church of Ireland is also episcopal, and is governed by four archbishops, and eighteen bishops. Since the union of Britain and Ireland, one archbishop and three bishops sit alternately in the house of peers, by rotation of sessions. By a recent act of Parliament, the archbishoprics on avoidance, to be reduced to *two*; and the bishoprics to *ten*.

Eminent Men, &c. The Church of England has been justly styled the *Bulwark of the Reformation*. She has produced a succession of divines, more in number, and greater in point of natural abilities, and professional acquirements, than any other church whatever. The sermons of her bishops and clergy will be read and esteemed so long as sound judgment, solid reasoning, and orthodox divinity, shall be held in repute. While some of her sons have ably answered every objection that has been brought against Christianity, others of them have fully elucidated its evidences. There is, perhaps, no department in theology, in which her servants have not distinguished themselves; and there are few branches of study connected with it, to which some even of her laity have not applied, and in which they have not excelled.

Among the men, who have been eminent in their day and generation, who have adorned their respective situations in the now United Church, and many of whom were not less distinguished for piety than for learning, the following may be ranked:—Archbishops Cranmer, Usher, Laud, Wake, Tillotson, Secker, &c.; Bishops Ridley, Latimer, Jewell, Andrews, Taylor, Hall, Beveridge, Bedell, Patrick, Burnet, Bull, Pearson, Stillingfleet, Gastrell, Kenn, Kidder, Walton, Gibson, Wilson, Sherlock, Warburton, Newton, Lowth, Horne, Hurd, Horsley, Watson, &c.; Deans Prideaux, Stanhope, Sherlock, Tucker, Milner, &c.; Doctors Bentley, Barrow, Berriman, Bennet, Cave, Cudworth, Ellis, Hammond, Heylin, Jackson, Jenkin, Jortin, Kennicott, Lightfoot, Mills, Brett, Pococke, South, Stebbing, Trapp, Waterland, Whitby, Paley, &c.; Messrs. Nowel, Hooker, Leslie, Wheatley, Jones, Carlyle, &c. *Adam's Religious World*, vol. ii. p. 357, &c.

CINNAMON. The cinnamon-tree, in the Linnæan system of botany, is a species of the laurel or bay-tree. Ray seems to think that the *cassia cinnamomea* of Hermann, the *cassia lignea*, and the *cassia fistula* of the ancient Greek writers, were the same, or

varieties of the same species of plant. It is observable, that the ancient signification of these names is very different from the modern. The younger branches of the tree, covered with their bark, were called by the Greek writers *κιννάμωμον*, cinnamon, and sometimes *Ξυλοκασσία*, or cassia lignea; but when they were divested of their bark, which being dried became tubular, this bark was denominated *κασία σόριγξ*, or cassia fistula. As in process of time the wood of this tree was found useless, they stripped the bark from it, and brought that only; and the same custom prevails at this day.

At present, no one doubts that the cinnamomum of the ancients is our cinnamon. It is a long thin bark of a tree, rolled up, of a dark red colour, of a poignant taste, aromatic, and very agreeable. The finest cinnamon comes from the isle of Ceylon. It has formed the subject of an inquiry, whether the cinnamon of Ceylon is of the same species as that growing in Malabar, Sumatra, &c.; differing only through the influence of the soil and climate, in which it grows, or from the culture and manner of curing the cinnamon. Mr. White and Mr. Combes determine this question in the affirmative. Mr. White conjectures, 'that the cinnamon of Ceylon was formerly, as well as that of Sumatra and Malabar, called cassia; but that the Dutch writers being acquainted with the excellent qualities, which the ancients ascribed to their cinnamon, chose to add the name of cinnamon to that of cassia; and in process of time they have found the name of cinnamon more profitable than that of cassia, by which we chose to call our canella, to our national loss of many thousands a year.'

God commands Moses to take cinnamon, and other sweet spices, and make a perfumed oil with them, to anoint the tabernacle and its vessels. (Exod. xxx. 23.) It is not improbable, that cinnamon might at that time be imported into Egypt, Arabia, &c. as it is now into Europe; and, therefore, it might originally come from the island of Ceylon. Some, however, have thought that Moses could not mean the cinnamon of Ceylon; but there might be cinnamon in Arabia or Ethiopia. *Philosoph. Transac.* vol. i. p. 887; *Scripture Illustrated. Expos. Ind.* p. 162; *Addition to Calmet's Dict.*

CIN'NERETH, or **CIN'NEROTH**, כנרת, כנרת, signifies *harp*, or *guitar*; otherwise, as a *light*. It was a city of Naphtali, south of which was situated a great plain, that reached to the Dead Sea, along the river Jordan. (Josh. xix. 35.) Many believe, and with probability, that Cinnereth was the same as Tiberias; for as the lake of Gennesareth (in Hebrew, the lake of Cinnereth) is without doubt that of Tiberias, it is reasonable to think that Cinnereth and Tiberias were the same city. See **TIBERIAS**.

The LAKE of CINNERETH, the Sea of

Cinnereth, or Tiberias, or the Lake of Gennesareth, are names given to the lake from the city Cinnereth, or Tiberias, being situated on the western shore, toward the southern extremity; or from the district of Gennesareth on the eastern coast. It is also called the *sea of Galilee*, because on the north and east it is enclosed by Galilee. Josephus says, that it is one hundred furlongs in length, and forty in width. The water is good to drink, and breeds abundance of fish. Here, the apostles Peter, Andrew, John, and James, who were fishermen, carried on their trade. The river Jordan passes through this lake, into which it brings a supply of water. The country, which borders on the Sea of Galilee, is very beautiful and fruitful.

Josephus says, that 'the waters of this lake are sweet and very agreeable for drinking, for they are finer than the thick waters of other fens. The lake is also pure, and on every side ends directly at the shores, and at the sand: it is also of a temperate nature, when drawn up, and softer than river or fountain water: and it is so cold, that the people of the place cannot warm it in the sun, in the hottest season of the year. There are several kinds of fish in it, different both to the taste and sight from those elsewhere. It is divided into two parts by the river Jordan.' Mr. Buckingham visited this lake in 1816, and bears testimony to the truth of this description. He observes, that 'all these features are drawn with an accuracy, that could only have been attained by one resident in the country. The size is still nearly the same, the borders of the lake still end at the beach or the sands, at the feet of the mountains, which environ it. Its waters are still as sweet and temperate as ever, and the lake abounds with great numbers of fish of various sizes and kinds. The appearance of the lake, as seen from Capernaum, is still grand; its greatest length runs nearly north and south from twelve to fifteen miles; and its breadth seems to be, in general, from six to nine miles. The barren aspect of the mountains on each side, and the total absence of wood, give, however, a cast of dulness to the picture; and this is increased to melancholy by the dead calm of the waters, and the silence, which reigns throughout its whole extent, where not a boat or vessel of any kind is to be found.'

Dr. Clarke describes this lake as longer and finer than our Cumberland and Westmoreland lakes. Like that of Windermere, the lake of Gennesareth is often greatly agitated by winds. (Matt. viii. 23—27.) A strong current marks the passage of the Jordan through the middle of this lake; and when this is opposed by contrary winds, which blow here with the force of a hurricane from the south-east, sweeping into the lake from the mountains, a boisterous sea

is instantly raised: this the small vessels, of the country are ill qualified to resist. 'The wind,' says he, 'rendered the surface rough, and called to mind the situation of our Saviour's disciples; when, in one of the small vessels, which traverse these waters, they were tossed in a storm, and saw Jesus in the fourth watch of the night walking to them upon the waves.' (Matt. xiv. 24—26.) These agitations, however, do not last for any length of time. When not agitated by tempests, the water is stated to be as clear as the purest crystal, sweet, cool, and most refreshing to the taste.

The fish in this lake are said by other travellers to be most delicious. 'There is not much variety, but the best sort is the most common; it is a species of bream, equal to the finest perch. It is remarkable, that there is not a single boat of any description on the lake at present; and the fish are caught by casting nets from the beach; a method, which must yield a very small quantity, compared to what they would get with boats.' *Irby and Mangles's Travels in Egypt*, &c. p. 295; *Dr. Clarke's Travels*, vol. iv. pp. 209, 210. 225; *Buckingham's Travels in Palestine*, pp. 470, 471; *Josephus de Bell. Jud.* lib. iii. c. 10.

CIRCUMCELLIONES, a species of fanatics, who derived their name from their wandering course of life. They espoused the party of the Donatists, and first appeared in the reign of the emperor Constantine. This furious and bloody set of men, composed of the rough and savage populace, maintained their cause by the force of arms, and over-running Africa, filled that province with slaughter and rapine. This outrageous multitude, whom no prospect of sufferings could terrify, and who, on urgent occasions, faced death itself with the most audacious temerity, contributed to render the sect of the Donatists an object of the utmost abhorrence.

The Donatists unable to convince these madmen of their errors, applied to Taurinus, general of the forces in Africa, who sent against them some soldiers. Great numbers of the Circumcelliones were killed; but they were not entirely suppressed till the latter part of the fifth century. *Mosheim's Eccles. Hist.* vol. i. pp. 330, 331; *Hurd on Religious Rites, Ceremonies*, &c. p. 166.

CIRCUMCISION. This term is derived from the Latin *circumcidere*, to cut all round, because the Jews, in circumcising their children, cut off after this manner the little skin which covers the prepuce. God enjoined Abraham to use circumcision, as a sign of his covenant. In pursuance of this order, Abraham, at ninety-nine years of age, was circumcised; and also his son Ishmael, and all his family. (Gen. xvii. 10.) God repeated the precept of circumcision to Moses, and ordered that all, who intended

to partake of the paschal sacrifice, should receive circumcision, and that this rite should be performed on children, on the eighth day after their birth, including the day when the child was born, and that on which it was performed.

The Jews have been always very exact in observing this ceremony; and it appears that they did not neglect it when in Egypt. But Moses, while in Midian, with Jethro, his father-in-law, did not circumcise his two sons born in that country. During the journey of the Israelites in the wilderness, their children were not circumcised, probably on account of the danger, to which they might have been exposed in sudden removals, &c. by reason of their unsettled state and manner of life.

The law mentions nothing respecting the minister, or the instrument of circumcision. The father, a relation, or any other person, might perform this ceremony. A knife or razor was generally used; but Zipporah, the wife of Moses, and also Joshua, employed a sharp stone. (Exod. iv. 25. Josh. v. 3.)

Circumcision was that rite of the law, by which the Israelites were taken into God's covenant; and (in the spirit of it) was the same as baptism among Christians. For, as the form of baptism expresses the putting away of sin, circumcision was another form to the same effect. The Scripture speaks of a 'circumcision made without hands,' of which that made with hands was only an outward sign, of the internal cleansing of the heart, by the effusion of the Spirit of God, and denoted 'the putting off the body of the sins of the flesh.' (Coloss. ii. 11.) This is also the meaning of the Christian baptism. Of this inward and spiritual grace of circumcision, the Apostle speaks expressly in another place: 'he is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter.' (Rom. ii. 28.) Some, perhaps, may be ready to suppose, that this spiritual application of circumcision, as a sacrament, was invented after the preaching of the Gospel, when the veil was taken from the law; but this doctrine was enforced only on those, who had it before, and who had departed from the sense of their own law; for Moses instructed the Jews, that the 'foreskin of the heart' was to be 'circumcised' in a figurative or moral way, before they could be accepted as the servants of God; and again, that the Lord would 'circumcise their heart, to love him with all their heart, and with all their soul.' (Deut. x. 16. xxx. 6.) This was the same as to say, that he would give them what circumcision signified, making them Jews inwardly, and giving them the inward grace with the outward sign; without which the letter of baptism avails no more now than the letter of

circumcision did then. Hence we may say of the one as is said of the other, 'he is not a Christian, which is one outwardly, and baptism is *not the putting away the filth of the flesh*, by washing with water, but the answer of a good conscience towards God.' (1 Peter iii. 21.)

Some authors of reputation assert, that the Jews as well as all other nations that practised circumcision, received this rite from the Egyptians. Celsus and Julian the Apostate affirmed that Abraham learned this ceremony in Egypt. Marsham and Le Clerc adopted the same opinion. It appears, however, that Herodotus, whose authority these writers have followed, did not intend to assert, that circumcision was first practised by the Egyptians. He says, that circumcision was a very ancient rite among the Egyptians, by whom it was instituted *from the beginning*. By the expression, *from the beginning*, is not meant from the origin of the Egyptians, but that it was so early among them, the heathen writers were at a loss to know when it was first practised. That Herodotus intended no more by this expression is evident from his own words. He afterwards doubts whether the Egyptians learnt circumcision from the Ethiopians, or the Ethiopians from the Egyptians; and unable to solve this matter, he concludes, that it was a very ancient rite. If he had before meant, that this was an original rite of the Egyptians, no reason could have existed for this doubt. It is to be observed, that among the heathen writers, to say any thing was *ἀπ' ἀρχῆς*, *from the beginning*, was the same as to say, that it was *very anciently* practised. It is true that Herodotus, in another place, tells us, that the Jews learned circumcision from the Egyptians; and Diodorus Siculus was of opinion, that the Colchians and the Jews, because they used circumcision, derived their origin from the Egyptians. To this it is answered, that the heathen writers had little knowledge of the Jewish history, and that they seldom mention the Jews without making some palpable mistakes. Origen, therefore, might justly blame Celsus for adhering to the heathen relation respecting circumcision, rather than to that of Moses. The latter has given a full and clear account of the origin of this rite; whilst the heathen writers offer only imperfect hints and vague conjectures. But we have the testimony of a heathen writer confirming the narration of Moses respecting Abraham's circumcision. We read in Philo Biblius's extracts from Sanchoniathon, that it was recorded in the Phœnician Antiquities, that Ilus, who was also called Chronus, circumcised himself, and compelled his companions to do the same. The same author tells us, that this Ilus, or Chronus, sacrificed his only son; and we are informed

by the Egyptian records, that this Chronus was called Israel by the Phœnicians. It is therefore evident, that this Chronus, or Israel, who is said by the heathen writers to have sacrificed his only son, can be no other than Abraham. Besides, the Scripture speaks of the institution of circumcision, when it was first enjoined to Abraham, as a rite entirely new. It informs us, that this was the seal of the covenant, which God had made with that patriarch. How then could circumcision be a mark, by which to distinguish Abraham and his posterity from the rest of mankind, if it were at that time common among the Egyptians, Ethiopians, Phœnicians, and other nations, who had before practised it?

We need not be perplexed in discovering circumcision among the Arabians, Saracens, and Ishmaelites. These people, as well as the Hebrews, sprang from Abraham; but they never regarded circumcision as an essential rite, to which they were bound, on pain of being cut off from their people. Circumcision, with the law of Moses, was introduced among the Samaritans and Cuthæans. The Idumæans, though descended from Abraham and Isaac, were not circumcised till subdued by John Hyrcanus. They who assert that the Phœnicians were circumcised, probably mean the Samaritans; for we know, from other authority, that the Phœnicians did not observe this ceremony. With respect to the Egyptians, circumcision was never of general and indispensable obligation; certain priests only, and particular professions, were obliged to observe it.

It has been asked, whether circumcision might be repeated? After the Israelites had passed over Jordan into the land of Canaan, Joshua was commanded to renew the rite of circumcision. The text is, 'Make thee sharp knives, and circumcise again the children of Israel the second time,' (Josh. v. 3.); and after the rite had been performed, God said, 'This day have I rolled away the reproach of Egypt from you,' (Ibid. 9.) 1. The sharp knives are allowed to be, what they are called in the margin of our English Bible, knives of flint, which were commonly used in the eastern countries. Some of the Jews, from the words of Jeremiah, (ix. 25.) 'I will punish the circumcised that has a foreskin,' have undertaken to prove, that it was possible to reproduce the foreskin by art. This they say had been done in the wilderness by the Israelites, who for that reason were commanded to be again circumcised. Those Christians who have embraced this opinion, endeavour to support it by the following words of St. Paul: 'If any man is called, being circumcised, let him not again get a

foreskin,' or, as we render the words, 'let him not become uncircumcised.' The difficulty of the words of Joshua, however, arises from misunderstanding the idiom of the original, and may be easily removed by paraphrasing them as follows: 'Let the ceremony of circumcision, which has been so long discontinued, be renewed.' 2. The rolling away the reproach of Egypt, is supposed by some to relate to the reproaches used by the Egyptians; who upbraided the Israelites for their long wandering in the wilderness, where they seemed brought to be destroyed. From these reproaches God now delivered them, and by enjoining circumcision, he assured them, that they should shortly possess the country, which no uncircumcised person might inherit. Our learned Spencer thinks, that the reproach of Egypt was the slavery, to which the Israelites had been so long subject, and that they were now declared a free people, by receiving the mark of the seed of Abraham, and being made heirs of the promised land. It appears, therefore, that the Hebrews never repeated circumcision; but when they admitted a proselyte of another nation, in which circumcision had been customary, if he had already received circumcision, they were satisfied with drawing some drops of blood from the part usually circumcised. This blood was called *the blood of the covenant*. Jews, who renounced Judaism, sometimes endeavoured to erase the mark of circumcision. (1 Macc. i. 15.) *Univ. Hist.*; *Spencer de Leg. Heb.*; *Patrick's Comment.*; *Shuckford's Connect.* vol. iii. p. 354, &c. *Horne's Introduction*, vol. iii. p. 271.

CISTERNs were common throughout Palestine, and also in cities and private houses. As the cities were built mostly upon mountains, and the rains fall in Judea at two seasons only, spring and autumn, people were obliged to keep water in cisterns; in the country for the use of their cattle, and in cities for the convenience of the inhabitants. There are cisterns of very large dimensions, at this day, in Palestine: some 150 paces long, and 60 wide; and others 122 paces long, and 54 wide. One at Ramah is 32 paces in length and 28 in width. Wells and cisterns, fountains and springs, are seldom accurately distinguished in the language of Scripture.

CISTERTIANS. Towards the conclusion of the eleventh century, Robert, abbot of Molême, in Burgundy, having employed, in vain, his most zealous efforts to revive the decaying piety and discipline of his convent, and to oblige his monks to observe more exactly the rule of St. Benedict, retired with about twenty monks to a place called Cîteaux, in the diocese of Chalons. In this retreat, Robert founded the famous order of the Cistercians, which made a most rapid

and astonishing progress, spread through the greatest part of Europe in the following century, was enriched with the most liberal and splendid donations, acquired the form and privileges of a spiritual republic, and exercised a sort of dominion over all the monastic orders. The great and fundamental law of this new fraternity was the rule of St. Benedict, which was to be rigorously observed. To this were added several other injunctions intended to maintain the authority of the rule. These injunctions were extremely austere, and grievous to nature, but esteemed pious and laudable in a superstitious age. However, they did not preserve the sanctity of this order. The seducing charms of opulence corrupted the Cisterians, whose zeal in the rigorous observance of their rule began gradually to diminish, and who in time became as negligent and dissolute as the rest of the Benedictines. *Mosheim's Eccles. Hist.* vol. ii. p. 306, &c.

CLAUDIUS, Κλαύδιος, in Latin signifies *lame*. The emperor Claudius, mentioned in the New Testament, succeeded Caius Caligula, A.D. 41, and reigned upwards of thirteen years. King Agrippa, by his persuasion, contributed much to his accepting the empire, which was offered him by the soldiers. In return, he gave all Judea to Agrippa; and the kingdom of Chalcis to his brother Herod. He ended the dispute between the Jews and the Alexandrians, by confirming the Jews in the freedom of that city, and in the free exercise of their religion and laws; but he would not permit them to hold assemblies at Rome.

Agrippa dying in the fourth year of Claudius, A.D. 44, the emperor again reduced Judea into a province, and sent Cuspius Fadus as governor. About this time happened the famine foretold by the prophet Agabus. (Acts xi. 28, 29, 30.) At the same time Herod, king of Chalcis, obtained from the emperor the authority over the temple, and the money consecrated to God, with a power of deposing and establishing the high priests. In the ninth year of Claudius, A.D. 49, this emperor published an order, expelling all Jews from Rome. (Acts xviii. 2.) It is very probable, that the Christians being confounded with the Jews, were also banished. This is plainly intimated by Suetonius, who tells us, that Claudius expelled the Jews, on account of the continual disturbances excited by them, at the instigation of Chrestus, or Christ. Claudius was poisoned by his wife Agrippina, and was succeeded by Nero.

CLAUDIUS LYSIAS, tribune of the Roman troops, that kept guard at the temple of Jerusalem. Observing the tumult raised on account of St. Paul, whom the Jews had seized and intended to murder, he rescued

Paul, and ordered him to be bound with two chains, and carried to Fort Antonia, where was the Roman garrison. Then, being desirous of knowing the reason of this disturbance, he commanded Paul to be extended on the ground, and to put him to the torture by whipping. Paul, however, having demanded whether it was lawful thus to treat a Roman citizen, Lysias was afraid, and forbade that treatment. The next day, the tribune sent for the Jewish priests and council, that he might learn the reason of the commotion the preceding day. Paul cried out, that he was a Pharisee, and that the accusation against him proceeded from his believing the resurrection of the dead. The Pharisees took Paul's part, and the Sadducees opposed him; and as the tumult increased, Lysias sent soldiers to carry off the apostle to the tower of Antonia, where he was imprisoned. The day following, more than forty Jews engaged in a conspiracy to kill Paul. This was told to the apostle by his nephew. The tribune, on receiving this intelligence, sent a strong guard the night following to conduct Paul to Cesarea. (Acts xxi. 27, 28, &c.; xxii. 1, 2, 3, &c.; xxiii. 1, 2, 3, &c.) This is what we know of Lysias.

CLAUDIUS FELIX, successor of Cumanus in the government of Judea. Felix found means to solicit and engage Drusilla, sister of Agrippa the Younger, to leave her husband Azizus, king of the Emessians, and to marry him, A.D. 53. Felix sent to Rome Eleazar, son of Dinæus, captain of a band of robbers, who had committed great ravages in Palestine; he procured the death of Jonathan, the high priest, who sometimes freely represented to him his duty; he defeated a body of 3000 men, whom an Egyptian, a false prophet, had assembled upon the mount of Olives. St. Paul being brought to Cesarea, where Felix usually resided, was well treated by Felix, who permitted his friends to see him, and render him services, hoping the apostle would procure his redemption by a sum of money. Felix did not think it convenient either to condemn Paul, or to set him at liberty, when the Jews accused him. He adjourned the determination of this affair till the arrival of Lysias, who commanded the troops at Jerusalem, where he had taken Paul into custody, and who was expected at Cesarea. (Acts xxiii. 26, 27, &c.; xxiv. 1, 2, 3, &c.) This happened, A.D. 58.

One day, Felix, with his wife Drusilla, who was a Jewess, sent for Paul, and desired him to explain the religion of Jesus Christ. The apostle spoke with his usual boldness, and discoursed to them on justice, chastity, and the last judgment. Felix trembled, and remanded him to his confinement. He afterwards caused Paul to be brought to him occasion-

ally, as if he were disposed to receive his instructions. He detained Paul two years at Cesarea, and was glad of this opportunity to oblige the Jews, who were extremely dissatisfied with his government. He was recalled to Rome, A.D. 60; and many Jews going thither to complain of the extortions and violence committed by him in Judea, he would certainly have been put to death, if his brother Pallas, who had been Claudius's slave, and was now his freedman, had not preserved him. Felix was succeeded in the government of Judea by Porcius Festus.

CLEMENT, *Clemens*, signifies in Latin *mild, good, modest, merciful*, and is mentioned in St. Paul's Epistle to the Philippians; in which that apostle says, that Clement's name is in the Book of Life. The generality of fathers and interpreters conclude, that this is the same Clement, who succeeded to the government of the church at Rome. Grotius, however, is of opinion, that the Clement mentioned by the apostle, was a priest of the church at Philippi.

CLEOPAS, *Κλεόπας*, signifies *the whole glory*, or *glory altogether*; or it may be derived from the Hebrew, *חלפ*, *chalaph*, to *change*. Cleopas, according to Eusebius and Epiphanius, was brother of Joseph, both being sons of Jacob. He was the father of Simeon, bishop of Jerusalem, of James the Less, of Jude, and Joseph or Joses. Cleopas married Mary, sister to the Blessed Virgin. He was, therefore, uncle to Jesus Christ, and his sons were first cousins to him. Cleopas, his wife, and sons, were disciples of Christ; but Cleopas did not sufficiently understand what Jesus had so often told his disciples, that it was expedient he should die, and return to the Father. Having beheld our Saviour expire upon the cross, he lost all hopes of seeing the kingdom of God established by him on earth.

The third day after our Saviour's death, that is, on the day of his resurrection, Cleopas departed from Jerusalem. He went with another disciple to Emmaus; and, in the way, they discoursed on what had lately happened, particularly with respect to Jesus Christ. Our Saviour joined them, appearing as a traveller; and asking them on what they were discoursing, he reasoned with them, and encouraged them, convincing them from Scripture, that it was necessary the Messiah should suffer death, previously to his being glorified. At Emmaus, Jesus seemed as if inclined to go farther; but Cleopas and his companion detained him, and made him sup with them. While they were at table, Jesus took bread, blessed it, brake it, and gave it to them. By this action their eyes were opened, and they knew him; but Jesus left them, and they instantly

returned to Jerusalem. (Luke xxiv.) In our translation it is said, 'that he vanished out of their sight;' but the words of the original ought to be rendered, 'he suddenly went away from them.' *Dr. Chandler.*

No other actions of Cleopas are known. It is the opinion of Jerom, that he abode continually at Emmaus, and that he invited our Saviour into his own house. Supposing Cleopas to have been the brother of Joseph, and father of James, &c., Calmet thinks it more probable, that he was a Galilean, and dwelt in some city of Galilee.

CLOUD, a collection of vapours suspended in the atmosphere. It is a congeries of watery particles, or vesiculæ, raised from the waters or the watery parts of the earth, by the solar, or subterraneous, or electrical fire.

When the Israelites had left Egypt, God gave them a pillar of cloud to direct their march. (Exod. xiii. 21, 22.) According to Jerom, in his Epistle to Fabiola, this cloud attended them from Succoth; or, according to others, from Rameses; or, as the Hebrews say, only from Etham, till the death of Aaron; or, as the generality of commentators are of opinion, to the passage of Jordan. This pillar was commonly in front of the Israelites; but at Pihahiroth, when the Egyptian army approached behind them, it placed itself between Israel and the Egyptians, so that the Egyptians could not come near the Israelites all night. (Exod. xiv. 19, 20.) In the morning, the cloud moving on over the sea, and following the Israelites, who had passed through it, the Egyptians followed the cloud, and were drowned. From that time this cloud attended the Israelites; it was clear and bright during night, in order to afford them light, but in the day it was thick and gloomy, to defend them from the excessive heats of the deserts. 'The angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them.' (Exod. xiv. 19.) Here we may observe, that the angel and the cloud made the same motion, as it would seem, in company. The cloud by its motions gave the signal to the Israelites to encamp or to decamp. Where, therefore, it stayed, the people stayed, till it rose again; then they broke up their camp, and followed it till it stopped. It was called a pillar, by reason of its form, which was high and elevated, as it were a pile or heap of fogs. Some interpreters suppose, that there were two clouds, one to enlighten, the other to shade the camp. St. Paul says, that the pillar of cloud was a figure of baptism: it enlightened the Israelites by night, as baptism enlightens us; and it was a

continual earnest of God's care and protection.

The Lord appeared at Sinai in the midst of a cloud (Exod. xix. 9.; xxxiv. 5.); and after Moses had built and consecrated the tabernacle, the cloud filled the court around it, so that neither Moses nor the priests could enter. (Exod. xl. 34, 35.) The same happened at the dedication of the temple of Jerusalem by Solomon. (2 Chron. v. 13. 1 Kings viii. 10.)

When the cloud appeared upon the tent, in front of which were held the assemblies of the people in the desert, it was then believed that God was present. (Exod. xvi. 10.; xxxiii. 9. Numb. xi. 25.) The motion of the cloud, which rested upon this tent was a sign of God's presence. The angel descended in the cloud, and thence spoke to Moses, without being seen by the people. (Exod. xvi. 10. Numb. xi. 25.; xii. 5.) It is common in Scripture, when mentioning God's appearing, to represent him as encompassed with clouds, which serve as a chariot, and contribute to veil his dreadful majesty. (Job xxii. 14. Isaiah xix. 1. Matt. xvii. 5. xxiv. 30, &c.; Psalm xviii. 11, 12.; xxvii. 2.; civ. 3.)

Cloud is also used for morning mists: 'Your goodness is as a morning cloud, and as the early dew it goeth away.' (Hosea vi. 4.; xiii. 3.) Job, speaking of the chaos, which covered the whole earth, says, that God had confined the sea or the water as it were with a cloud, and covered it with darkness, as a child is wrapped in its blankets. The author of Ecclesiasticus (xxxiv. 6.) uses the same expression. Isaiah prays to God to hasten the coming of the Righteous One, and to command the clouds to pour him down on the earth. (Isaiah xlv. 8.) The Son of God, at his second advent, is described as descending upon clouds. (Matt. xxiv. 30; Luke xxi. 27. Rev. xiv. 14, 15, 16.)

COCCEIANS, a denomination that arose in the seventeenth century, and obtained its name from John Cocceius, a native of Bremen, and professor of divinity in the university of Leyden. This man represented the whole history of the Old Testament as a mirror, which held forth an accurate view of the transactions and events that were to happen in the church, under the dispensation of the New Testament, and to the end of the world. He affirmed that by far the greatest part of the ancient prophecies foretold Christ's ministry and mediation, and the rise, progress, and revolutions of the church, not only under the figure of persons and transactions, but in a literal manner, and by the sense of the words used in these predictions. He laid it down as a fundamental rule of interpretation, that the words and phrases of Scripture are to be understood in every sense, of which they are susceptible; or, in other

words, that they signify, in effect, every thing which they can signify.

Cocceius also taught, that the covenant made between God and the Jewish nation, by the ministry of Moses, was of the same nature with the new covenant obtained by the mediation of Jesus Christ. In consequence of this general principle, he maintained, that the ten commandments were promulgated by Moses, not as a rule of obedience, but as a representation of the covenant of grace; that when the Jews had provoked the Deity by their various transgressions, in particular by the worship of the golden calf, the severe and servile yoke of the ceremonial law was added to the decalogue, as a punishment inflicted on them by the Supreme Being in his righteous displeasure; that this yoke, which was painful in itself, became doubly so on account of its typical signification, since it daily admonished the Israelites of the imperfection and uncertainty of their state, filled them with anxiety, and was a standing and perpetual proof that they had merited the displeasure of God, and could not expect, before the coming of the Messiah, the entire remission of their transgressions and iniquities; that, indeed, good men, even under the Mosaic dispensation, were immediately after death made partakers of everlasting happiness and glory, but that nevertheless, during the whole course of their lives, they were far removed from that firm hope and assurance of salvation, which rejoices the faithful under the dispensation of the Gospel; and that their anxiety naturally arose from the consideration, that their sins, though unpunished, were not pardoned, because Christ had not as yet offered up himself a sacrifice to the Father to make for them an entire atonement. *Mosheim's Eccles. History*, vol. iv. p. 545, &c.

COCK, a tame bird very well known. It is observed by profane authors, that the cock usually crows twice in a night; once about midnight, and the second time at the fourth watch of the night, or about break of day. This latter, which is the louder and more remarkable, Dr. Whitby observes, is that properly called cock-crowing. Of this crowing of the cock, the Evangelists are to be understood, where they relate Christ's words to Peter, 'Before the cock crow, thou shalt deny me thrice,' that is, before the time of night emphatically called the cock-crowing; for it appears from St. Mark, that the cock crew after Peter's first denial of Christ, and crew the second time after his third denial. (Mark xiv. 68. 72.) The Jews affirm, that all cocks were removed from Jerusalem, at the time of the passover. Some critics, therefore, have proposed to render the words of Luke (xxii. 60.) 'the cock crew,' by the cock crowing was sounded, or that

particular time was made known by the watchman. Though Dr. Doddridge does not approve of this solution of the difficulty, yet we know that in India the time is marked by the sounding of a bell, which is struck by a person called the ghuree-alee, and which is equivalent to our striking of a clock. *Asiatic Researches*, vol. v. p. 88; *Fragments attached to Calmet's Dict.* No. cclxiii. p. 166; *Whitby's Comment. on the New Testament*.

CÆLO-SYR'IA, hollow or depressed Syria; Syria in the vale. (1 Macc. xiii. 10.) This name imports the hollow land, or region, situated between two long ridges of mountains; and those mountains have been always understood to be Libanus and Anti-libanus. As these ridges run parallel for many leagues, they contain between them a long, extensive, and extremely fruitful valley.

CÆNOBITES, an order of monks, in the fourth century. They lived together in a fixed habitation, and formed one large community under a chief, whom they called father or abbot. *Mosheim's Eccles. Hist.* vol. i. p. 309.

COLLEGIANTS, a religious society that arose in 1619, when the disputes and tumults, which the Arminian system produced in Holland, were at the height. They meet twice a-year at Rhinsberg, in the neighbourhood of Leyden, and are generally known by the name of Collegiants, or Collegians, from their assemblies being called colleges. All are admitted to the communion of this sect, who acknowledge the divinity of Scripture, and endeavour to live suitably to its precepts and doctrines, whatever may be their peculiar sentiments concerning the nature of the Deity, and the truths of Christianity. The union of this community is maintained, not by the authority of rulers and doctors, the force of ecclesiastical laws, the restraining power of creeds and confessions, nor the influence of certain positive rites and institutions, but merely by a zeal for the advancement of practical religion, and a desire of deriving instruction from the study of the holy Scriptures. *Mosheim's Eccles. Hist.* vol. v. p. 57, &c.

COLLYRIDIANs, a sect in the fourth century, that superstitiously worshipped the Virgin Mary, and offered to her, on certain appointed days, a particular kind of bread, or little cakes (collyridæ). *Mosheim's Eccles. Hist.* vol. i. p. 351.

COLOS'SE, Κολοσσαί, signifies *punishment, correction*. It was a city of Phrygia Minor, and stood on the river Lyceus, at an equal distance between Laodicea and Hierapolis. These three cities, says Eusebius, were destroyed by an earthquake, in the tenth of Nero, or about two years after the date of St. Paul's Epistle to the Colossians.

Some believe that St. Paul never visited

this place, though he preached in Phrygia; but the Colossians received the faith from Epaphras, and perhaps also from Timothy. Paul having been informed that false apostles at Colosse had preached the necessity of legal observances, either by Epaphras, then prisoner with him at Rome, or by a letter from the Laodiceans, wrote the Epistle to the Colossians, which we now have, and in which he insists that Jesus Christ is the only mediator with God, and the true head of the church, &c. This epistle was written at the time St. Paul was prisoner at Rome, very probably in A. D. 62, and was carried to the Colossians by Tychicus and Onesimus. *Sac. Geography; Bp. Tomline's Elem. of Christ. Theology*, vol. i. p. 413.

COMMINATION, an office in the Church of England appointed to be read on Ash-Wednesday, and at other times when the ordinary shall direct. The preface, which the church has prefixed to this office, informs us, that 'in the primitive church there was a godly discipline, that at the beginning of Lent such persons as stood convicted of notorious sins, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.' This discipline, which was anciently exercised in our own, as well as in foreign churches, degenerated in succeeding ages, during the corruptions of the church of Rome, into a formal confession of sins on Ash-Wednesday, and was used by all persons indifferently, from whom no other testimony of repentance was required, than submission to the empty ceremony of sprinkling ashes upon their heads. This ceremony, therefore, was wisely rejected by our reformers as mere shadow and show; and in its room was substituted this office, which is called, *A commination or denunciation of God's anger and judgment against sinners*; whereby the people being apprised of God's wrath and indignation against their sins, might not, through want of discipline in the church, be encouraged to follow and pursue them, but be induced to supply the want of that discipline, by severely judging and condemning themselves, and thus avoid condemnation at the tribunal of God.

Certain parts of this office are sometimes used on solemn days of fasting and humiliation; but the whole office is never read, except on the first day of Lent. *Wheatly's Illustration of the Book of Common Prayer*, p. 529.

COMMUNION signifies 1. fellowship, concord, or agreement; 'What communion hath light with darkness?' (2 Cor. vi. 14.) Those who are enlightened by the word can have no profitable or agreeable converse with such as are in darkness

or ignorance. 2. It is also used for the sacrament, or sign of our spiritual fellowship with Christ: 'The cup of blessing, is it not the communion of the blood of Christ?' (1 Cor. x. 16.)

Communion of Saints is an article in the Apostles' Creed, and denotes that Christians or saints have communion or fellowship with the Father, from whom cometh every good and perfect thing; with his Son Jesus Christ, through whom forgiveness and mercy are conveyed to us; and with the Holy Ghost, whose sanctifying graces are conferred on those whose hearts are duly prepared for their reception: that Christians have also communion with the holy angels, who are ministering spirits sent forth to minister for them, who shall be heirs of salvation; that, besides the external fellowship, which they have in the word and sacraments of the church, they have an intimate union and conjunction with all the saints on earth, as the living members of Christ: and that Christians have communion not only with the saints on earth, but are of one city and one family with all those who have ever died in the true faith and fear of God, and now enjoy the presence of the Father, and who in their state of glory still sympathize with the faithful below, assisting, comforting, and praying for them. The belief of this communion of saints should excite and encourage us to holiness of life. If 'we walk in the light, as God is in the light, we have fellowship one with another;' but 'if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.' (1 John i. 7, 6.) It should induce us to wish well to all mankind, and to render them every good in our power. To those who have obtained the like precious faith with ourselves, we are still more nearly related; as being in a peculiar sense children of the same father, disciples of the same master, animated by the same spirit, and members of the same body. These things should oblige us to preserve as much as possible, by prudent order and mutual forbearance, the unity of the church; and to attend on public instruction, join in public worship, and observe the sacraments, which our Lord has appointed. We ought to rejoice in the happiness of the saints above, cherish their memories, and beseech the disposer of all things that he would give us grace so to follow their good examples on earth, that we may meet them in happiness in heaven. *Secker's Lectures on the Catechism of the Church of England*, Lect. xiv.; *Bishop Pearson on the Creed*, p. 359, edit. 1710.

COMPASSION is a feeling, which naturally arises in our breasts, when we perceive pain or misery in our fellow-creatures. This principle of compassion was evidently planted in our nature for the

best and wisest purposes; to stimulate our exertions for mitigating the pain, and alleviating the misery of each other. To resist, therefore, this tender impulse, and not to afford relief to the distressed when we are capable of affording it, is really as contrary to the dictates of our nature, as it would be to refuse food when we are hungry, or drink when we are thirsty.

Compassion is an aboriginal principle of our nature, distinct from benevolence, though one of the essential constituents of a benevolent disposition. In the tales of fictitious history, we participate more cordially in the griefs and disappointments of the unhappy, than in the realized hopes and success of the prosperous; and the same observation is applicable to the vicissitudes of real life. The feeling of compassion, though often blended with pain, produced by the misery of others, is not altogether destitute of pleasure to the individual. As suffering is the proper object of compassion, which was planted in our nature as a lively incitement to the relief of every species of misery, it follows that the feeling of compassion ought to be proportioned to the misery of the sufferer. If, in any particular conjuncture, a poor and a rich man are equally in need of our assistance, we ought to assist the poor before the rich man; for it seems morally right to direct our beneficence more especially to those points where we are sure it will produce the greatest quantity of happiness. A small favour conferred on a poor man will usually add more sensibly to his comfort and happiness, than a much larger favour bestowed on a rich man. We ought, therefore, to prefer, in the distribution of our charity, those whose wants are the greatest, and to the increase of whose happiness, or the alleviation of whose misery, we can contribute in the greatest degree.

It may be said, that it is our duty to follow the dictates of reason, rather than to be governed by the impulses of compassion; or that reason wants not the aid of the affections. But though reason teaches us, that it is our duty to exert ourselves to relieve the sufferings of our fellow-creatures, yet, in the service of humanity, the exertions of reason would generally be very feeble and inefficient, if they were not invigorated by the feeling of compassion. Men are usually directed in their conduct more by the feeling of right, than by the abstract principle of right; more by a sensitive consciousness, than by a speculative conviction of duty. Reason teaches us to prefer mercy and beneficence to cruelty and oppression; but compassion makes us feel the sufferings of others more than any rational inquiry into the difference of good and evil, of pleasure and pain, ever could accomplish. Reason is supreme when it can command the support of the affections.

Though reason teaches us to provide for the benefit of others, and shows the fitness of beneficence to our nature, and to the circumstances, in which we are placed, yet it would often ineffectually plead the cause of indigence and woe, if compassion, which gives a sensitive perception of the privations which others endure, and of the pains which others feel, did not second the authority, and enforce obedience to the decrees of reason. Hence we may learn how much it is our duty to cherish the feeling of compassion, which the Divine Wisdom planted in our breasts as an advocate for the distressed, whose miseries it renders more touching to our nature, for the purpose of increasing our willingness to relieve them.

It may be said, that the feeling of compassion is a defect in our nature, which we should accordingly endeavour to suppress rather than indulge. If defect mean want of wisdom or congruity, the assertion is false, for the affection itself is admirably adapted to our nature and circumstances. Were we never to assist the indigent and afflicted, till we were reasonably convinced that it was our duty to do it, that the relief would be well bestowed, or was exactly apportioned to the need of the sufferer, or the circumstances of the case, the favourable moment of administering relief would commonly elapse before we could determine. While the mind was thus employed in deliberation, the heart would grow cold. Pain and misery, of whatever species they may be, are scarcely seen before compassion touches some of the finer chords of our heart. Its tender impulses ought therefore to be generally regarded as the voice of God within our breasts, peremptorily calling upon us to pass by no misery which we can relieve. If the maxim were to be generally prevalent, that men in their conduct should be governed solely by their reason, and should discard the use, and reject the counsel of their affections, we might, perhaps, render our nature metaphysically wise, but it would, at the same time, become more practically barbarous. The heart of flesh would be exchanged for a heart of stone. The miseries of life, many as they are, would be increased tenfold in number and in size; in proportion as men advanced in intellect, they would retrograde in humanity; the young and the old, the sick and the infirm, would have no support; and those, who mourn, would be without a comforter. Reason was given us, not to supersede the use, but to prevent the abuse of our affections; not to destroy, but to regulate their operations. In the complex system of the present life, no man is so truly virtuous as he, in whose conduct the rectitude of reason is mingled with the tenderness of love. *Fellowes's Body of Theology*, vol. ii. pp. 172. 193; *Sterne's Sermons*, Sermon iii. edit. 1787.

CONCUBINE. This term in Scripture

signifies a wife of the second rank, who was inferior to the matron, or mistress of the house. The children of concubines did not inherit their father's fortune, but the father, during his life, might provide for them, and give them presents. Sarah was Abraham's wife, and bare to him Isaac, the heir of all his wealth. The patriarch had also two concubines, Hagar and Keturah. These bare to him other children, whom he distinguished from Isaac, and made them presents. (Gen. xxv. 6.) As polygamy was tolerated in the East, it was common to see one, two, or more wives in a family, and also several concubines. Since the abrogation of polygamy by Jesus Christ, and the reduction of marriage to its primitive institution, the use of concubines has been condemned and forbidden among Christians. Yet, clandestine marriages were for a long time tolerated, and the women so married were frequently called concubines.

CONDEMNATION signifies 1. the declaring guilty, or pronouncing the sentence of punishment on any malefactor, by some judge. 2. It denotes that which aggravates the sin and punishment, or that which is the reason, the evidence, and cause of condemnation. 3. The punishment itself, to which a person is adjudged or condemned. (1 Cor. xi. 32.) 4. A censure of other men's persons, intentions, words, or actions, either rashly, unjustly, or uncharitably. (Luke vi. 37.) 5. An evidence against the wickedness and faults of men, by the good example and conduct of others. (Matt. xii. 41.)

The manner of condemning, or passing sentence on persons, varied in different countries. The Jews, by simply pronouncing the sentence, 'Thou N. art just,' or 'Thou N. art guilty,' either absolved or condemned. Among the Greeks, condemnation was signified by giving a black stone; and absolution, by giving a white one. This custom is alluded to in Rev. ii. 17, 'To him that overcometh I will give a white stone;' that is, I will absolve and acquit him in the day of judgment. *Lowman on Revelations*.

CONFESSION signifies 1. a public acknowledgment of any thing as our own: thus Christ will confess the faithful in the day of judgment. (Luke xii. 8.) 2. To own and profess the truths of Christ, and to obey his commandments, in spite of opposition and danger from enemies. (Matt. x. 32.) 3. To utter or speak the praises of God, or to give him thanks. 4. To acknowledge our sins and offences to God, either by private or public confession; or to our neighbour, whom we have wronged; or to some pious persons, from whom we expect to receive comfort and spiritual instruction; or to the whole congregation when our fault is published. (Psalm xxxii. 5. Matt. iii. 6. James v. 16.)

1 John i. 9.) 5. To acknowledge a crime before a judge. (Josh. vii. 19.)

In the ceremony of the solemn expiation, the high priest confessed in general his own sins, the sins of other ministers of the temple, and those of all the people. When an Israelite offered a sacrifice for sin, he put his hand on the head of the victim, and confessed his faults. (Levit. iv. 1, 2, 3, &c.) Some interpreters believe, that he not only declared himself in general a sinner, but that he confessed in particular the sin, for which he offered this sacrifice. On the day of solemn expiation, the Jews still make a private confession of their sins, which is called by them *cippur*, and which is said to be in the following manner. Two Jews retire into a corner of the synagogue. One of them bows very low before the other, with his face turned towards the north. He who performs the office of confessor gives the penitent nine-and-thirty blows on the back with a leathern strap, repeating these words; 'God, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath.' As there are only thirteen words in this verse recited in the Hebrew, he repeats it three times, and at every word strikes one blow; which makes nine-and-thirty words, and as many lashes. In the mean time, the penitent declares his sins, and at the confession of every one beats himself on his breast. This being finished, he, who has performed the office of confessor, prostrates himself on the ground, and receives from his penitent nine-and-thirty lashes.

The Romish church not only requires confession as a duty, but has advanced it to the dignity of a sacrament. These confessions are made in private to the priest, who is not to reveal them under pain of the highest punishment. The Council of Trent requires 'secret confession to the priest alone, of all and every mortal sin, which, upon the most diligent search and examination of our consciences, we can remember ourselves to be guilty of since our baptism; together with all the circumstances of those sins, which may change the nature of them; because, without the perfect knowledge of these, the priest cannot make a judgment of the nature and quality of men's sins, nor impose fitting penance for them.' This is the confession of sins, which the same council confidently affirms 'to have been instituted by our Lord, and, by the law of God, to be necessary to salvation, and to have been always practised in the catholic church.' It is, however, evident, that such confession is both unnecessary and unscriptural. 1. No proof exists that the power of remitting and retaining sins, on which sacramental confession is founded, was imparted to any besides the apostles, or at most to those to whom a discernment of spirits was com-

municated. 2. If our Saviour had intended this to be a duty, he would, very probably, have delivered to us an express command on the subject. 3. This authority of pardoning sins, immediately in relation to God, without any reference to church censures, was not claimed for many ages after Christ.

St. James, indeed, says, 'Confess your faults one to another,' (James v. 16.); but priests are not here mentioned, and the word 'faults' seems to confine the precept to a mutual confession among Christians, of those offences, by which they may have injured each other. Certain it is, that from this passage the necessity of auricular confession, and the power of priestly absolution, cannot be inferred. Though many of the early ecclesiastical writers earnestly recommend confession to the clergy, yet they never recommend it as essential to the pardon of sin, or as having connection with a sacrament. They only urge it as entitling a person to the prayers of the congregation; and as useful for supporting the authority of wholesome discipline, and for maintaining the purity of the Christian church. Chrysostom condemns all secret confession to men, as being obviously liable to great abuses; and Basil, Hilary, and Augustin, all advise confession of sins to God only. It has been proved by M. Daillé, that private, auricular, sacramental confession of sins was unknown in the primitive church.

Our church, therefore, encourages its members to use confidential confession to their priest, or to any other minister of God's holy word; but this is very different from its being an essential part of a sacrament instituted by Christ and his apostles. A contrite sinner may feel relief in unburdening his mind to his spiritual pastor, and may receive advice and consolation, which may soften the pangs of a wounded conscience. By this means, his scruples may be removed; his good resolutions confirmed; and, instead of falling a victim to religious melancholy, he may be enabled to work out his salvation by a life of active virtue, and by a humble faith in the merits of the blessed Jesus, who, as he himself assures us, came into the world 'to call sinners to repentance.' The only absolution, which our church authorizes its clergy to pronounce, is ministerial, or declaratory of God's pardon upon the performance of the conditions required in the Gospel; it always supposes faith and sincere repentance, of which God alone is Judge. Among the early Christians, no other absolution, than declaratory and precatory, was known. This fully appears from the ancient liturgies and rituals, and from the authors who have written upon these subjects, and particularly from the treatise of *Morinus de Pœnitentiâ*, in which he has proved, that the indicative form of

absolution, as it is called, *Ego te absolvo*, was introduced into the church as late as the twelfth century. Previously to that period, only some such prayer as the following was used: *Absolutionem et remissionem tribuat tibi omnipotens Deus*. The right of requiring confession, and of absolving sins, as exercised in the church of Rome, must necessarily be the source of an undue and dangerous influence to the clergy, and must at the same time operate as a great encouragement to vice and immorality among the people.

But, though private auricular confession is not of Divine authority, yet as archbishop Tillotson properly observes, 'there are many cases wherein men, under the guilt and trouble of their sins, can neither appease their own minds, nor sufficiently direct themselves, without recourse to some pious and prudent guide. In these cases, men certainly do very well, and many times prevent a great deal of trouble and perplexity to themselves, by a timely discovery of their condition to some faithful minister in order to their direction and satisfaction. To this purpose a general confession is for the most part sufficient; and where there is occasion for a more particular discovery, there is no need of raking into the particular and foul circumstances of men's sins to give that advice, which is necessary for the cure and ease of the penitent.' *Bishop Tomline's Elem. of Christ. Theolog.* vol. ii. p. 423, &c.; *Tillotson's Sermons*, Sermon 160, 161.

CONFIRMATION, a rite in the Christian church, by which a person, arrived at years of discretion, undertakes the performance of every part of the baptismal vow made for him by his godfathers and godmothers. In the Acts of the Apostles is afforded the most incontestable demonstration, that the apostles themselves used this rite after baptism, and that from the imposition of hands extraordinary benefits were originally derived: 'When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied.' (Acts xix. 5, 6.) We are also informed by St. Luke, in another place, that when Philip the Evangelist had planted a church in Samaria, and the apostles had heard 'that Samaria had received the word of God,' they sent thither Peter and John, two of their own body, who prayed for them, 'and laid their hands on them,' and the Samaritans 'received the Holy Ghost.' In the Epistle to the Hebrews, the 'laying on of hands,' is mentioned among such observances as are essential, and of strict necessity.

Upon these authorities was founded the practice, which prevailed in the primitive church, of persons receiving from the bi-

shop immediately after baptism, a solemn benediction, accompanied with imposition of hands, unction upon the forehead with the holy chrism, made of oil and balsam, the sign of the cross, and a prayer for the descent of the Holy Ghost. Tertullian says, 'When we come out of the water, we are anointed with a blessed ointment, according to that ancient rite, by which men used to be anointed for the priest's office, with oil out of a horn, ever since the time that Aaron was anointed by Moses; so that Christ himself has his name from Chrism. Then we have the imposition of hands on us, which calls down and invites the Holy Ghost.' This ceremony was called confirmation, as it completed the admission of the person into the Christian church, and qualified him to partake of the Lord's Supper. It was not confined to adults, but infants also received confirmation as soon as they were baptized, and an opportunity offered of presenting them to the bishop. Though it was generally performed by bishops, yet, in some countries, and at some periods, it was performed by presbyters. Jerom tells us, that, in his time, confirmation was always performed in the Latin church by bishops, as it had been in earlier times. Hilary says, that in Egypt the presbyters confirmed in the bishop's absence; and that was also the practice in the Greek church; but the Greek Christians did not allow confirmation to be a sacrament. From one of the canons of the council of Illiberis, we learn, that, in the time of both Cyprian and Augustin, confirmation was performed by bishops. The ancients did not think this rite so absolutely necessary, that the want of it would exclude from the kingdom of heaven those who had already been baptized; but they attributed to it so much importance, that they punished the neglect of it with marks of disgrace and public censure, and denied the privilege of ecclesiastical promotion and holy orders to such as had voluntarily and carelessly omitted it.

After this example of the primitive Christians, our church requires all who have been baptized to appear publicly in the congregation, and renew their baptismal vow according to the form prescribed in our liturgy. To give this ordinance the greater solemnity, it is performed only by the higher orders of the church, the archbishops and bishops. Thus far our church receives confirmation, confining it to prayer and imposition of hands without the chrism or the sign of the cross, and believes it to be derived from the practice of the apostles. There is, indeed, no Scriptural authority for the use of the chrism, or the sign of the cross; and Bingham thinks that the chrism formed no part of confirmation before the latter part of the second century, though other writers attribute to it an earlier date.

It must be admitted, that the apostles laid no absolute injunction on their successors to observe this rite as of Divine authority; and in the New Testament is no express command enjoining confirmation as a thing ordained by Christ, and this proves that it is not a sacrament. At the same time, the Scripture does not give the least intimation that this rite was intended to be laid aside at any future age of the church; and the subsequent practice is a strong presumption of a contrary intention. Indeed, the general benefits, which still attend the institution, tend very much to confirm the supposition, that it was not designed to be of temporary observance, but of perpetual obligation.

By some it has been argued, that the apostles used this rite to procure for their converts the eminent gifts and miraculous powers of the Holy Ghost, which uniformly followed their imposition of hands; while their successors considered it only as a proper and probable means of obtaining the ordinary graces of wisdom and truth, to assist young persons in discharging the duties of religion, and to inspire them with pious sentiments and resolutions. To this it may be answered, that it has never been proved, and that it does not appear by any means probable, that miraculous powers were always intended to be procured by the apostles' imposition of hands; and we may reasonably suppose, that many of the Samaritans, already mentioned, had only the ordinary comforts and assistances of the Holy Spirit conferred on them at confirmation.

But, passing over matters of dispute and conjecture, we cannot avoid regarding it as an instance both of wisdom and piety in the governors of the Christian church to continue this rite, in conformity to the apostolic practice; and as it is the duty of the members of every church to obey the lawful commands of those 'who are set over them in the Lord,' we certainly ought to pay all due attention to this religious observance: an observance that may be traced back from this time to the age of primitive Christianity; an observance which has, indeed, been accompanied with different ceremonies, and been performed at different times in different churches, according as their respective governors have prescribed, but which has been always considered as a sacred institution, as a means of obtaining grace, and of advancing in holiness.

The church of Rome seems, in a great measure to have altered the practice of the apostles, in 'laying on of hands,' and by the addition of certain superstitions, has raised confirmation to the rank of a sacrament, for which the Scriptures furnish no authority. But this rite is observed, according to original usage, in all Protes-

tant churches that admit of bishops; and even some of those that reject episcopacy, and, therefore, cannot properly have any confirmation, are so sensible of its wisdom and utility, that they observe it in the best manner, which their circumstances, and the nature of their establishments, will permit.

One principal design intended by our reformers in the continuance of this rite, was, that such persons as have been baptized in infancy, and are arrived at sufficient years of discretion, may, in the face of the church and of its proper governors, publicly and solemnly take upon themselves their Christian profession, and the discharge of that vow, which their sponsors engaged they should, in due time, perform. Another important end or reason for which we have retained confirmation, is, that those who, at years of discretion, thus openly declare their adherence to the Christian profession, and are solemnly dedicated to it by the imposition of hands, may be admitted to a participation of the sacrament of the Lord's Supper. The last object we shall mention for confirmation being retained in our church, is, that the ordinary graces of the Holy Spirit may be implored for the persons thus dedicated to God by their spiritual governors. *Wheatly's Illustration of the Book of Common Prayer*, p. 396, &c.; *Bishop Tomline's Elem. of Christ. Theology*, vol. ii. p. 416.

CONGREGATIONALISTS, a denomination of Protestants, who reject all church government, except that of a single congregation, under the direction of one pastor, with their elders, assistants, or managers.

The platform of church discipline drawn up in 1643, and agreed upon by the elders and messengers of the churches, assembled in the synod at Cambridge in New England, defines a congregational church to be, by the institution of Christ, a part of the militant visible church, consisting of a company of saints by calling, united in one body by a holy covenant, for the public worship of God, and the mutual edification of each other in the fellowship of the Lord Jesus. According to this platform, those who are admitted members of churches ought to be first examined; for the eunuch of Ethiopia, before his admission, was examined by Philip, whether he believed in Jesus Christ with all his heart. The officers are charged with the keeping of the doors of the church, and are, therefore, in a special manner, to try the fitness of those who enter. The qualifications necessary to be found in all church members, are repentance from sin, and faith in Jesus Christ. The confession of faith, which was agreed upon by the synod at their second session, teaches the doc-

trine of the Trinity, of predestination, total depravity, particular redemption, effectual grace, and final perseverance. In one particular, the Congregationalists differ from the Independents: the former invite councils, which are advisory only; but the latter were accustomed to decide all difficulties within themselves. *Adam's View of Religions*, p. 122.

CONONITES, a denomination that appeared in the sixth century, and derived their name from Conon, bishop of Tarsus, their chief. Conon taught that the body never lost its form; that its matter alone was subject to corruption and decay, and was to be restored when this mortal shall put on immortality. *Mosheim's Eccles. History*, vol. i. p. 473.

CONSCIENCE may be defined an inward power or faculty, which furnishes us with such impressions or sentiments of moral good and evil, that we necessarily give our approbation to the one, and withhold it from the other. That there is within us such a moral faculty, or directing principle, as conscience, cannot be doubted. Every man must be conscious, not only of a power, common to him with the inferior creation, of complying with the solicitations of passion or appetite, but also of a superior faculty or power, not possessed by other creatures, of suppressing the inclinations of an injurious appetite, of opposing the impulses of a wrong passion, and of forming and regulating his whole conduct by certain laws. Every action is accompanied with a consciousness of right or wrong, by which we approve or disapprove of what we do. Conscience seems intended by our Creator to be to the mind what the eye is to the body. Its office consists in directing us in the way in which we should walk, in admonishing us of every deviation from it, and in bringing us back when we turn aside to the right hand or to the left. It justifies and applauds, when we act rightly; reproaches and condemns when we do amiss; and gives secret intimations that we shall accordingly be justified or condemned at a future tribunal. In particular persons, indeed, it is more or less active, according as they have established, or reduced, its influence, by an habitual attention to its admonitions, or by constant efforts to silence or suppress them. But there are seasons in which this principle, in spite of all arts and efforts to suppress it, will resume its authority, and execute its office, in placing before us the obligations of duty, and in severe accusations and reproaches for having departed from them.

To secure to us the approbation of conscience, it ought to obtain the supremacy of the mind, preside over all inferior principles, and regulate and govern every propensity and affection of our nature, and not be controlled or influenced by them. We

should reverence it as the oracle of God, the faithful interpreter of his will; and we ought to give a constant attention to it, and form our whole conduct by its counsels. In all important points of duty, its decisions will be generally clear; and in particular doubtful cases, in which it may not be easy to decide on the lawfulness or unlawfulness of an action, we ought to adhere to the side most likely to secure our integrity, which should not be endangered by too near approaches to sin. Such approaches naturally lead to known and avowed iniquity; and the man, who allows himself to hazard an action, the lawfulness of which is not apparent, and the unlawfulness suspected, betrays a propensity that will not long permit him to hesitate at the commission of evident and undisputed crimes.

'Nothing,' says an elegant writer, 'is a surer instance of the goodness of the Creator, than that delicate inward feeling, so strongly impressed on every reasonable creature. This internal sense, if duly attended to, and diligently cherished, and kept alive, would check the sinner in his career, and make him look back with horror on his crimes. An ancient is commended for wishing, that he had a window in his breast, that every one might see into it. But it is certainly of more consequence to keep ourselves free from the reproach of our own hearts, than from the evil opinions of others. We should therefore consider conscience as a mirror, in which every one may see himself reflected, and in which every action is represented in its proper colours.'

It is, however, necessary to observe, that to secure the approbation of our conscience, we must not only religiously follow its guidance, and observe its dictates, but acquire a just information of our duty, and live conformably to our information. Conscience itself may be erroneous, and hold out false lights; and in that case, however faithfully we pursue its directions, this will not always insure our innocence. St. Paul calls himself the least of the apostles, not meet to be called an apostle, and the chief of sinners, because he persecuted the church of Christ, though, as he himself informs us, he did it in ignorance. We ought to act agreeably to our belief, and comply with the dictates even of an erroneous conscience. Yet, if such were not inevitable errors, but the effects of voluntary corruption and negligence, they must subject us to the imputation of guilt, and consequently to the reproaches of our own mind, as soon as we shall discern its errors, and the criminal occasions of them. *Sermons by George Carr*, vol. ii. p. 34, &c.; *The Connoisseur*, No. xxviii.

CONSECRATION, a devoting or setting apart of any things or persons to the

worship and service of God. In the law, God ordained that the first-born of man and beast should be consecrated to him. He consecrated the race of Abraham, particularly the tribe of Levi, and more especially the family of Aaron. (Exod. xiii. 2. 12. 15. Numb. i. 49.; iii. 12. 1 Pet. ii. 9.) Other consecrations depended on the will of men, who consecrated themselves, or things, or persons subject to them, to the service of God for a time only, or entirely. Joshua devoted, or set apart, the Gibeonites to the service of the tabernacle. (Josh. ix. 27.) David and Solomon devoted the Nethinims, who were some remains of the Canaanites. (Ezra viii. 20.; ii. 58, &c.) Hannah offered her son Samuel to the Lord, to serve all his life in the tabernacle. (1 Sam. i. 11.) The angel, who promised Zacharias a son, commanded him to consecrate the child to the Lord, and to be careful that during his whole life, he fulfilled those laws, which the Nazarites, who were consecrated to God for a time only, observed during their consecration. (Luke i. 15.)

The Hebrews sometimes devoted to the Lord fields or cattle, which were afterwards no longer in their own power. (Levit. xxvii. 28, 29.) It seems probable that Jacob did the same. (Gen. xxviii. 20.) David and other kings frequently consecrated to the Lord the arms and spoils, or the cities and countries, of their enemies.

The New Testament furnishes us with instances of consecration. Believers in Christ are consecrated to the Lord, as a holy race, a chosen people. (1 Pet. ii. 9.) Bishops and other ministers of the Gospel are devoted more peculiarly to his service. Among the ancient Christians, the consecration of churches was performed with much pious solemnity.

CONSUBSTANTIAL, a word of similar import with co-essential, and denotes something of the same substance with another. Thus, it is said in the second article of our church, that Christ is consubstantial, or of one substance, with the Father. The term *ὁμοούσιος*, consubstantial, was first adopted by the fathers of the councils of Antioch and Nice, to express more precisely the orthodox doctrine, and to serve as a barrier and precaution against the errors and subtleties of the Arians, who denied only that Christ was consubstantial with the Father. The Arians allowed, that the Word was God, as having been made God; but they denied that he was the same God, and of the same substance with the Father. Accordingly, they greatly exerted themselves, that the use of this word might be abolished. The emperor Constantine employed all his authority with the bishops that it might be expunged from the symbols; but it was retained, and

is at this day, as it was then, the distinguishing criterion between an Athanasian and an Arian.

St. John says, that 'the Word was with God,' that is, the Word was united with the Father, or was of one substance with the Father. 'I and my Father are one,' was a declaration of Christ himself. 'And the Word was God,' or the very and eternal God. 'The same was in the beginning with God,' that is, the Word was united with the Father from all eternity. 'All things were made by him, and without him was not any thing made that was made.' (John, ch. i.) This proves that by the Word St. John means Christ, since the creation of the world is in Scripture repeatedly attributed to Christ, and consequently the Word being made flesh is Jesus Christ. The creation of the world is also attributed to God the Father. This, therefore, forms an additional proof of an incomprehensible identity or unity of substance between the Father and the Son. *Bishop Tomline's Elements of Christ. Theology*, vol. ii. p. 110.

CONSUBSTANTIATION, tenet of the Lutheran church, with respect to the manner of the change made in the bread and wine in the eucharist. In contradiction to the other reformers, Luther only changed transubstantiation into consubstantiation, which means that the substance of Christ's body and blood is present in the holy sacrament with the substance of bread and wine. He attempted to illustrate the doctrine of consubstantiation by saying, that Jesus Christ 'is in the bread, just as fire is in the red hot iron.' His perseverance in this opinion was a principal cause of the division among the reformed churches. *Bishop Tomline's Elements of Theology*, vol. ii. p. 481; *Adam's Religious World*, vol. ii. p. 333.

CONTENTMENT, is a cheerful acquiescence in that condition of life, in which we are placed, whatever it may be. Without this acquiescence in our condition, no wealth is any bar against misery; and with it, no penury can prevent happiness. Experience proves, that contentment is rather the effect of a virtuous and religious disposition of mind and heart, than of external circumstances; and that the specious advantages of wealth, of honour, and of power, contribute much less to this desired end than is commonly imagined. Dissatisfaction with our present circumstances, extravagant desires and immoderate wishes, the absence of inward placency, and the feeling of envy, are not exclusively the vices of the poor, but are more frequently found among the rich. Wealth certainly enlarges the means, as well as varies the modes of enjoyment; but all enjoyment, as far as it is sensual, is not so much proportioned to the means, as to the physical capacity of the individual. The power of

receiving pleasure is very inferior to the means of producing it; and an accumulation of the means of pleasure, without the most resolute self-denial and the most vigilant government of the appetites, is sure to lead to excess of indulgence. Excess generates satiety, which is itself a feeling of dissatisfaction and discontent. Hence we see that outward circumstances have no inseparable connection with the degree of inward satisfaction; and that reason, as well as piety, enforces contentment in all conditions of life.

True contentment is founded on religion, which alone can offer such motives and considerations, as will render the mind contented under the dispensations of a Being infinitely wise and good, who intends the happiness of all his creatures, and who will sufficiently recompense us for all the hardships we suffer in this probationary state. The Apostle tells us, that, 'The Lord loveth whom he chasteneth, and scourgeth every son whom he receiveth.' Do we blame a physician for administering bitter and unpalatable medicines, when they are necessary to repress the ravages of disease, and restore the vigour of the body? Ought we then to murmur against the All-wise and All-good Being, who uses suffering and affliction as the means of our moral reformation? Assured that God is ever employed in the production of the greatest good, even in the most adverse occurrences of our lives, instead of fretting with acrimony, complaining with bitterness, or raving with passion, we should be contented, and ready to say with Jesus, 'Not my will, but thine be done.' The certain assurance of an eternal recompense in a better life will invigorate our fortitude, and exhilarate our hopes, making us deem our burthen easy, and our affliction light.

If we consider the world as an inn, intended only to accommodate us while we are on our journey; if we are convinced from the dispensations of Providence, that temporal enjoyments are no ingredients of true happiness, nor the proper and adequate reward of a sincere and unaffected piety; we shall become as happy as it is possible to be in this state of imperfection. To God, the past, the present, and the future, are as one indivisible point; and, consequently, the fitness of our present condition to produce our greatest good must appear very differently in his mind to what it does in ours. How presumptuous is it in us, who are so short-sighted, to murmur against the fitness of our present condition to our individual need! This is to accuse his justice, and to demonstrate our own impiety.

We have nothing, which we did not receive. We can prefer no claim of right to any one thing which we possess. All that we have, or enjoy, is an unmerited indul-

gence, flowing from the divine beneficence. This consideration aggravates the guilt of our discontent. It is more incumbent on us to thank God for what he pleases to confer, than to complain of what he thinks it proper to deny; and the pleasure which we enjoy will always be found to afford stronger reasons for gratitude, than the sufferings which we endure can furnish for discontent. When we consider our own unworthiness, we shall find that God is much more bountiful than we deserve, and that he always inflicts on us fewer evils than he well might, without any impeachment of his justice or his goodness. Can we imagine that God takes any pleasure in the misery of his children, or that he ever exposes them to any sufferings, which are not really and eventually beneficial? We ought, therefore, to be grateful to God for the evil, which he inflicts, as well as for the good, which he bestows; and whatever be our circumstances in this world, we ought not to give way to angry complaints, malevolent impatience, or sullen discontent. In a sincere and steady regard to God, to his fatherly purposes, and his unerring modes of bringing them to pass, we ought to seek that satisfaction with our lot, which none of its trials may be able to destroy. That is the best condition in life, in which we can best perform the duties incumbent on us. We have great reason to be thankful for poverty or affliction, if they teach us patience, meekness, and resignation, which are virtues not so natural and easy in a prosperous state. *Richardson's Divine and Moral Essays*, p. 141, &c.; *Fellowes's Body of Theology*, vol. ii. pp. 423. 500; *Bowden's Sermons*, Sermon. iv.

CONVERSATION signifies an interlocution between two or more persons, on any subject. The virtue of both sexes greatly depends on their observing a due regard to decency, in their conversation with each other. The modest respect and reserve, which are so strong a protection against any wanton or unbecoming familiarities, must otherwise be destroyed, and the most lax and sensual behaviour ensue. In particular, it is of the utmost importance to preserve in the female mind a nice and delicate sense of shame, which may instantly feel, and feel with lively abhorrence, every the least deviation from modesty. In proportion as the sense of shame and a regard for decency in a woman are weakened, her integrity becomes suspicious, and, at least, she loses its strongest safeguard, and its firmest stay. What, indeed, can tend so forcibly to deaden the sense of shame, and to destroy the regard for decency, as gross, impure, and libidinous conversation? Some persons delight in discoursing on such subjects only as place them below the level of the beasts, and are indifferent to every

other sort of converse, than that which abounds with the language of obscenity. Hence, they are never so happy as when they are relating or hearing some filthy tale. Their language is the language of a brothel, and the whole of their discourse is blended with the associations of lewdness or the artifices of seduction. Older people are frequently more addicted to this sin than the young; and hence the corruption of their lips acts like a contagious poison on their offspring, who must occasionally hear their conversation. Thus their family, whom a greater respect for decency manifested in the parents might have preserved modest and innocent, are soon infected with the sensual venom, which is continually dropping from the father's or mother's lips, and which, while it withers every fibre of shame in the breasts of the young, fits them only for a life of debauchery and prostitution.

At the same time it may be observed, that any thing like gloom or sourness, whether in manner or in speech, is so far from being any mark of Christian excellence, that it is repugnant to the genius of the Christian doctrine, and to the native openness and simplicity of the Christian character. Those persons, who make religion to consist in an affected sanctity of look, or an habitual and unremitted gloominess of discourse, seem to slight both the spirit and the precepts of the Christian religion. Conversation with each other, so long as it be carefully separated from every infusion of irreligion, is one of the most delightful employments of our rational nature; but conversation may not be either irreligious or immoral, though it does not continually turn on grave or momentous topics. Are we to exert none of the gay but unvitiated flights of fancy, none of the exuberances of vivacity, or the creations of mirth? Surely the Christian religion does not enjoin us to be thus severe, or to debar ourselves from any enjoyments, which are not injurious to good morals, either in their causes or their consequences. We are all liable to depression of spirits; and may we not physically and medicinally have recourse to the exhilarating power of pleasurable conversation? May we never unbend from severer studies or serious occupations? Besides, pleasantness of discourse is a most powerful auxiliary of morality. Out of some follies and vices men may be better laughed than reasoned; and the playfulness of ridicule has sometimes a sharper edge than the fierceness of invective. Shame may be excited by raillery, when it cannot be provoked by serious reproof. Many, who cannot endure contempt, despise invective. The infidel often laughs at religion, and attacks it with the shafts of wit and irony; and may we not sometimes employ wit

and irony in its defence? May we not show the sceptic that neither force of argument nor of ridicule is all on his side of the question? Fools make a mock of sin; and may not wise men make a mock of such fools? *Fellowes's Body of Theology*, vol. ii. p. 259, &c.

CONVERSION is a change from one state to another, or from a wicked to a holy life. It has been usual to divide all mankind into two classes, the converted and the unconverted. Such a division infers the necessity of conversion to all; but this appears to be too absolute and unlimited. There is a class and description of Christians, who having been piously educated, and persevering in a virtuous course of life, are not conscious to themselves that they were ever without the influence of religion on their hearts and conduct. These persons cannot be reckoned either converted or unconverted. They are not converted, because they are not sensible of any religious change, which can be properly called a conversion. They are not unconverted, because that implies a state of reprobation. If therefore conversion be insisted on as indispensable to all for the purpose of salvation, some persons, who were never indifferent to the influence of religion, or alienated from it, could not apprehend in what their conversion should consist.

It appears that spiritual assistance, may be imparted at any time from the earliest to the latest period of life; and therefore those, who are, and have been, in such a religious state, that no such change as is usually meant by conversion is necessary for their salvation, need not be dejected from not possessing the consciousness of this change. Our Saviour, indeed, says, 'Except a man be born again, he cannot see the kingdom of God,' and, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' But it is no where determined at what time of life, or under what circumstances, this gift is imparted; and the contrary is intimated, by comparing it to the blowing of the wind, which, in its mode of action, is beyond our calculation: 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.' The effect of this uncertainty is, that we are taught to pray for spiritual assistance in all stages, and under all circumstances, of life. We pray for it in baptism for those who are baptized; and we pray for it particularly in the office of confirmation, for young persons just commencing the business of life. If we cannot ordinarily distinguish the operations of the spirit from those of our own minds, we cannot distinguish when they

commence. Spiritual assistance may therefore be imparted without such a sensible conversion, that a person can fix his memory on some great and general change produced in him at an assignable time.

As the notion of sudden and instantaneous conversions, and of the pangs of the new-birth, has been, and may still be held by some well-meaning Christians, to be a doctrine of the Gospel, it may be proper to show in what cases, and under what limitations, it ought to be allowed. A conversion may be sudden and instantaneous, when the conviction itself is wrought by surprise. Thus, in the second chapter of the Acts we read, that the Jews, being assembled at the great feast of Pentecost, from every nation known at that time in the world, and 'hearing the disciples speak with other tongues, as the Spirit gave them utterance, were all amazed, and marvelled.' Finding that the Person, whom they had crucified as an impostor, was the true and long-expected Messiah, and that this miracle of speaking with new tongues, was wrought in confirmation of the truth of his mission, 'they were pricked to the heart, and said unto Peter, and unto the rest of the apostles, men and brethren, what shall we do?'—We read also, in the sixteenth chapter of the Acts, that the jailer, who kept Paul and Silas, was seized with the like sudden surprise, when he found that though all the doors of the prison had been opened, yet none of the prisoners had escaped. 'He fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?' In these two cases, conviction flashed like lightning on the mind, and extorted an instantaneous confession of what was felt. A conversion may be also sudden, not only from a sudden change of belief, or sentiments, but also from a sudden application of a previous belief to a conscience involved in guilt. For instance, Peter was suddenly struck with remorse, when our Lord turned back and looked on him; and David felt the same compunctions of conscience, when Nathan retorted on him that condemning sentence, 'Thou art the man.'

If, however, it be necessary, or at least, expedient, that some men should be wrought on by quick impulses, or sudden shocks, it is equally certain that others may be converted by more gentle methods, and gradual convictions. Of the latter kind many examples are recorded in Scripture. The Bereans mentioned in the Acts, gave not their immediate consent to the first preaching of the Gospel, but pondered and meditated on it, 'comparing spiritual things with spiritual.' For they searched the Scriptures daily whether these things were so.—The good Centurion, the first convert from the Gen-

tile to the Christian world, seems to have felt no agonizing sensations of guilt and remorse, during the time of his conversion. For the account given by himself, and by St. Peter, intimates nothing of this kind. Cornelius and his company were not tormented with the stings of a guilty conscience, and the lashes of despair, before they were admitted into a justified state.—We read in the sixteenth chapter of the Acts, that Lydia of Thyatira, after having heard the preaching of St. Paul, was converted. She certainly did not feel any of those horrors, which some persons mention as a necessary proof of conversion; and she probably did not even find any sudden change of sentiments, or rapid alteration of belief. The account given of her is, that being one of those, who worshipped God, that is, adored the true God of the Jews, the great Jehovah, the Lord 'opened her heart, that she attended to the things, which were spoken by Paul.' The expression of attending to his preaching, intimates, very probably, a state of mind not immediately assenting, but rather weighing, considering, and deliberating on the things, which were spoken. The context also favours this opinion; for it plainly appears, that some time elapsed between her own conversion, and the baptism of all her household. Her expression also to Paul and Silas, 'If ye have judged me faithful to the Lord, come into my house, and abide there,' certainly implies no perturbation or agony of mind.

On the whole, nothing can be concluded either from sudden or gradual conversions; from piercing compunctions, or gentle drawings of the Holy Spirit, considered merely in themselves. Whether we are drawn at first by the cords of love, or driven by the lashes of fear, it is not so material, as whether we persevere to the end. This is the great point on which we ought to fix our attention. The apostle John tells us, that this is the side, on which we are most liable to dangerous errors. 'Let no man deceive you: he that doeth righteousness is righteous, even as he is righteous: He that committeth sin is of the devil.' (1 John iii. 7, 8.) Our Saviour himself says, 'By their fruits ye shall know them.' *Paley's Sermons*, Sermon vii.; *Dr. Tucker on Conversion*, in *Clapham's Selection of Sermons*, Sermon xxvi.

CONVOCATION, an assembly of the clergy of England, by their representatives, for the purpose of consulting on ecclesiastical matters. Though the convocation has not been permitted to transact any business for upwards of seventy years, yet it still meets on the second day of every session of parliament. Like parliament, it consists of an upper and lower house. In the upper house, the archbishops and bishops sit; and in the lower

house, the inferior clergy, who are represented by their proctors. These consist of all the deans and archdeacons, of one proctor for every chapter, and two for the clergy of every diocese, and amount in all to one hundred and forty-three divines. The lower house choose their prolocutor or speaker, whom they present to the archbishops and bishops of the upper house. The business of the prolocutor consists in taking care that the members attend, in collecting their debates and votes, and in carrying their resolutions to the upper house. The convocation is summoned by the king's writ, directed to the archbishop of each province, requiring him to summon all bishops, deans, archdeacons, &c. The power of the convocation is limited by a statute of king Henry VIII. They are not to make any canons or ecclesiastical laws without the king's license; nor, when permitted, can they put them in execution, except under certain restrictions. They possess the power of examining and censuring all heretical and schismatical books, persons, &c.; but an appeal lies from them to the king in chancery, or to his delegates. The clergy in convocation have the same privileges as members of parliament. The reason for not permitting the convocation to sit, was originally owing to the unhappy disputes which began after the revolution, between the high-church party and those who favoured moderation. These disputes increased during the reign of queen Anne, and continued in that of her successor. It was, therefore, determined in council, that the convocation should be still summoned to meet, but that on the day of their meeting they should be adjourned.

A late writer judiciously observes, that 'it is always to be lamented when private animosities obstruct the discharge of public duties; the flock cannot prosper while the shepherds are at variance. It is not for an individual to express his opinion on so delicate a subject as the revival of the powers of the convocation: but he must ever look up with veneration to that assembly, whose deliberations, under God, rescued us from many dangerous errors, and settled on so sure a foundation the ecclesiastical establishment of this country.' *Brewster's Secular Essay*, p. 60; *Hurd on Religious Rites*, &c. p. 635.

CONY, OR RABBIT. The Hebrew word שָׁפָן *saphan*, which our translators have rendered a coney, conformably to the sentiments of the modern Jews, and the greatest number of interpreters, is translated in the Septuagint and Vulgate, *chærogryllus*, a hedge-hog, or porcupine. Many, indeed, are the reasons against admitting this animal to be the rabbit. This last was an animal peculiar to Spain, and therefore could not be supposed to be either in

Judea or Arabia. The coney does not chew the cud; it inhabits a sandy soil, and does not dwell in rocks. Hence Bochart thinks, that this animal is a kind of large rat, which is common in Arabia, and is called *Aljarbuho*. These rats chew the cud, dwell in rocks, and are gregarious; and the same qualities are ascribed in Scripture to the *saphan*. Mr. Pennant supposes it to be the Egyptian jerboa, which is the same as that mentioned by Bochart, and which he thinks is the *daman Israel*, or Israel's lamb; but Dr. Shaw distinguishes the jerboa from the *daman Israel*.

Mr. Bruce is of opinion that the *saphan* is the *ashkoko*, which in Arabia or Syria is called Israel's lamb, or *gannim Israel*. The *ashkoko*, Mr. Bruce observes, 'is above all other animals so much attached to the rock, that I never once saw him on the ground, or from among large stones in the mouth of caves, where is his constant residence; he is gregarious, and lives in families. He is in Judea, Palestine, and Arabia, and consequently must have been familiar to Solomon. For David describes him very pertinently, and joins him with other animals perfectly known to all men: 'The hills are a refuge for the wild goats, and the rocks for the *saphan* or *ashkoko*.' (Psalm civ. 18.) And Solomon says, 'There be four things, which are little upon earth, but they are exceeding wise.' 'The *saphanim* are a feeble folk, yet they make their houses in the rocks.' (Prov. xxx. 24. 26.) Now this, I think, very obviously fixes the *ashkoko* to be the *saphan*, for this weakness seems to allude to his feet, and how inadequate these are to dig holes in the rock, where yet, however, he lodges.' The *ashkoko* greatly resembles our rabbit. *Bruce's Travels*, vol. v. p. 139, &c.; *Scripture Illustrated*; *Dr. Adam Clarke's Comment. on Leviticus*.

COPTS, a name given to the Christians of Egypt, who do not belong to the Greek church, but are Monophysites, and in most respects Jacobites. Scaliger and father Simon derive the name from Coptos, once a celebrated town of Egypt, and the metropolis of the Thebaid; but Volney and others are of opinion, that the name Copts is only an abbreviation of the Greek word *Aiguptios*, an Egyptian. The Copts have a patriarch, whose jurisdiction extends over both Egypts, Nubia, and Abyssinia, who resides at Cairo, but who takes his title from Alexandria. He has under him eleven or twelve bishops, besides the *abuna*, or bishop of the Abyssinians, whom he appoints and consecrates. The rest of the clergy, whether secular or regular, are composed of the orders of St. Anthony, St. Paul, and St. Macarius, who have each their monasteries. Their archpriests, who are next in degree to bishops, and their deacons, are said to be numerous; and they often confer the order of deacon even on

children. Next to the patriarch is the bishop or titular patriarch of Jerusalem, who also resides at Cairo, because there are only few Copts at Jerusalem; he is, in reality, little more than bishop of Cairo, except that he goes to Jerusalem every Easter, and visits some other places in Palestine, which own his jurisdiction. To him belongs the government of the Coptic church, during the vacancy of the patriarchal see. The ecclesiastics are said to be in general of the lowest ranks of the people; and hence that great degree of ignorance which prevails among them. They have seven sacraments; baptism, the eucharist, confirmation, ordination, faith, fasting, and prayer. They admit only three œcumenical councils; those of Nice, Constantinople, and Ephesus. They observe four Lents, as do the Greeks and most Eastern Christians; but it is said, by Brerewood and Ross, that they do not keep the Lord's day. There are three Coptic liturgies; one attributed to St Basil, another to St. Gregory, and the third to St. Cyril. These are translated into Arabic for the use of the clergy and the people. The Copts are fond of rites and ceremonies. During the time of service, they are always in motion. In particular, the officiating priest is in continual motion, incensing the saints, pictures, books, &c. every moment. They have many monasteries in which the monks bury themselves from society in remote solitudes. Their nunneries are properly hospitals; and few enter them, except widows reduced to beggary. During the first three ages of the church, no country exhibited more sincere or greater Christian piety than Egypt, and the north of Africa in general. At present, however, little more than the mere shadow of Christianity can be seen in Egypt; and, in point of numbers, not more than fifty thousand Christians in all can be found in this country. There are not more than three Christian churches at Cairo. *Adam's Religious World*, vol. i. pp. 391, &c.

COR'BAN, denotes a gift, a present made to God, or to his temple. The Jews sometimes swore by corban, or by such gifts offered to God. (Matt. xxiii. 18.) Theophrastus says, that the Tyrians forbade the use of such oaths as were peculiar to foreigners, and particularly of corban, which, as Josephus observes, was used only by the Jews. Jesus Christ reproaches the Jews with cruelty towards their parents, and says, that to excuse themselves from showing any liberality to them, they would tell them, 'May what you ask of me be corban,' that is, consecrated to God; or, 'May all that I am able to give you be corban,' that is, devoted to God, so that neither you nor I may employ any thing of it to our use; or, 'I swear by

corban,' that is the gift made to God, 'that I will not assist you in any thing.' St. Mark expresses, much after this manner, such reply from children to their parents: 'It is a gift (corban) by whatsoever thou mightest be profited by me,' that is 'I have already devoted that to God which you ask of me, and it is no longer mine to give.'

Josephus remarks, that, among the Jews, men and women sometimes made themselves corban; that is, they consecrated themselves to God, or to certain ministries in his service. If they were afterwards desirous of quitting their obligation, they gave to the priest for a man fifty, for a woman thirty shekels; or they agreed with the priest for so much as was satisfactory. Moses speaks of different sorts of corban, or dedications of part of their estates, which was afterwards redeemed, or, if cattle, was sanctified. (Levit. xxvii. 1, 2, 3, &c.) Those who, in the Acts, (xxiii. 12.) vowed neither to eat nor drink till they had killed Paul, in some measure made every thing corban that belonged to them, or every thing, which might supply them with meat and drink.

CORBAN, as it is expressed in the original, (Matt. xxvii. 6.) signifies also the treasury of the temple, where offerings, made in money, were deposited. The Jews taking up the money, which Judas had cast into the temple, after he had betrayed Jesus Christ, scrupled to place it in the treasury of the temple, because it was the price of blood, and as such was esteemed impure.

CORD. To put cords about the reins, to gird one's self with a cord, was a mark of sorrow and humiliation. The servants of Benhadad, king of Syria, presented themselves before the king of Israel, with sackcloth on their loins, and ropes upon their heads, and implored Ahab's clemency. (1 Kings xx. 31, 32.) The cords of the wicked, (Psalm cxxix. 4.) are the snares, with which they catch weak persons. The cords of sin, (Prov. v. 22.) are the consequences of crimes and bad habits; for bad habits are, as it were, indissoluble bands, from which it is almost impossible to extricate ourselves. 'Let us cast away their cords from us;' (Psalm ii. 3.) that is, let us cast off their government, and free ourselves from subjection to their laws, which, like fetters, restrain us from our purposes. To draw iniquity with cords of vanity, (Isai. v. 18.) is to spare no pains or cost in the pursuit of sin. I drew them with the cords of a man, (Hos. xi. 4.) that is, I used fair and gentle means, suitable to the temper of man, to draw them to obedience.

Baruch, (vi. 43.) speaks of a custom among the Babylonians. 'The women with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn

by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.' This is explained by Herodotus, who says, that the Babylonian women have a custom of prostituting themselves once in their lives, in honour of Melitta: they stand near the temple of the goddess, with cords about their heads, as marks of their devoting themselves. They are separated from one another by lines; and into these strangers enter, carry off whom they choose, and break the cords.

CORINTH, *Κόρινθος*, signifies *satiety*, or *fulness*; otherwise, *ornament*. It was a celebrated city, the capital of Achaia, and was situated on the isthmus which separates the Peloponnesus from Attica. This city was one of the best peopled, and most wealthy of Greece. Its situation between two seas drew thither the trade of both the East and West. Its riches produced pride, ostentation, effeminacy, and all vices, the consequences of abundance. In particular, lasciviousness was not only tolerated, but was, in some sort, consecrated there, by the worship of Venus, and the public prostitution of numerous attendants devoted to her. The Corinthians pretended to philosophy, learning, and politeness. This city is chiefly memorable among heathen writers for its citadel, Acro-corinthus, which was so denominated from its being built upon a very high rock; and also for its insolence to the Roman legates, which caused L. Mummius to destroy it. In the burning of it, so many statues of different metals were melted together, that they produced the famous Corinthian brass, which was more esteemed than either gold or silver. It was afterwards restored to its former splendour by Julius Cæsar, and was beautified with pillars, which have been ever since called by the name of the Corinthian order.

A late French writer, who visited this country, thus observes: When the Cæsars rebuilt the walls of Corinth, and the temples of the gods rose from their ruins more magnificent than ever, an obscure architect was rearing in silence an edifice, which remains standing amidst the ruins of Greece. This man, unknown to the great, despised by the multitude, rejected as the offscouring of the world, at first associated with himself only two companions, Crispus and Gaius, with the family of Stephanas. These were the humble architects of an indestructible temple, and the first believers at Corinth. The traveller surveys the site of this celebrated city; he discovers not a vestige of the altars of paganism, but perceives some Christian chapels rising from among the cottages of the Greeks. The apostle might still from his celestial abode, give the salutation of peace to his children, and address them in the words,

'Paul to the church of God, which is at Corinth.'

St. Paul came to Corinth before the end of A.D. 51, or in the beginning of A.D. 52. (Acts xviii. 1.) He lodged with Aquila and his wife Priscilla, who, as well as himself, made tents; and thus he obtained a livelihood by his labour, without being burdensome to any one. He preached in the Jewish synagogues, and converted some. From Corinth he wrote his two Epistles to the Thessalonians, A.D. 52. Observing that the Jews of Corinth, instead of being benefited by his instructions, opposed him with blasphemy, he shook his raiment, and said, 'Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.' He went, therefore, and lodged with Justus, surnamed Titus, a Gentile, but one who feared God; and many of the Gentiles afterwards embraced the faith. Paul suffered much at Corinth; but Jesus Christ said to him, Be not afraid, for I have much people in this city. He continued eighteen months at Corinth, or in its vicinity.

St. Paul left Corinth, A.D. 53 or 54, and went to Jerusalem. From Ephesus he wrote his first Epistle to the Corinthians, in the beginning of A.D. 56. In this Epistle, he reproves some who disturbed the peace of the church; complains of some disorders in their assemblies; of law-suits among them; and of a Christian, who had committed incest with his mother-in-law, the wife of his father. This letter produced in the Corinthians abundant sorrow, great vigilance against the vices reprov'd, and a very beneficial dread of God's anger. They repaired the scandal given, and expressed abundant zeal against the crime committed. (2 Cor. vii. 9, 10, 11.)

Paul having understood the good effects of his first letter among the Corinthians, wrote a second to them, A.D. 57, from Macedonia, and probably from Philippi. He expresses his satisfaction at their conduct, justifies himself, and comforts them. He glories in his suffering, and exhorts them to liberality. Near the end of the year 57, he came again to Corinth, where he stayed about three months, and whence he went to Jerusalem. Just before his second departure from Corinth, he wrote his Epistle to the Romans, probably in the beginning of A.D. 58.

From the words *ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ*, (1 Cor. v. 9.) which in our version is rendered, 'I have written to you in an epistle,' a question of importance has been much agitated, whether St. Paul wrote any other epistles to the Corinthians than those which we now have. From the text it has been inferred, that St. Paul had already written to the Corinthians an epistle, which is no longer extant, and to which he al-

ludes; some contend that by *τῇ ἐπιστολῇ*, he means only the epistle, which he is writing; and others, that St. Paul refers to an epistle, which he had written, or begun to write, and had not sent, but which he suppressed, on receiving further information from Stephanas, Fortunatus, and Achaicus, and wrote this, in which he considers the subject more fully. It would appear, however, from the evidence adduced, that St. Paul wrote only the two epistles, which are now extant, and bear his name. *Horne's Introduction*, vol. iv. p. 374; *Lardner's History of the Apostles and Evangelists*; *Bishop Tomline's Elements*, vol. i. p. 360, &c.; *Wells's Geography*, vol. ii. p. 259; *Chateaubriand's Travels in Greece, Palestine*, &c. vol. i. p. 183; *Bloomfield's Recensio Synoptica*, vol. vi. pp. 341, 342.

CORNARISTS, the disciples of Theodore Cornherf, a sectary of the states of Holland. He wrote at the same time against the Catholics, the Lutherans, and the Calvinists. He maintained that every religious communion needed reformation; but he added, that no person had a right to engage in accomplishing it, without a mission supported by miracles. He was also of opinion, that a person might be a good Christian without being a member of any visible church. *Adam's View of Religions*, p. 122.

CORNE'LIUS, centurion of a cohort belonging to the legion surnamed Italian. (Acts x. 1, 2, 3, 4, 5, 6, &c.) He was a Gentile, but one that feared God, was constant at his devotions, and performed many charitable deeds. His whole family also served God. It pleased the Almighty to favour him, in a miraculous manner, with an introduction to the knowledge of the Gospel. An angel directed him to send for Peter, from whom he might receive instruction. This direction he obeyed; and whilst he and his family were listening to Peter's relation of Gospel truths, the Holy Ghost fell on them, and they were added to the Christian church, as the first-fruits of the Gentiles. See **PETER**.

Some of the Latins make Cornelius bishop of Cesarea in Palestine: some of the Greeks, bishop of Ilium; and others, of Seepsis.

CORNER, the extremity of any land, country, habit, of the beard and hair, of a people, building, table, altar, &c. 'Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard,' says Moses. (Levit. xix. 27.)

In a room fitted up in the East, the place of sitting is a raised kind of settle, which is called the duan or divan, or sofa. Upon this sofa are placed cushions against the wall to lean upon. In this seat, the place of honour is the *corner*, where two cushions

may be used by the person at the same time. 'Thou gavest them kingdoms and nations; and didst divide them into corners.' (Nehemiah ix. 22.) As the shepherd taketh out of the mouth of a lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria, *in the corner of a bed*, and in Damascus, *in a couch*.' (Amos iii. 12.) *The corner of a bed*, or duan, is the place of honour; the most easy, voluptuous, indulging station. As if the prophet had said, 'Those now most at their ease, shall be delivered to their enemies, like sheep to the lion, and scarcely any of them be rescued from his jaws.' Some writers are of opinion, that what in this passage is rendered *in a couch*, is much better translated in the margin of our English Bibles, by *the bed's feet*, the lower or broad part of the divan.

The corner sometimes signifies the most devoted place, the part of the edifice most in sight. Zechariah, (x. 4.) speaking of the tribe of Judah, after their return from the captivity, says, 'Out of him came forth the corner.' This tribe shall afford corners, heads; it shall produce the corner-stone, the Messiah. Corner is also taken for the most retired part of a house. (Prov. xxi. 9.; xxv. 24.) Paul speaking to Agrippa, (Acts xxvi. 26.) of our Saviour, and his resurrection, tells him that these things were not transacted in a corner, but publicly. *Harmer's Observations*, vol. ii. p. 369; *Fragments attached to Calmet's Dict.* No. xii. p. 26.

COVENANT. The word *testamentum* is often used in Latin, and *διαθήκη* in Greek, to express the Hebrew *ברית berith*, which signifies covenant; and hence Old and New Testament are improperly used to denote the Old and New Covenant.

Jeremiah, (xxxiv. 18.) mentions a remarkable ceremony not noticed in the historical books of Scripture: the Lord says, 'I will give the men which have not performed the words of the covenant, which they had made before me, when they cut the calf in twain, and passed between the parts thereof.' When this covenant was sworn to, and on what occasion, is unknown; but it is probable, that it was not long before, since they who had sworn to it were still living. The custom of cutting a victim in two, of putting the several parts upon two different altars, and causing those, who contracted any covenant, to pass between them, is well authenticated in Scripture, and profane authors. (Gen. xv. 9, 10, 17.) The passage in Hebrews, (ix. 16.) which in our translation is rendered *testament*, &c. may perhaps be illustrated by referring it to such a ceremony. 'Now, where there is a testament, *διαθήκη, a covenant*,' the death of the testator, *διατείνου, the confirmer of the covenant*, is necessary: for a

testament, 'covenant,' is of no authority while the confirmer of the testament, covenant, 'is living;' that is, while those beasts were not slain, between whose divided parts the persons covenanting were to pass, the covenant wanted the most solemn token of its ratification. Διαθήκη may signify not so much a covenant made between two equal contracting parties, as a proposal made by one party for the other to accept; thus, let him 'take hold of my covenant,' my proposals. (Isa. lvi. 4. Hos. ii. 18. Psalm xxv. 14, &c.)

The first covenant with the Hebrews, is that made when the Lord chose Abraham and his posterity for his people, and gave them circumcision as a mark of his covenant with them. God proposed to Abraham to give him posterity, and to bestow on his posterity the promised land; and Abraham, as a token on his part of accepting the proposal, undertook the obedience of circumcision. A second covenant, or a solemn renewal of this covenant, was made at Sinai, and comprehended all those, who observed the law of Moses. The new covenant, of which Jesus Christ is the mediator and author, and which was confirmed by his blood, comprehends all who believe in him, and are in his church.

The first covenant between God and man, was that made with Adam at his creation, when he was prohibited from eating the forbidden fruit. (Gen. ii. 16.) A second covenant God made with man after his fall, and promised him not only forgiveness, provided he repented, but also a Messiah, who should redeem the human race from the death of sin, and from the second death. (Rom. v. 12. 19.) A third covenant is that, which God made with Noah, when he directed him to build an ark, in which to preserve animals and men, to re-people the world after the deluge. (Gen. vi. 18.) These three covenants were general between Adam and Noah, and their posterity; but that, which God made with Abraham, was limited, and regarded that patriarch only, and his family by Isaac exclusively. (Gen. xii. 1, 2, 3, &c.; xv. 4, 5. 18.) The seal or confirmation of this covenant was the circumcision of all the males of Abraham's family. The effects of this covenant are visible in all parts of the Old Testament; the coming of the Messiah was its consummation and end. The covenant of God with Adam forms what we call the state of nature; that with Abraham, explained farther under Moses, constitutes the law; and that covenant through the mediation of Jesus Christ, forms the law of grace.

We commonly say the Old and New Testament; the covenant between God and the posterity of Abraham, and that which he hath made with believers by Jesus Christ; because these two covenants emi-

nently contain all the rest, which are consequences, branches, or explanations of them. The greatest, most solemn, most excellent, and most perfect of the covenants of God with men, is that made through the mediation of Jesus Christ. This eternal covenant must continue to the end of time; of it the Son of God is the guarantee; it is confirmed with his blood; the end and object of it is eternal life; and its laws and constitutions are infinitely more exalted than those of the Old Testament. Faith, repentance, and a holy and virtuous life, are the conditions, or token on our part. The conditions of this covenant are necessary to purify our nature, and prepare us for happiness. Our eternal felicity absolutely depends on the observance, and our eternal misery infallibly pursues the transgression, of this covenant. It is with the most high God, that we have exchanged promises in this important treaty of peace. This contract cost nothing less than the blood of Christ, the eternal and only begotten Son of God. We ought to consider, that the conditions of this covenant were laws of our own enacting, though God first proposed them to us; and that they are to us truly a law of liberty, because we gave them the force of laws in respect to ourselves, by our own voluntary ratification. God communicates to us the assistance of his Holy Spirit, which 'helps our infirmities,' and enables us, if we are not shamefully wanting to ourselves, to observe and perform the conditions promised on our part. Indeed, he who is comparatively called the righteous man, 'falls seven times a-day;' but he does not, like the reprobate, sin 'through malicious wickedness,' nor fall, except through infirmity; and when he does fall, he rises again in a sincere repentance, and with new resolution. *Serm. xiii. in Sermons selected by Mr. Clapham; Tillotson's Sermons, vol. ix. p. 309.*

COVETOUSNESS, an immoderate desire of worldly possessions. The worshipping of false gods, or the worshipping of the true God by images or by any other material representations, is idolatry. It is the first and grossest sort of idolatry, of which the covetous man is guilty; for though he has idols of gold and silver, yet he doth not worship the true God by or through these, but he adores the idols themselves, purely and solely on their own account. They are his gods. 'He saith unto gold, thou art my hope, and to the fine gold, thou art my confidence;' for it is in these, and not in Providence, that he placeth his chief support. They constitute the objects of his highest regard, and most tender solicitude. The mere sight of them fills him with joy unspeakable; and his attention to them absorbs every other care. Though he lift up his hands and his eyes to heaven, and in his prayers call loudly on

the name of the true God, this is only a mock worship. The god that he adores is that which has his heart, in which he puts his whole trust, which he prefers to every thing besides, and which he 'loves with all his soul, and with all his strength.' Accordingly, our blessed Saviour declares, that we cannot serve two such different masters as God and mammon, or riches; since the services they require from us will often interfere with each other, and 'we must hate the one and love the other, or we must hold to the one and despise the other.'

The dread of some trifling loss, or expense, will make the covetous man neglect many opportunities, which Providence affords him, of promoting the honour of his Maker, and the good of his fellow-creatures; and the hopes of a paltry advantage will engage him in such schemes and measures, as neither justice nor humanity, neither reason nor religion, permit. He will utterly hate every expensive virtue, and meanly attach himself to every gainful vice. In short, what can be expected that is truly great and good, or rather, what is not to be expected that is vile and wicked, from him, who prefers his own sordid views to every other consideration, and who dreads poverty much more than eternal death? Covetousness, however, is not only justly entitled to the imputation of idolatry, but of the worst idolatry, the most obstinate and incurable. Whilst we hear or read of the conversion of whole nations of other idolaters, the worshippers of mammon have been ever deaf to all instruction. Even a voice from heaven has no effect upon them. Penitents of other classes may frequently be met with; but who ever saw or heard of a reformed miser? The extreme difficulty of such a man's repenting is affirmed by our Saviour, who intimates that the extraordinary grace of God is necessary to his repentance.

It may not be improper to suggest a few observations, by which we may discover how far the infection of this sin hath seized upon our hearts. Are our wealth and riches the most frequent and agreeable entertainments of our private thoughts and meditations? Are we transported with an immoderate joy at any increase of our fortunes? Or do we feel as disproportionate a sorrow at any diminution of them? Are we not rigorous exactors of our own rights, and unwilling to forego any trifling advantage to ourselves, though we might by such means perform the most friendly and beneficial act to our neighbour? Do we feel reluctance to any work of charity, to which we contribute nothing, or much less than we are able? Let us consider well the favorite attachments of our hearts, and to what party they would adhere in a contest between God and mammon. Do we find

that interest and gain would obtain the superiority over our duty; and that we should choose to hazard our soul rather than our property? According as we discover in our hearts more or fewer of such affections and attachments, we may conclude, that we are more or less inclined to covetousness. *Serm. xxxviii. in Sermons selected and abridged by Mr. Clapham.*

COUNCIL, sometimes denotes any kind of assembly; sometimes that of the Sanhedrim; and, at other times, a convention of pastors met to regulate ecclesiastical affairs. The assembly of the apostles, &c. at Jerusalem, (Acts xv. 6, 7.) met to determine whether the yoke of the law should be imposed on the Gentile converts, is reputed the first council of the Christian church.

Ecumenical or general councils were composed of commissioners from all the churches in the Christian world, and, therefore, represented the church universal. Of them the Romanists reckon eighteen, Bullinger six, Dr. Prideaux seven, and Bishop Beveridge eight. They were established by the authority of Constantine the Great, the first Christian emperor, who thought it equitable, that questions of superior importance, and such as intimately concerned the interests of Christianity in general, should be examined and decided in assemblies, which represented the whole body of the Christian church. These general councils were as follows:

The *first general council* was that held in the year 325, at *Nice*, in Bithynia, whence it derived its name, and was called the council of *Nice*. The opinions promulgated by Arius, who denied the divinity of Jesus Christ, occasioned the assembling of this council. The tenets of Arius, who was himself present, were deliberated upon for several days. After many severe debates, and violent efforts of the two parties, the council condemned the doctrine of Arius, and declared Christ *consubstantial*, or of the same essence, with the Father. Arius was banished among the Illyrians: and his followers were obliged to subscribe to the creed, or confession of faith, composed in this council.

The *second general council* was that convened at *Constantinople*, in the year 381. In it the heresy of the Macedonians, who denied the divinity of the Holy Ghost, was condemned. One hundred and fifty bishops, who were present at this council, finished what the council of *Nice* had left imperfect, asserted the divinity of the Holy Ghost, and confirmed, in a full and determinate manner, the doctrine of Three Persons in One God.

The *third general council* was held at *Ephesus*, in 431. Anastasius, a friend of Nestorius, bishop of Constantinople, had declaimed warmly against the title of mother of God, which was at this time frequently given to the Virgin Mary, and

said that she was rather to be called the mother of Christ, since the Deity can neither be born nor die, and consequently, the Son of Man alone could derive his birth from an earthly parent. These opinions were defended by Nestorius, who was cited before the above council, at which presided his avowed enemy Cyril, bishop of Alexandria. Nestorius, who was judged without being heard, was charged with blasphemy against the Divine Majesty, deprived of his episcopal dignity, and sent into exile, where he died. However, the doctrine established in this council was that which has been generally received, 'that Christ was one divine person, in whom two natures were most closely and intimately united, but without being mixed or confounded.'

The *fourth general council* was held at *Chalcedon*, by order of the emperor Marcian, in the year 451. In this council, Eutychus, who had affirmed that there was only one nature in Christ, and who had been already sent into banishment, and deprived of his sacerdotal dignity, by the emperor, was condemned though absent. At the same time, the following doctrine, which is still almost generally received, was inculcated on Christians as an object of belief, 'that in Christ *two distinct natures* were united in *one person*, and that without any change, mixture, or confusion.'—These, as they were the first four general councils, so they were by far the most eminent. They were caused respectively by the Arian, Apollinarian, Nestorian, and Eutychian controversies; and their decrees are in high esteem among both Papists and orthodox Protestants.

The *fifth general council*, and the *second of Constantinople*, was called in the year 553, by the emperor Justinian. The principal transaction of this council, was the condemnation of the *Three Chapters*: by these were meant, 1. the books of Theodore, who lived 150 years before, and was said to have led the way to the Nestorian heresy; 2. those of Theodoret against Cyril; and 3. an epistle of Ibis to Maris the Persian, in which the orthodoxy of the council of Ephesus was attacked. Some say, that this council also condemned certain doctrines of Origen; but we do not find this mentioned in any *acts* of this council. The tenets of Origen, which gave the most offence, were those which considered the Father as greater than the Son, and the Son than the Holy Ghost; those which taught the *pre-existence* of souls, which Origen believed to be sent into mortal bodies for the punishment of sins committed in a former state of being; the plurality of worlds; that the torments of the damned will have an end; and that as Christ had been crucified in this world to save mankind,

he is to be crucified in the next to save the devils.

The *sixth general council* was held in 680, at *Constantinople*, and is called the *third* of that city. This council condemned the heresy of the Monothelites, who maintained that in Christ were two distinct natures, which were so united as to form only one person; that the soul of Christ was endowed with a will or faculty of volition; that this faculty of volition co-operated with the divine will; and though they thus attributed to our Lord two wills, yet they affirmed that in Christ were only one will and one manner of operation.

The *seventh general council* was called to compose the disputes, which had arisen respecting the worship and use of images, and met at *Constantinople*, in 754. This council was afterwards convened at Nice, in 786, and is known by the name of the *second Nicene council*. In this assembly, whilst it sat at Constantinople, the worship and use of images were condemned; but at Nice, through the influence of the Roman pontiff, the decrees of the council of Constantinople were reversed, the worship of images and of the cross were restored, and severe punishments denounced against such as maintained that God was the only object of religious adoration.

The *eighth general council* was assembled at *Constantinople*, in 869; and in it the worship of images was confirmed, and the religious disputes between the Latins and the Greeks were concluded, or at least suspended.

The *last general council* was that held at *Trent*, for the purpose of checking the progress of the reformation. It first met by the command of pope Paul the Third; it was suspended during the latter part of the pontificate of his successor Julius the Third, and the whole of the pontificates of Marcellus the Second, and Paul the Fourth, that is, from 1552 to 1562. In this last mentioned year it met again by the authority of pope Pius the Fourth; and it ended while he was pope, in 1563.

The first four general councils were summoned by the emperors of the East, whose dominions included the whole, or nearly the whole, of Christendom, and who continued to exercise the same power for several succeeding centuries; but at length the popes of Rome, among other usurpations, assumed to themselves the right of summoning general councils, and the first, which met by their authority, was the first Lateran council, in the year 1123.

A general council composed of men, every one of whom is fallible, must be liable to error; and that they have actually erred is hence sufficiently evident, that different councils have made decrees directly oppo-

site to each other, particularly in the Arian and Eutychian controversies, which were upon subjects immediately 'pertaining unto God.' Indeed, neither the first general councils themselves, nor those who defended their decisions, ever pretended to infallibility. This claim was of a much more recent date, and suited to the dark ages, in which it was asserted and maintained, but is now considered equally groundless and absurd. If God had been pleased to exempt them from a possibility of error, he would have announced that important privilege in his written word; but no such promise or assurance is mentioned in the New Testament. The Scriptures being the only source, from which we can learn the terms of salvation, it follows, as our church observes in her articles, that 'things ordained by general councils as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.' It is upon this ground we receive the decisions of the first four general councils, in which we find the truths revealed in the Scriptures, and therefore we believe them. At Nice it was declared that the Son is truly God, of the same substance with the Father; at Constantinople, that the Holy Ghost is also truly God; at Ephesus, that the divine was truly united to the human nature in Christ, in one person; at Chalcedon, that both natures remained distinct, and that the human nature was not lost or absorbed in the divine. We reverence the councils for the sake of the doctrines, which they declared and maintained; but we do not believe the doctrines on the authority of the councils. The deliberations of most councils were disgraced by violence, disorder, and intrigue; and their decisions were usually formed under the influence of some ruling party. Dr. Jortin says, 'they have been too much extolled by Papists, and by some Protestants, they were a collection of men frail and fallible. Some of those councils were not assemblies of pious and learned divines, but cabals, the majority of which were quarrelsome, fanatical, domineering, dishonest prelates, who wanted to compel men to approve all their opinions, of which they themselves had no clear conceptions, and to anathematize and oppress those, who would not implicitly submit to their determinations.'

Provincial councils were very numerous; Baxter enumerates 481, and Dufresnoy many more. *Bishop Tomline's Elements of Christ. Theology*, vol. ii. p. 341, &c.; *Jortin's Works*, vol. vii. charge 2; *Mosheim's Eccles. Hist.* vol. i. pp. 337. 434. 457. 461; ii. p. 93; *Gregory's History of the Christian Church*, vol. i. p. 305; *Du Pin's Hist.* vol. iii. p. 11.

COURT. The courts belonging to the temple of Jerusalem were three: first, the court of the Gentiles, because the Gentiles were not allowed to enter farther; second,

the court of Israel, because Israelites, if purified, had a right of admission; third, that of the priests, where stood the altar of burnt-offerings, and where the priests and Levites exercised their ministry. Israelites, who offered sacrifices, might bring their victims to the inner part of the court, but could not pass a certain separation, which divided it; and they withdrew as soon as they had delivered their sacrifices and offerings to the priest, or had made their confession, laying their hands on the head of the victim, if it were a sin-offering. See **TEMPLE**.

Before the temple was built, there was a court around the tabernacle, but not large, and formed only of pillars, and veils hung by cords. See **TABERNACLE**.

These courts were like those of the Egyptian temples, which were surrounded by large courts with colonnades. The palaces of kings, and of great men, had great courts, as appears from those of Solomon, and of king Ahasuerus. The historian has taken great pains to describe correctly the situation of Esther, when she went and stood within view of king Ahasuerus. 'The queen,' says he, '*stood in the INNER court*,' that is, within the *third* gate of the ambassadors' entrance, as is described by Knolles in his *History of the Turks*, '*over against the king's house*,' where, says Knolles, sat Selimus, the Turkish emperor, '*and the king sat upon his royal throne in the royal house over against the gate (or door) of the house*,' so that through the portal of his chamber he could see any person, who approached him, or who was standing in the court adjacent to him.

This disposition of the courts of a royal palace may illustrate the history of the private interview of Isaiah with Hezekiah, (2 Kings xx.) Isaiah having been admitted into the third court, on special business, had scarcely quitted the royal presence, or had gone into the *middle* court, when he was ordered to return, and revive the dying king. It may also serve to illustrate the history of Peter's denial of Christ; as it shows, that the *outer* hall mentioned by St. Matthew, (xxvi. 69.) and the *lower* hall mentioned by St. Mark, (xiv. 66.) are the same; and that Jesus, having been examined in the apartment, in which sat the council, was remanded into the lower or outer hall, where he heard Peter deny him, and whence Peter, after he had received from his divine Master the significant look, retired to a fit place for his penitent weeping. This construction of courts seems to afford ample opportunities for many incidents attending the examination and exposure of Jesus by Pilate: the governor might maintain his dignity by keeping within his palace; the priests satisfy their scruples, by preserving a proper distance from polluting heathens; there might be a terrace, or *raised pavement*; the priests might fill the courts with their creatures, who were

ready to clamour according to their orders; the governor could perceive this management of the priests; and Jesus might be easily brought forth, and Pilate retire.

This idea of an extensive palace may also serve to illustrate the history of the decollation of John the Baptist, as related by Mark, (vi. 21, &c.) *Herod, on his birth-day, made a supper to his lords, high captains, and chief estates of Galilee (in the Great Hall of his palace,) into which the daughter of Herodias came, and danced before them: the king was so pleased with her performance, that he sware to give her whatever she would ask.* She went forth, slipped away, out of that hall to her mother, who was either close by, or in the harem of the palace; and returning *straightway, in haste,* before she could be missed by the king, or he could suspect, where she had been for advice, *demand[ed] forthwith, instantly, the head of John the Baptist.* John, who was in prison, in another part of the palace (a common thing in the East), was slain directly by a person sent by Herod. The whole of this history, therefore, passed in a very rapid manner, was soon over, and was transacted as it were on the very spot. The account, thus understood, agrees more precisely to that of Matthew, (xiv.): the 'pre-instruction' of the daughter, by the mother, becomes perfectly easy; and the words, 'give me here (not *presently*, but *instantly*, at the present time) the head of John,' are an entire coincidence. *Fragments attached to Calmet's Dictionary, No. 1. p. 97, &c.*

CREATION, the producing of something from nothing; and this can be effected by the power of God alone, all other creations being only transformations, or change of shape. The schoolmen observe, that creation from no pre-existing matter may be differently understood. 1. That is said to be created from no pre-existing matter, in the production of which no matter is employed, as an angel. 2. Though matter may be employed in the creation of a thing, yet it may be so created, that both its matter and form shall be produced at the same time, by the same agent. They who deny that God made the chaos, think that the heaven and the earth were created in this manner. 3. Though matter may be the subject in producing a thing, yet that thing may not depend on matter with respect either to its future or present existence; of this nature is the human soul, which, though created in pre-existing matter, is not created from pre-existing matter, but from nothing, and cannot therefore be dependent on matter for existence.

Of the creation of all things, Moses has given a summary account, not in a philosophical manner, but such as to afford the people of the age, in which he wrote, just

and affecting notions of this first and most stupendous work of God, so far as was necessary to the purposes of true religion, and no further. It is, therefore, sufficient that his account is true, so far as it goes, and in no respect inconsistent with the most accurate discoveries, which have been made in later ages concerning the system of the universe, or any of its parts. 'In the beginning God created the heaven and the earth.' (Gen. i. 1, &c.) The heaven and the earth may comprehend the whole universe, or all things visible and invisible. It does not therefore follow, that the whole universe was created at once, or at some one period of time; but the meaning of Moses is, that at first when the universe was produced, it was brought into existence by the sole power and wisdom of the almighty and eternal God. Though the several parts of the universe may have been produced at different times, and though God may still be creating new worlds in the immense bosom of space, yet the whole universe of beings, whenever created, doth not exist by necessity or chance, but is the production of God. As Moses, however, here gives us a particular account of the formation of our earth, the phrase, *in the beginning*, may have a special reference to the time when our earth was created. The matter, of which it consists, was produced in the state of a chaos, (ver. 2.) without form and void, that is, shapeless, waste, and useless; all the parts, solids, and fluids, were confounded together, surrounded with darkness, and unadorned and uninhabited. The 'Spirit of God moved upon the face of the waters,' that is, the influences and exertions of the divine power actuated this dark confused mass, and digested and reduced its parts to the beautiful state and order, in which we now behold them. On the first day, and the first thing after the production of the chaos, the element of light was created. (ver. 3, 4, 5.) On the second day was created the element of air, or that body of air, which we call the atmosphere, *רקיע* the firmament, or rather spacious expansion of air, where the fowls do fly. (ver. 20.) This is spread above and around the earth, and includes meteors and clouds, which are the waters above, or at the upper extremity of the atmosphere, in contradistinction to the waters of the sea and rivers, which are under it. (ver. 6, 7, 8.) On the third day, God formed the element of water, by draining off the fluids of the chaos, and causing them to flow into large cavities, prepared to receive them; that the earth might thus become one firm, compact, and voluble globe, and be rendered fit to produce grass, herbs, trees, and plants, which were then created. (ver. 9, 10, 11, 12.) On the fourth day, God created the sun and moon. (ver. 14, 19.) The sun being the centre of our system, it seems probable, that the whole

solar system was produced at the same time with the earth, though the design of the writer did not lead him to notice its other parts. But, from the account of Moses, we have no just reason to suppose that the stars, each of which is probably the centre of a distinct system, were all of them created on this day. Most of them might have been created long before, and some of them since our world was brought into existence. For that clause, (ver. 16.) 'he made the stars also,' denotes in the Hebrew only 'and the stars;' and therefore the passage might be rendered, 'the greater light to rule the day, and the lesser light to rule the night with the stars.' Hitherto, our globe, and perhaps the other planets, might, by the power of God, be suspended in the empty space, in a state of rest. But now, when the sun, the centre of our system, was created, and the earth was reduced to a proper state of firmness and solidity, they might be thrown into those regular and rapid motions, around the sun and their own centres, which, by the same power impressed on them, continue to this day; and by their exact periodical revolutions produce that grateful and necessary variety of day and night, spring and summer, autumn and winter. These are effected by the annual and diurnal motions of the earth; and, therefore the annual and diurnal motions might on this day commence. On the fifth day, fish and fowl; and on the sixth day, beasts and man, were created. (ver. 20, &c.)

One difficulty may appear in its being said, that light was created before the sun, because the sun has been supposed to be the sole fountain of light, by emitting luminous particles from its body. But in this Moses may be found a more accurate philosopher than is commonly imagined. Light is a distinct substance from all others, as much as air is from water. By light is not meant that sensation, which we experience in ourselves, on the presence of any illuminated body, but that inconceivably subtle matter, which makes an impression on the organs of sight, and paints on the optic nerve those objects, from the surfaces of which it was reflected to us. Light then, taken in this sense, is a body quite different from the sun, and independent of it, and might have existed before it, as it now does exist when the sun is absent, as well as when present. It is diffused from one end of the creation to the other, traverses the whole universe, forms a communication with the most remote spheres, penetrates into the inmost recesses of the earth, and only waits to be put in a proper motion to render itself visible. Light is to the eye what the air is to the ear. Air may be called the body of sound, and equally exists all around us, though there be no sonorous body to put it in motion. In like manner, the extremely

agile particles of light equally extend at all times, from the most distant fixed stars to us, though they do not strike our eyes, till impelled by the sun, or by some other mass of fire. The account of Moses therefore, as to this particular, is agreeable to truth, as well as an useful lesson of caution, when he informs us, that God, and not the sun, was the author and parent of light, and that it was created by his almighty word, before a sun existed to dart it on one part of the earth, and a moon to reflect it on the other.

The account, which Moses has delivered concerning the creation of the world, is short, and suited rather to the capacities of the people he intended to instruct, than to satisfy a philosophical inquirer. It has therefore left room for various explanations, and for several different hypotheses, of which the most remarkable are those of Descartes, Burnet, and Whiston. Descartes has endeavoured to form a fine system of his own, rather than to explain the Mosaic description, and reconcile it with philosophy. He agrees with Epicurus in considering matter and motion as the principles of nature; but he acknowledges the existence of a God, who has created matter, and impressed on it the first motion. After this motion is once commenced, he leaves the vast machine, without any farther assistance from the first impressor, to the laws of mechanism, which affect all things, both celestial and terrestrial. 1. He supposes, that the matter of which the world is composed, being at first of one uniform nature, and infinitely divisible, was actually divided into many particles of a moderate size, which had all such a motion, as is now observed in the world. 2. He thinks that all these particles were not at first spherical, because many such globules will not fill up a continued space, but that whatever might be their original figure, their angles would be cut off, and they become spherical, by their continual motion, and occurrences against each other. 3. He asserts that no space is left empty, and therefore, when these round particles united, leave some intervals between them, he supposes that other less particles arise from the angles cut off, and by the force and celerity of their motion become divided into innumerable lesser fragments, which fill up all the interstices. 4. He supposes, that some of these fragments taken from the angles of the spherical particles, will necessarily possess very angular figures, and, therefore, being less capable of motion, will be apt to unite, and transfer a great part of their motion to such particles as are smaller, and consequently move swifter. He then proceeds to the formation of the world from three elements, consisting of the three kinds of particles above-mentioned. The first element, or

the subtle matter, separated from the angles of the greater particles, is that of the sun and fixed stars, and susceptible of a much quicker motion than the two others; the second element consists of the spherical particles themselves, of which the heavens were formed; the third element consists of those angular particles, which are less adapted to motion, and from which proceeded the earth, planets, comets, and other appearances of nature. He supposes that the solar system is a vortex continually turning round, the matter of which, except the earth and planets, is very liquid and transparent, consisting entirely of the first and second elements, and containing a greater quantity of the first than is sufficient to fill the spaces between the particles of the second; and since all bodies, which move in a circular manner endeavour to recede from the centre of their motion, and the more gross and solid parts, such as the particles of the second element, fly off with a greater force than the rest, the particles of the second element must necessarily recede from the common centre, and approach each other as much as their figure and motion will permit. After their interstices, therefore, are filled, the remaining matter of the first element assumes the place left by the second; by which means a mass or heap of the first element settles, and is formed in the middle of the vortex, and this mass we call the sun, and the centre of a vortex. Descartes also supposes, that each of the fixed stars is a sun, and the centre of a vortex. He thinks that the earth was originally such a star, whose vortex adjoined that of the sun, but that it was gradually covered or encrusted with spots, which arose on its surface like the scum on a boiling pot, and which continuing to increase and grow thicker, the star lost its light and activity, and the motion of the celestial vortex around it became more weak, languid, and unable to resist the vigorous encroachments of the sun's vortex. Hence it was at length drawn in, and wholly absorbed by the sun, one of whose satellites it became. Both philosophers and divines have justly objected to the hypothesis of Descartes.

Dr. Burnet, omitting to discuss the origin of the universe, or even of the solar system, as completed long before the Mosaic creation, confines himself to the formation of the earth only, which he supposes to have been produced from a chaos, or confused mass, consisting of the principles of all terrestrial bodies. He is of opinion, that the heaviest and grossest part would sink downwards, towards the middle of the mass, which he supposes to be the centre of gravity, and that being more and more compressed, they would gradually harden, and constitute the interior parts of the earth; that the rest of the mass would also be di-

vided from above by the same principle of gravity into two orders of bodies, the one liquid like water, the other volatile like air, and that the more fine and active parts would mount upwards, and constitute that body we call air; that the grosser parts settled in a mass under the air, on the body of the earth, and composed not only water, strictly so called, but the whole of the liquid bodies belonging to the earth; that as there are two principal kinds of terrestrial liquids, the oily and the light, and those which are more earthy, the oily and light part of this mass would consequently swim on the surface of the other. He proceeds to suppose, that the air was as yet gross, thick, and dark; that the lesser and lighter particles, which remained after the grossest had sunk down by their weight, would naturally descend slowly till they met with the oily liquid on the face of the deep, or on the watery mass, which would stop their progress any farther, and that on mixing with that unctuous substance, they composed a soft and light earth spread on the face of the waters; that this thin and tender orb of the earth continued to increase, till, all the light particles being collected and incorporated with it, it attained a firm and consistent substance, which arose on the face of the chaos, and became an habitable earth, such as nature designed it. The form of this first earth, both external and internal, may be easily conceived from the manner of its creation. Its external form would be smooth, regular, and uniform, without mountains, and without a sea. Its internal form would consist of several regions involving each other, like orbs about the same centre, the water being contained entirely under the upper crust of the earth, which formed a wonderful vault, and was sustained above the deep by its own manner of construction only. To prove that the first earth must have been different from the present, Dr. Burnet endeavours to show, that, if the earth had been in its present form, it would not have been capable of a deluge, which could not have been effected without such an immense quantity of water, as could neither be brought on the earth, nor removed from it; and that the chaos as a fluid body, would naturally and necessarily settle and become every where a smooth surface, not broken into irregularities like our earth, nor imitating its cavities, dens, and holes. He attempts to confirm these arguments by the authority of Scripture, which plainly intimates, he says, a difference in the form and constitution of the old, and of the present world; and by reason of this difference, the former was subject to perish by a deluge, as the latter is by a conflagration. (2 Pet. iii. 5. 7.) Besides, several passages seem to describe the structure of the antediluvian

world as founded on the waters, (Psalm xxiv. 2.; cxxxvi. 6.) and as an orb on the face of the deep, (Prov. viii. 27.); conformably to which, on the renovation or restitution of nature to its primæval state, the new earth will appear without a sea. (Rev. xxi. 1.) To these he adds the testimony of ancient tradition, that the world was in the form of an egg. This, says he, was true of the original earth, in respect not only to its outward figure, but also to its inward composition; the central parts being represented by the yolk of an egg, the exterior region of the earth by the shell, and the abyss of water by the white under the shell. Among the many objections that will occur to a philosophic reader against this hypothesis, those which regard the author's laws of gravitation, destroy the whole scheme; for if every thing subsided according to its specific gravity, the earth, which is heavier than the water, must necessarily place itself nearer the centre, and thus leave the waters to cover the face of the whole orb. Nor is the Scriptural account of the antediluvian world less contradictory to this theory, which supposes that the earth in its external form was smooth, regular, uniform, and without mountains; for it is expressly said, (Gen. vii. 19, 20.) that 'the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered.'

Mr. Whiston not only shows a greater regard to Scripture, but has avoided many difficulties chargeable on the last theorist, and proceeds on more philosophical principles. He first lays down this proposition, that the Mosaic narrative of the creation is not a nice and philosophical account of the origin of all things, but an historical and a true representation of the formation of our earth alone from a confused chaos, and of its successive and visible changes each day, till it became the habitation of mankind. This he proves from the first words of Moses, 'In the beginning God created the heaven and the earth,' which plainly imply that the creation of the universe from nothing, commonly called creation, preceded the work of six days. Moses immediately thence descends to the chaos of our earth, to which he confines himself; and he mentions the formation of the sun and of other celestial bodies, to accommodate his narrative to common apprehension, and render it complete, but chiefly to secure the Jews from worshipping the host of heaven. Mr. Whiston, therefore, supposes that the sun, moon, and stars, had been previously created, and were only rendered visible on the fourth day; that the ancient chaos, the origin of the earth, was the atmosphere of a comet, or an unformed planet in its

original state, placed in a very eccentric orbit. To support this proposition, he endeavours to show, that the atmosphere of a comet possesses the several properties recorded of the ancient chaos; that it possesses such other peculiar properties as lay a foundation for some of those phenomena of our earth, which can scarcely be otherwise explained in a philosophical manner; and that no other body, or mass of bodies, will bear a comparison, or can pretend to the same character. He proceeds to suppose, that the six days of the creation are equal to six years; and that a day and a year signify the same before the fall of man, when, as he thinks, the diurnal rotation of the earth about its axis first commenced. This supposition agrees with the letter of Moses, and with some other parts of Scripture, in which a day frequently denotes a year; it allows a convenient time for the works of the creation, which appear to have been regular and gradual, and not accelerated by any miraculous power on every occasion; and it might be still farther strengthened by arguments deduced from the peculiar characters of the state of nature before the fall. On these foundations, Mr. Whiston attempts to account for the formation of the earth, which, he thinks, was not a mere result from any necessary laws of mechanism, independent of the Divine power, but the effect of the interposition of God, and always under his peculiar care; and that God not only created the matter, of which the universe, and particularly the earth, was to consist, from a non-existent state, and endued it with its several properties and powers, but that he interposed more particularly in the formation of the earth, by changing the course and orbit of the chaos into that of a planet, by immediately forming the seeds of all animals and vegetables, by ordering every distinct day's work to be completed in its proper period, and principally in the creation of our first parents. At the time immediately preceding the creation of six days, the face of the abyss, or superior regions of the chaos, were involved in thick darkness, agreeably to the nature of a comet, which is represented as containing a central, solid, hot body, of many hundred or thousand miles in diameter; and also a very large fluid, or heterogeneous mass, or congeries of bodies, in a rare, separate, and expanded condition, the diameter of which was ten or eleven times as large as that of the central solid, and which is the atmosphere or chaos itself. On the change of the comet from a very eccentric to a moderately elliptic orbit, the commencement of the Mosaic creation, and the influence of the Divine Spirit, all things would assume their re-

spective places, and every species of bodies rank themselves according to the laws of specific gravity. By this means, the mass of dense fluids, which composed one part of the entire chaos, and were heavier than the masses of earth, water, and air, would descend with the greatest velocity, and elevate the masses enclosed among them. This must distinguish the chaos into two distinct regions: the lower and larger would be a collection of dense and heavy fluids, or a vast abyss immediately encompassing the central solid; the higher and lesser, a collection of earthy, watery, and aerial parts, confusedly mixed, and encompassing the great abyss. This Mr. Whiston considers as the state of darkness, since the collecting of those opaque bodies, which had hitherto floated in the immense atmosphere, would consequently more exclude the sun's rays. Among other objections to this theory, Dr. Keil observes, that it is a paradox to say, that the diurnal rotation of the earth did not commence till after the fall, and that till that period the days and years were exactly the same. If we consider the extreme cold which must have been occasioned by the absence of the sun during one half of the year, and the intense heat during the other, we must acknowledge, that these immoderate degrees of heat and cold would be pernicious to the antediluvian plants and animals, unless their bodies were of a very different construction from what they are at present. Nor is there any necessity to lengthen a day into a year, for the sake of a regular and gradual formation, without precipitation or acceleration, since an almighty agent is acknowledged to be concerned. The primitive chaos could not be the atmosphere of a comet, which is not an obscure, but a bright, pellucid fluid, in consequence of the intense heat of the central solid; and by the comet's near approach to the sun, the greatest part of the bodies, which compose the upper stratum of the earth, would have been vitrified. It is pretty certain that, at the time of the Mosaic creation, the moon was formed, or at least placed in its orbit, and made to turn round the sun; for no comets have any secondary planets, and, therefore, more must be meant by Moses than merely rendering the moon visible. Besides, the word *made* is equally applied to both the sun and moon, and therefore ought in both places to be understood in the same, that is, in a literal sense.

Professor Jameson, one of the most profound geologists and practical philosophers of the present day, observes, that 'the structure of the earth, and the mode of distribution of extraneous fossils or petrifications, are so many direct evidences of the truth of the Scripture account of the formation of the earth; and they might be used as proofs

of its author having been inspired; because the mineralogical facts discovered by modern naturalists were unknown to the sacred historian. Even the periods of time, the six days of the Mosaic description, are not inconsistent with our theories of the earth.' Nor are the phenomena of the heavenly bodies at all contradictory to the Mosaic history. Modern opposers of revelation have objected (as has been already noticed,) that the historian talks of light before there was any such thing as the sun, and calls the moon a *great light*, when every one knows it to be an opaque body. But Moses seems to have known what philosophy did not till very lately discover, that the sun is not the original source of light, and, therefore, he does not call either the sun or the moon a *great light*, though he represents them both as great *luminaries* or *light-bearers*. Had these objectors looked into a Hebrew, Greek or Latin Bible, they would have found that the word which in Gen. i. 3, our translators have properly rendered *light*, is different from that which in the fourteenth verse they have *improperly* rendered light also. In the third verse the original word is אור *aur*, the Greek *φῶς*, and the Latin Vulgate *lux*; in the fourteenth verse the corresponding words are מֵאֲרֹת, (*mart*) φωστῆρες, and *luminaria*. Each of the former set of words means that subtle elastic matter, to which in English we give the name of *light*; each of the latter, the instruments, or means, by which light is transmitted to men. But surely the moon is as much an instrument of this kind, as the *reflector* placed behind the lamp of a light-house, for the purpose of transmitting to the mariner at sea the light of that lamp, which would otherwise have passed in an opposite direction to the land. Though the moon is not a light in itself, yet is that planet a light in its effects, as it reflects the light of the sun to us. And both the sun and moon are with propriety called *great*,—not as being absolutely greater than all other stars and planets, but because they appear greater to us, and are of greater use and consequence to this world. Even now, after all our improvements in philosophy and astronomy, we still speak of the light of the moon, as well as of the sun's motion, rising and setting; and the man, who in a moral, theological, or historical discourse, should use a different language, would only render himself ridiculous.

Moses represents the earth at first in a state of *fluidity*. 'The Spirit of God,' says he, 'moved upon the face (or surface) of the waters.' (Gen. i. 2.) The apostle Peter also speaks of the earth as being formed out of a fluid. The earth standing out of the water (or more correctly, consisting of water), and in the midst of the water.' The Brachmins, Indian philosophers, also agreed that the world was made of water; and Thales, one of the seven wise men, and the

wisest of them all, as Cicero informs us, said, that all things were made out of water. Others after him taught the same doctrine; and is it in the least degree contradicted or disproved by modern discoveries. On the contrary, the present form of the earth demonstrates the truth of the Mosaic account. It is well known that if a soft or elastic globular body be rapidly whirled round on its axis, the parts on the poles will be flattened, and the parts on the equator, midway between the north and south poles, will be raised up. This is precisely the shape of our earth; it has the figure of an oblate spheroid, a figure bearing a close resemblance to that of an orange. Now, if the earth was ever in a state of fluidity, its revolution round its axis must necessarily induce such a figure, because the greatest centrifugal force must necessarily be near the equatorial parts, and, consequently, there the fluid must rise and swell most. It has been demonstrated by admeasurement, that the earth is flattened at the poles, and raised at the equator. This was first conjectured by Sir Isaac Newton, and afterwards confirmed by M. Cassini and others, who measured several degrees of latitude at the equator and near the north pole, and found that the difference perfectly justified Sir Isaac Newton's conjecture, and consequently confirmed the Mosaic account. The result of the experiments instituted to determine this point, proved, that the diameter of the earth at the equator is greater by more than *twenty-three and a half miles*, than it is at the poles. Thus do the Scriptures and philosophy agree together, and confirm each other. The Scriptures assert that the earth was in a state of fluidity; and philosophy evinces that it must have been in such a state from its very figure.

Philo, Origen, St. Austin, Procopius, and some modern writers, maintain, that God created at once not only the earth, but the whole world, by a single word, without waiting for the term of six days; that the account Moses gives of the creation, and of the distribution of the Creator's works, is not a succession of time, but of order; and that the intention of Moses was to render the subject intelligible to the people, and to afford them a distinct notion of the material creation, by dividing it into parts, and a certain disposition or order. *Horne's Introduction*, vol. ii. pp. 554—556; *Dr. Adam Clarke's Commentary on Gen. i. 10*; *Watson's Theolog. Tracts*, vol. i. p. 18, &c.

CRETE, Κρήνη, signifies *carnal*, or *fleshy* in Hebrew, the *Isle of the Caphtorim*, *Cre-tim*, or *Kerethians*. Crete is an island in the Mediterranean, and is now called Candia. Paul sent Titus, his beloved disciple, to Crete, and in an Epistle to him, charges him to rebuke the people severely, and in strong terms, to prevent their adherence to Jewish fables, human ordinances, and legal

observances. He adds, that the Cretans, as one of their own prophets, (or poets,) witnesses, 'are always liars, evil beasts, slow bellies.' (Titus i. 12, 13.) This Cretan poet is Epimenides. See CAPHTOR.

CROSIERS, or CROSS-BEARERS, an order in the church of Rome, founded in honour of the discovery of the cross, upon which our Saviour suffered, by Helena, mother of Constantine the Great. Till of late, they were to be found in several parts of Europe. They wore a cross of red cloth on their breasts. Before the reformation, they had several houses in England, in particular one in London, on the spot now called Crutched-friars, which ought to be denominated Crossed-friars. The superior of this order received episcopal ordination, and wore a mitre, with a golden cross, in the same manner as a bishop. *Hurd on Religious Rites*, &c. p. 214.

CROSS, a kind of gibbet made of pieces of wood placed crosswise, whether crossing at right angles, at the top like a T, or in the middle like an X. The cross, upon which our Saviour died, was of the former kind, or rather it represented a line crossing another at right angles, and transversing it thus, †. In this manner it is described in old documents, on the coins of the emperor Constantine, &c.; and St. Jerom compares it to a bird flying, to a man swimming or praying with his arms extended, like a cross with the head piece above the transverse beam.

The death of the cross was the most dreadful of all others, both for the shame and pain of it; and it was so scandalous, that it was inflicted as the last mark of detestation on the vilest persons. It was the punishment of robbers and murderers, provided they were also slaves; but if they were free, and had the privileges of the city of Rome, crucifixion was thought a prostitution of that honour, and too infamous a punishment for any one, whatever were his crimes. The form of a cross being such as has been already described, the body of the criminal was fastened to the upright piece, by nailing to it the feet, and on the transverse beam, commonly by nailing the hands on each side. As these parts of the body are the instruments of action and motion, they are provided by nature with a much greater number of nerves than others; and as all sensation is performed by the spirit contained in these nerves, it will follow, as Stanhope observes, that wherever they abound, the sense of pain must in proportion be more quick and tender.

The Jews confess that they crucified people, but not whilst living. They say, they first put them to death, and then fastened them to a cross, either by the hands or neck; but there are indisputable proofs of their frequently crucifying men alive.

The worshippers of Baal-peor (Numb. xxv. 4.) and the king of Ai (Josh. viii. 20.) were hanged alive; as were also the descendants of Saul, who were put into the hands of the Gibeonites. (2 Sam. xxi. 9.) Before crucifixion, the criminal was generally scourged with cords; sometimes small bones, or pieces of bones, were tied to these scourges, that the condemned person might suffer more severely. It was also a custom, that he, who was to be crucified, should bear his cross to the place of execution. After this manner, we find Christ was compelled to bear his cross; and as he sunk under the burden, Simon the Cyrenian was constrained to carry it after him, and with him. It is generally supposed, that our Lord bore the whole cross, that is, both the long and transverse parts; but this seems impossible, and therefore Lipsius, in his treatise *De Supplicio Crucis*, tells us, that he carried only the transverse beam, and that the long beam, or body of the cross, was either already fixed in the ground, or ready for that purpose when the criminal came. Hence he observes, that painters are very much mistaken in their description of our Saviour carrying the whole cross.

There were several modes of crucifying. Sometimes the criminal was crucified upon a tree, and fastened to it with cords. Sometimes he was crucified with his head downwards; and this was the way St. Peter chose from respect to his master Jesus Christ, not thinking himself worthy to be fixed to a cross in the same manner as he had been. The common way of crucifying was by fastening the criminal with nails, one at each hand, and one at both his feet, or one at each foot; for this was not always the same. The ancients represent Jesus Christ as crucified sometimes with four, and sometimes with three nails. The criminal was crucified quite naked; and in all probability the Saviour of the world was not used with any greater tenderness than others, who suffered this punishment. The text of the Gospel, (John xx. 25. Luke xxiv. 39.) clearly shows, that Jesus Christ was fastened to the cross with nails; and the Psalmist, (Psalm xxii. 16.) had long before foretold, that they should pierce his hands and his feet.

Sometimes, those, who were fastened upon the cross, lived long in that condition. St. Andrew is believed to have lived three days upon it; others, nine days. Eusebius speaks of certain martyrs in Egypt, who were kept upon the cross till they were starved to death. Pilate was amazed that Jesus Christ died so soon, because naturally he must have lived longer, (Mark xv. 44.) if he had not possessed the power of laying down his life, and of taking it again. The thighs of the two thieves were broken, to hasten their death, that their bodies might not remain upon the cross on the sabbath-day, and to comply with the law, which forbade the bodies to

hang after sun-set. Among other nations, they were suffered to continue a long time, and sometimes till they were devoured alive by birds and beasts of prey. Guards were appointed to observe that none should take them down, and bury them. The Roman soldiers, who had crucified Jesus Christ and the two thieves, kept guard near the crosses till the bodies were taken down.

Our Saviour says, that his disciples must take up his cross and follow him, (Matt. xvi. 24.); that is, they must readily submit to any afflictions which God lays upon them, or to any sufferings that befall them in the service of God. Cross is also used for the whole of Christ's sufferings from his birth to his death, but especially for those upon the tree.

Soon after the death of St. John, the last of the apostles, the primitive Christians began to take some notice of the cross; for they signed every person at baptism with it, and prayed with their arms folded in the manner of a cross. These ceremonies, however, were not carried farther, till towards the middle of the fourth century, when Christianity received the sanction of the civil power, and its priests were laden with honours. During the reign of Constantine the Great, his mother Helena, supposed to have been a courtesan, and much addicted to superstition, went on a pilgrimage to the Holy Land, where it is pretended she found the real cross, upon which our Saviour suffered. Her son, the emperor, ordered the figure of the cross to be stamped on his coins, displayed on his standards, and painted on his shields, helmets, and crown; but it does not appear that it was set up in churches till some years after. The great universal council, held at Constantinople towards the close of the seventh century, decreed, that Jesus Christ should be painted in a human form upon the cross, in order to represent, in the most lively manner, to all Christians, the sufferings and death of Christ. In memory of the empress Helena's finding the cross, a solemn festival was instituted by pope Gregory the Great, in the sixth century; and it is observed in all Roman Catholic countries on the third of May. Another festival is observed in honour of the cross, on the fourteenth of September, and was occasioned by the following event:—In the reign of Heraclitus, the Greek emperor, Cosroes, king of Persia, plundered Jerusalem, and took away that part of the cross which Helena had left there, but which Heraclitus having recovered, it was carried by him in great solemnity to Mount Calvary, whence it had been taken. Many miracles were said to have been wrought on this occasion: and the festival in memory of it is called the Exaltation of the Cross. The number of cru-

cifixes used by the Roman Catholics in churches, on the highways, in the market-places, in private houses, &c. is almost incredible. *Hurd's History of Religious Rites*, &c. p. 235, &c.

CROWN, an ornament frequently mentioned in Scripture, the use of which was very common among the Hebrews. The high-priest wore a crown about his mitre, or the lower part of his bonnet, tied behind his head. It would seem that private priests, and even common Israelites, wore a sort of crown: God commands Ezekiel not to take off his crown (tire), nor assume the marks of mourning. (Ezek. xxiv. 17, 23.) This crown was a ribbon, or fillet, which surrounded the head; it was a custom practised by others in the East, who wore upon their heads merely such a fillet or ribbon, which differed only in colour and value from the diadems of princes. When Moses commands the Israelites to bind the words of the law on their hands, and between their frontlets, he intimates the use of crowns and bracelets among them. (Deut. vi. 8.)

Newly married people of both sexes wore crowns, which were richer and more beautiful than those commonly used. (Isaiah lxi. 10. Cant. iii. 11.) On festival and other joyful occasions, it was customary to wear crowns of flowers.

The crown, mitre, and diadem, royal fillet, and tiara, are frequently confounded. Crowns were bestowed on gods, kings, and princes, as marks of dignity. David took the crown from the god Moloch, or Milcom, which was of gold, and enriched with jewels, and placed it on his own head, (1 Chron. xx. 2. 2 Sam. xii. 30.) or rather, he held it suspended over his head, for it weighed a talent; unless he took out the jewels for his own crown. In our translation of the Bible, it is said that he took the crown from the head of the *king* of the Ammonites; but it seems impossible that a man could carry the weight of a talent upon his head. Besides, it is not probable that the king of Rabbah would present himself before David, wearing this immense crown. There is also an error in the rendering of the precious *stones*, which ought to be *stone*, the word in the original not being in the plural, but in the singular number. The passage in 1 Chron. xx. 2. may be thus analyzed: 'And David took the crown (*otherot*) off (not *Melecum*, their king, but) Milcom, the deity which they worshipped, (*quasi Molec-um* their *Molec*, or *Moloch*) from off his head, that is, from the head of the image, which wore it; and found its weight to be a talent of gold; and *in* it the precious *aben* (*stone* as usually understood), and it was upon the head of David.' This meaning of the passage is confirmed by a medal, which describes the god Milcom or Moloch, wearing such a crown. *Fragments attached to Calmet's Dictionary*, No. cclxxxii. p. 184.

The Amalekite, who valued himself on killing Saul, brought that prince's diadem or fillet to David. (2 Sam. i. 10.) The diadem was placed upon the head of the young king Josiah, when he was presented to the people. (2 Chron. xxiii. 11.) Baruch (vi. 9.) says, that the idols of the Babylonians wore golden crowns. Queens also among the Persians wore diadems. (Esth. ii. 17.) God says, that he had put a crown of gold upon the head of the Jewish nation, which is represented as his spouse, (Ezek. xvi. 12.) Kings sometimes used several diadems, when they possessed several kingdoms. St. John, (Rev. xix. 12.) speaking of Christ's governing the affairs of his church, says, that 'on his head were many crowns; which denotes his absolute sovereignty and many triumphs. Pilate's guards set a crown of thorns upon the head of Jesus Christ, with intention to insult him under the character of the king of the Jews, (Matt. xxvii. 29.); but it is unknown of what species of thorn this crown was composed.

Crown, figuratively understood, signifies honour, joy: 'Ye are my joy and my crown,' says St. Paul to the Philippians, (iv. 1.) Crown is also used for reward, because conquerors in the public games were crowned with wreaths, garlands, &c.

CRUSADES, or CROISADES, was a name given to the holy wars carried on against the infidels for the conquest of Palestine. These expeditions were distinguished in the French language by the name of *croisades*, and all who embarked in them were called *croises*, or cross-bearers; not only because the design of these holy wars was to wrest the cross of Christ from the hands of the infidels, but also on account of the consecrated cross of red or other colour, which every soldier wore upon his breast or right shoulder.

In the tenth century, the European kings and princes formed the project of a holy war against the Mahometans, who were masters of Palestine. They considered it as an intolerable reproach to Christians, that the land, in which the divine Author of their religion had received his birth, exercised his ministry, and made expiation for the sins of men, should be abandoned to the enemies of the Christian profession. They also thought it highly just, and suited to the majesty of the Christian religion, to avenge the calamities and injuries, the persecution and reproach, which its professors had suffered under the Mahometan yoke. Accordingly, towards the conclusion of the tenth century, the bloody signal was given by the Roman pontiff, Silvester II. who wrote an epistle, in the name of the church of Jerusalem, to the church universal throughout the world, in which the European powers were solemnly exhorted and entreated to succour and deliver the Christians in Palestine. This exhortation, however, failed in producing the desired effect.

From the time of Silvester II. the popes were employed in forming plans for extending the limits of the church of Asia, and especially for expelling the Mahometans from Palestine; but the troubles, in which Europe was so long involved, prevented the execution of these arduous designs. Gregory VII., the most enterprising pontiff that ever filled the apostolic chair, animated and inflamed by the complaints, which the Asiatic Christians made of the cruelty of the Saracens, resolved to undertake in person a holy war for the deliverance of the church; and upwards of fifty thousand men were already mustered to follow him in this bold expedition. But his quarrel with the emperor Henry IV., and other unforeseen occurrences, obliged him to lay aside his intended invasion of the Holy Land. The project, however, was renewed towards the conclusion of the eleventh century, by the enthusiastic zeal of an inhabitant of Amiens, who was known by the name of Peter the Hermit, and who suggested to the Roman pontiff, Urban II., the means of accomplishing what had been unfortunately suspended. In a journey which Peter made through Palestine, in 1093, he had observed with inexpressible anguish the vexations and persecutions, which the Christians, who visited the holy places, suffered from the barbarous and tyrannic Saracens. Inflamed, therefore, with indignation and zeal, which he considered as the effect of a divine impulse, he implored the assistance of Simeon, patriarch of Constantinople, and Urban II., but without success. Far from being discouraged by this, he renewed his efforts, and went through all the countries of Europe, exhorting all Christian princes to draw the sword against the tyrants of Palestine. With a view to engage the superstitious and ignorant multitude in his cause, he carried about with him a letter, which he affirmed was written in heaven, and addressed to all true Christians to animate their zeal for the deliverance of their brethren who groaned under the burthen of a Mahometan yoke.

The minds of the people being thus prepared by the exhortations of the hermit, a grand and numerous council was assembled by Urban at Placentia, A.D. 1095; and the pontiff warmly recommended, for the first time, the sacred expedition against the infidel Saracens. But notwithstanding the presence of the emperor's legates, this arduous enterprise was far from being approved by the greatest part of this numerous assembly. Though disappointed at Placentia, Urban renewed his proposal for a holy war in a council, which was afterwards assembled at Clermont, where he himself was present. The pompous and pathetic speech, which he delivered on the occasion, made a deep and powerful impression on the minds of his auditors, especially of the

French, whose natural character renders them much superior to the Italians, in encountering difficulties, facing danger, and attempting the execution of the most perilous designs. An incredible multitude, among whom were many persons of rank, devoted themselves to the service of the cross, which was made the symbol of the expedition, and which, worked in red worsted, was worn on the breasts or shoulders of the adventurers. Every motive was used by the court of Rome to increase the numbers. A plenary indulgence was proclaimed in the council of Clermont to all those who should enlist under the cross, and a full absolution of *all* their sins.

The 15th of August, A.D. 1096, had been fixed in the council of Clermont, for the departure of the pilgrims: but the day was anticipated by a thoughtless and needy crowd of plebeians. Early in the spring, from the confines of France and Lorraine, above sixty thousand of the populace of both sexes flocked round the first missionary of the crusade, and pressed him with clamorous importunity to lead them to the holy sepulchre. The hermit, assuming the character, without the talents or authority of a general, impelled or obeyed the forward impulse of his votaries along the banks of the Rhine and the Danube. Their wants and number soon compelled them to separate; and his lieutenant, Walter the Pennyless, a valiant though needy soldier, conducted a vanguard of pilgrims, whose condition may be determined from the proportion of eight horsemen to fifteen thousand foot. The example and footsteps of Peter were closely followed by another fanatic, the monk Godescal, whose sermons had drawn fifteen or twenty thousand peasants from the villages of Germany. The rear of these was pressed by a herd of two hundred thousand, the most stupid and savage refuse of the people, who mingled with their devotion a brutal licence of rapine, prostitution, and drunkenness. Some counts and gentlemen, at the head of three thousand horse, attended the motions of the multitude to partake in the spoil. Of this rabble, more than two-thirds were killed by the Hungarians, &c. during their journey. The remainder who escaped to Constantinople, were overwhelmed in the plains of Nice, by the Turkish arrows; and from the beginning to the end of this expedition, 300,000 perished, before a single city was rescued from the Infidels, and even before their graver and more noble brethren had completed their preparations.

The armies, which were conducted by illustrious commanders, distinguished by their birth and military endowments, arrived more happily at the capital of the Grecian empire. That which was commanded by Godfrey of Bouillon, duke of

Lorraine, who deserves a place amongst the greatest heroes, whether of ancient or modern times, and by his brother Baldwin, was composed of eighty thousand well-chosen troops, horse and foot, and directed its march through Germany and Hungary. Another, which was headed by Raimond, earl of Toulouse, passed through the Sclavonian territories. Robert earl of Flanders, Robert Duke of Normandy, Hugo, brother to Philip I. king of France, embarked their respective forces in a fleet, which was assembled at Brindisi and Tarento, whence they were transported to Durazzo, anciently Dyrrachium. These armies were followed by Boemond, duke of Apulia and Calabria, at the head of a chosen and numerous body of valiant Normans. This army was the greatest, and apparently the most formidable, that had been known in the memory of man. The first successful enterprise, which was formed against the Infidels, was the siege of Nice, the capital of Bithynia. This city was taken in the year 1097, and the victorious army thence proceeded into Syria, and, in the following year, subdued Antioch, which, with its fertile territory, was granted by the assembled chiefs to Boemond, duke of Apulia. Edessa fell next into the hands of the victors, and became the property of Baldwin, brother to Godfrey of Bouillon. The conquest of Jerusalem, which, after a siege of five weeks, submitted to their arms in the year 1099, seemed to crown their expedition with the desired success. In this city were laid the foundations of a new kingdom, at the head of which was placed the famous Godfrey, whom the army saluted king of Jerusalem, with an unanimous voice.

The new kingdom of Jerusalem, which had been thus erected by the holy warriors, appeared at first to flourish considerably, and to rest on firm and solid foundations; but this prosperous scene was transitory, and was soon succeeded by the most terrible calamities and desolations. The Mahometans, who had recovered from their first surprise, collected troops, and harassed and exhausted the Christians by incessant invasions and wars. In the most desponding strain, the Christians implored the assistance of the European princes, and requested a fresh army to support their tottering empire in the Holy Land. A new expedition was the subject of long deliberation, and its expediency was strenuously debated in both the cabinets of princes and the assemblies of the clergy and the people. At length, through the eloquence of Bernard, the celebrated abbot of Clairval, a man of the boldest resolution and of the greatest authority, these disputes were terminated under the pontificate of Eugenius III. This eloquent and zealous ecclesiastic preached the cross with much ardour and success. In the grand parliament assembled

at Vezelai, in 1146, at which Lewis VII. king of France, his queen, and a prodigious concourse of the nobility, were present, Bernard recommended this holy expedition with such persuasive powers, and declared with such assurance that he had a divine commission to foretell its glorious result, that the king, the queen, and all the nobles, immediately put on the military cross, and prepared themselves for the voyage to Palestine. The orator next directed his exhortations to Conrad III. emperor of Germany, who, after some hesitation, complied with his fervent solicitations; and such was the pathetic vehemence of the tone and gestures of the indefatigable Bernard, that a phlegmatic people, who were ignorant of his language, were induced to follow their sovereign to the fields of Palestine. The nobles of France and Germany were animated by the example and presence of their sovereigns; and, in 1147, Lewis VII. and Conrad III. were followed by armies which might have claimed the conquest of Asia. Their united cavalry was composed of seventy thousand knights, and their attendants; and the whole number, including women and children, is computed to have amounted to at least four hundred thousand souls. As it was impossible to procure necessaries for such numbers in the countries through which they were to pass, each army pursued a different road. But before their arrival in the Holy Land, the greater part of their forces were melted away, and perished miserably, by famine, by the sword of the Mahometans, by shipwreck, or by the perfidious cruelty of the Greeks. In 1149, the two princes led back into Europe the miserable remnant of troops that had survived the disasters they had encountered in this expedition. Such was the unhappy issue of the second crusade, which was rendered ineffectual by a variety of causes, but more particularly by the jealousies and divisions, which distracted the Christians in Palestine.

In 1187, Saladin, viceroy, or rather sultan of Egypt and Syria, took prisoner Guy of Lusignan, king of Jerusalem; and in the same year, he reduced Jerusalem itself, which he filled with carnage and desolation. At the instigation of the Roman pontiff, the third expedition was undertaken, in 1189, by Frederic I. surnamed Barbarossa, emperor of Germany. This prince marched a prodigious army through several Grecian provinces into the Lesser Asia, whence, after having defeated the sultan of Iconium, he penetrated into Syria. His valour and conduct promised successful campaigns to his army; but he, by an unhappy accident, lost his life in the river Saleph, which runs through Seleucia. His son Frederic, who succeeded to the command, died in 1191 of a pestilential disorder, which destroyed the greatest part of the

troops. The example of Frederic Barbarossa was followed, in the year 1190, by Philip Augustus, king of France, and Richard I. king of England. These two monarchs proceeded from their respective dominions with a considerable number of ships of war and transports, arrived in Palestine in the year 1191, each at the head of a separate army, and were successful in their first encounters with the Infidels. After the reduction of the strong city of Acre or Ptolemais, the French monarch returned into Europe, in the month of July, 1191. However, the king of England pursued the war, exhibited daily marks of heroic intrepidity and military skill, and not only defeated Saladin in several engagements, but rendered himself master of Yaffa (Jaffa, or Joppa) and Cæsarea. In 1192, Richard concluded with Saladin a truce of three years, three months, and as many days, and evacuated Palestine with his army. Such was the issue of the third expedition against the Infidels, which exhausted England, France, and Germany, of both men and money, without producing any solid advantage, or giving even a favourable turn to the affairs of the Christians in the Holy Land.

The Roman pontiffs employed their most zealous and assiduous efforts in support of the Christian cause in Palestine, which was now in a most declining, or rather in a desperate state. Innocent III. sounded the charge; but the greater part of the European princes and nations were deaf to the voice of the holy trumpet. However, after many unsuccessful attempts in different countries, a number of the French nobility entered into an alliance with the republic of Venice, and set sail for the east, with an army which was far from being formidable. The French and Venetians, instead of steering their course towards Palestine, sailed directly for Constantinople, and, in the year 1203, took that imperial city by storm. The next year, they elected Baldwin, Count of Flanders, emperor of the Greeks; and this empire of the Franks at Constantinople continued till A.D. 1261. The event of the fourth crusade did not, therefore, equal the expectations of the Roman pontiff.

In 1223, the emperor Frederic II., after having been excommunicated, on account of his delay, by Pope Gregory IX., proceeded, with a small train of attendants, to the troops, who expected his arrival in Palestine. No sooner, however, did the emperor reach that disputed kingdom, than, partly from the discord of the Mahometans, and partly from their personal esteem for him, he turned all his thoughts towards peace; and he was enabled to conclude an advantageous treaty with the sultan of Egypt in the following year. By this treaty,

he obtained possession of the city and kingdom of Jerusalem, of Tyre and Sidon; and entering into the holy city with unparalleled pomp, and accompanied by a numerous train, he placed the crown upon his head with his own hands. Having regulated with much prudence and moderation the governments of Palestine, Frederick returned into Italy; and, notwithstanding all the reproaches cast upon the emperor by the pope and his agents, the fifth crusade was by far the most successful expedition that had hitherto been undertaken against the infidels.

The sixth crusade was undertaken by Lewis IX., king of France, in consequence of a vow which that prince had made in the year 1248, when he was seized with a painful and dangerous sickness. In 1249, Lewis embarked for Egypt with a numerous army, and a formidable fleet, and took the celebrated city of Damietta. However, the progress of the war presented one uniform scene of calamity and desolation. The united horrors of famine and pestilence overwhelmed the royal army; and Lewis, with two of his brothers, and the greater part of his troops, was taken prisoner by the Mahometans. This pious and valiant monarch was ransomed at an immense expense, and, in 1254, returned into France with a handful of men, the miserable remains of his formidable army.

The seventh and last crusade was undertaken by the same prince, who fitted out a formidable fleet, with which he set sail for Africa, and made himself master of the fort of Carthage. Soon after, a pestilential disease broke out in the fleet, in the harbour of Tunis, carried off the greatest part of the army, and, at length, seized the monarch himself, who fell a victim to its rage, in the year 1270. Lewis was the last of the European princes who embarked in the holy war; the dangers and difficulties, the calamities and disorders, and the enormous expenses, which accompanied each crusade, disgusted the most zealous, and discouraged the most intrepid promoters of these fanatical expeditions. In consequence of this, the Latin empire in the East declined with rapidity; and, notwithstanding the efforts of the Roman pontiffs, it was entirely overthrown in the year 1291.

These holy wars were not less prejudicial to the cause of religion, and the true interests of the Christian church, than to the temporal concerns of men. One of the first and most pernicious effects was the enormous augmentation of the influence and authority of the Roman pontiffs. They also contributed, in various ways, to enrich the churches and monasteries with daily accessions of wealth, and to open new sources of opulence to all the sacerdotal orders. Those who assumed the cross, disposed of their

property as if they were at the point of death, and left a considerable part of their possessions to the priests and monks, with a view of obtaining, by these pious legacies, the favour and protection of the Almighty in their new undertaking. Such of them as had been engaged in suits of law with the priests and monks, renounced their pretensions, and submissively resigned whatever had been the subject of debate; and those who had possessed themselves of the churches or convents, or heard of any injury, which had been committed against the clergy by the remotest of their ancestors, made the most liberal restitution, or the most ample satisfaction, by rich and costly donations to the church. Whilst whole legions of bishops and abbots girded the sword on their thigh, and proceeded as generals, volunteers, or chaplains, into Palestine, the priests and monks, who had lived under their jurisdiction, and were awed by their authority, felt themselves released from restraint, and lived without order or discipline. The list of pretended saints was also greatly augmented; and the greatest impositions arose from the importation of an immense quantity of relics by the adventurers in the crusades. However, something was eventually gained in science, and something in freedom, by these warlike pilgrimages. The arts and manufactures of the East were introduced into Europe, and a spirit of enterprise, which probably led to the cultivation of commerce, was excited. Mr. Gibbon observes that, before the æra of the crusades, 'the larger portion of the inhabitants in Europe was chained to the soil, without freedom, or property, or knowledge; and the two orders of ecclesiastics and nobles, whose numbers were comparatively small, alone deserved the name of citizens and men. This oppressive system was supported by the arts of the clergy, and the swords of the barons. Among the causes that undermined this Gothic edifice, a conspicuous place must be allowed to the crusades. The estates of the barons were dissipated, and their race was often extinguished, in these costly and perilous expeditions. Their poverty extorted from their pride those charters of freedom, which unlocked the fetters of the slave, secured the farm of the peasant, and the shop of the artificer, and gradually restored a substance and a soul to the most numerous and useful part of the community. The conflagration, which destroyed the tall and barren trees of the forest, gave air and scope to the vegetation of the smaller and nutritive plants of the soil.' *Gibbon's Decline and Fall of the Roman Empire; Mosheim's Ecclesiast. Hist; Gregory's Hist. of the Christian Church*, vol. ii. pp. 60. 91, &c. &c.

CUBIT, a measure used by the ancients. Originally, a cubit was the distance from

the elbow to the extremity of the middle finger; this is the fourth part of the stature of a well-proportioned man. The common cubit is eighteen inches. According to Bishop Cumberland, and M. Pelletier of Rohan, the Hebrew cubit is twenty-one inches; but others fix it at eighteen inches. Lucius Capellus, and some others, have asserted, that there were two sorts of cubits among the Hebrews, one sacred, the other common; the sacred containing three feet, and the common a foot and a half. Both these are mentioned in 1 Kings vii. 15. and 2 Chron. iii. 15. In the former the two columns of brass, in Solomon's temple, are reckoned eighteen cubits high; and in Chronicles, thirty-five cubits. Moses, (Numb. xxxv. 4.) assigns to the Levites 1000 sacred cubits of land, about their city; and in the next verse, he gives them 2000 common cubits.

Vallapandus, and the learned Dr. Arbuthnot, are of opinion, that the Jews used two sorts of cubits; a sacred, and a profane, or common cubit. In Deut. iii. 11, the bed of Og is said to have been nine cubits long, and four broad, after the cubit of a man. But Ezekiel's reed, (Ezek. xl. 5.) is said to be six cubits long, by the cubit and hand's breadth; and hence it appears, that the larger cubit, by which the reed was measured, was longer than the common cubit, by a hand's breadth, or three inches.

Notwithstanding these reasons, Calmet is of opinion, that there was only one cubit among the Hebrews, from the Exodus to the Babylonish captivity, and this was the Egyptian cubit; and that only after the captivity, the Scripture notices two sorts of measures, to distinguish the ancient Hebrew cubit from that of Babylon, which the captives had used during their abode in that city. On this is founded the precaution of Ezekiel, in observing, that the cubit, of which he is speaking, is the true old cubit, larger by a hand's breadth than the common cubit.

Mr. Greaves, and after him Dr. Arbuthnot, has computed the ancient cubit to be 21 888 inches, or nearly twenty-two inches. *Dr. Arbuthnot's Tables of Ancient Coins, Weights, and Measures*, p. 66, &c.

CUP is used in Scripture in a proper, and in a figurative sense. In a proper sense it signifies a common cup, out of which persons drink at meals; or a cup of ceremony, used at solemn and religious meals, as at the Passover, when the father of the family pronounces certain blessings over the cup, and having tasted it, passes it round to the company and his whole family, who partake of it. In a figurative sense, it is taken, 1. for the wine in the cup. (1 Cor. xi. 27.) 2. It imports afflictions or sufferings: 'Stand up, O Jerusalem, which hast drunk at the hand of the

Lord the cup of his fury.' (Isa. li. 17.) And the Psalmist (lxxv. 8): 'In the hand of the Lord there is a cup, the dregs thereof all the wicked of the earth shall wring them out, and drink them.' Our Saviour prays, (Matt. xxvi. 39.) 'Let this cup pass from me'; that is, let me be freed from these sufferings. 3. Cup denotes the blessings and favours of God. (Ps. xxiii. 5.) The cup of salvation, (Ps. cxvi. 13.) is a cup of thanksgiving, of blessing the Lord for his mercies. We see this practice in 3 Macc. vi. 27, in which the Jews of Egypt, in their festivals for their deliverance, offered cups of salvation. The cup of blessing (1 Cor. x. 16.) is that which was blessed in entertainments of ceremony, or solemn services, in which the company drank round. Our Saviour, in the Last Supper, blessed the cup, and gave it to each of the apostles to drink. (Luke xxii. 20.) At this day, the Jews have cups of thanksgiving, which are blessed, in their marriage ceremonies, and in entertainments made at the circumcision of their children. Some commentators think the cup of salvation to be a libation of wine poured on the victim sacrificed on thanksgiving occasions, according to the law of Moses. (Exod. xxix. 40. Numb. xv. 5.; xxviii. 7. 14.) 4. Cup also denotes share or portion: 'The Lord is the portion of my cup,' because at meals each had his cup; or, the prophet alludes to those cups, which were drunk by each in his turn.

In respect to Joseph's cup is a difficulty, which has appeared to some persons considerable. (Gen. xlv. 5.) In our translation, it is said, 'Is not this it (the cup) in which my Lord drinketh, and whereby, indeed, he divineth?' As divination is not a study which reflects any honour on the character of Joseph, some have rendered the passage 'for which he would search accurately.' Instead of 'wot ye not, that such a man as I can certainly divine?' they render, 'I would search carefully,' that is, for the cup. It was, and perhaps is still, the custom for the town of Madras in the East Indies, to present every new governor with a cup, out of which to drink his arrack after dinner. This cup, on which were engraven, probably, the governor's name and titles, was used at table, in the cheerful hours of drinking, after the meal was ended, and was a cup of privilege, and such as the town could not furnish another, in any of the shops. Now the word *nachesh* in Genesis signifies *to view, to eye, to observe attentively*, that is, *to distinguish* one thing from another. We may, therefore, render the passage, 'And distinguishing, he is distinguished by it.' As if it had been said, 'He is eminently distinguished by this cup; this is his particular cup; no other person dares have such a one; it appertains to his office, and therefore he highly values it.' Joseph's

reprimand may also be thus rendered: 'Could you not perceive that this formed one of the *distinctions* appertaining to my station?' In Bruce's Travels is an account of a golden cup, which was given to Ras Michael, governor of Tigré, by the king. This proves, that a particular cup, as an appendage to his office, was peculiar neither to the governor of the metropolis of Egypt, nor to the governor of Madras. *Bruce's Travels*, vol. ii. p. 657; *Fragments attached to Calmet's Dict.* No. xxi. p. 43.

CURSES. God denounced his curse against the serpent, which had seduced Eve, (Gen. iii. 14.) and against Cain, who had embued his hands in his brother Abel's blood. (Gen. iv. 11.) The Lord promised to bless those, who should bless Abraham, and to curse those, who should curse him. The divine maledictions are not merely imprecations, or impotent wishes, they carry their effect with them, and are attended with all the miseries denounced.

Holy men sometimes prophetically cursed particular persons. Noah cursed Canaan (Gen. ix. 25.) Jacob, the fury of his two sons, Simeon and Levi, (Gen. xlix. 7.) Moses enjoins the people of Israel to curse the violators of the law, (Deut. xxvii. 15.) Joshua cursed him, who should undertake to rebuild Jericho, (Josh. vi. 26.) and our Saviour, the barren fig-tree. (Mark xi. 21.) These imprecations had their effect. They were not, however, produced by passion, impatience, or revenge, but were *predictions*, and therefore not such curses as God condemns. No one shall presume to curse his father or his mother, on pain of death, (Exod. xxi. 17.) nor the ruler of his people (Exod. xxii. 28); nor one that is deaf, (Levit. xix. 14.) whether is meant a man really deaf, or one that is absent, and therefore cannot hear what is said against him. Blasphemy, or cursing God, is punished with death. (Levit. xxiv. 10, 11.) In the Gospel, (Matt. v. 11.) Jesus Christ pronounces a blessing upon those disciples, who are falsely loaded with curses; and he requires his followers to bless those who curse them, to render blessing for cursing, &c.

CUSH, כוש, *Xovoi*, signifies an *Ethiopian*, or *black*, and was the name of the eldest son of Ham. The sons of Cush were Seba, Havilah, Sabtah, Raamah, Sabtecha, and Nimrod. (Gen. x. 6, 7, 8.) The Vulgate, Septuagint, and other interpreters, ancient and modern, generally translate Cush, Ethiopia; but there are many passages, in which this translation is certainly erroneous. It is, therefore, necessary to examine the several acceptations of the word Cush, and to be well advised on that particular Cush, to which any passage of Scripture refers.

1. Cush is found in Bactria, in the vicinage of the river Indus. This was the

original Ethiopia, or Ethiopia in the East, in which the family of Cush was first situated. Strabo calls the Ethiopians a *two-fold* people, who lie extended in a long tract, from the *rising* to the *setting* of the sun. It is evident from Apuleius, Arrian, and other writers, that Ethiopia was very far east, and in the neighbourhood of India. It is impossible to suppose, that the African Ethiopians sent colonies to such a distance east; but we have testimony that the Western Ethiopians emigrated from the vicinity of the river Indus, that is, from a situation north-west of that river, Bactria is west of the Gihon. (Gen. ii. 13.) The Syriac in 2 Chron. xvi. 8. for Cushites, or Ethiopians, reads Indians; and both the Syriac and Chaldee in Isa. xi. 11. and Zeph. iii. 10. for Cush read India.

2. We find Cush in Assyria, west of the Caspian Sea. As the dispersion of the Jews was principally in Assyria, it is not improbable, that to this dispersion the prophet Zephaniah refers, (iii. 10.) where he speaks of the return of Judah from captivity, 'from beyond the rivers of Cushan, my suppliants, even the daughters of my dispersed, shall bring mine offering.' It appears, however, that this dispersion extended even to the ancient Hindoostan. St. Jerom, in his Catalogue of Ecclesiastical Writers, mentions that St. Andrew preached the Gospel on the rivers of Colchis, the Apsarus, and the Phasis; and he calls the natives Ethiopians, that is, Cushites.

3. We find Cush in Arabia Petraea, bordering on Egypt; this country extended itself principally on the eastern shore of the Red Sea. The proofs are these:—Zipporah, the wife of Moses, who was a native of Midian, is called a Cushite, or Ethiopian. (Numb. xii. 1.) Now, Midian, as Josephus, Ptolemy, and Jerom all agree, was situated on the east of the Red Sea in Arabia. Habakkuk (iii. 7.) mentions the land of Cush, or Cushan, as synonymous with that of Midian: 'I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.' We know the land of Midian, connected by this prophet with Cushan, too well to be mistaken.

4. Ethiopia, south of Egypt, in Africa, is designated by the name of Cush. The eunuch of queen Candace is rendered in the Syriac, the Cushite. (Acts viii. 27.) Ethiopia is frequently in the Hebrew called Cush. Jeremiah (xiii. 23) says, 'Can the Cushæan, or Ethiopian, change his skin?' Isaiah (xi. 11.) says, 'He will recover the remnant of his people from Egypt, and from Pathros, and from Cush;' and, in another place (xviii. 1.) rivers of Cush are rivers of Ethiopia, that is, south of Egypt.

It, therefore, appears, that in Scripture are four countries named Cush. Great confusion has arisen in the descriptions of

Ethiopia (Cush,) from the different families of the Cushites, which by various removals inhabited these places so widely separated from each other. *Sacred Geography; Additions to Calmet's Dict.*

CUTH, or CUTH'AH with the Chaldee termination, the same as Cush. (2 Kings, xvii. 24. 30.) Shalmaneser, king of Assyria, carried away Israel into Assyria, and replaced them by other people out of Cuthah. Josephus observes, that Cuthah is the name of a country in Persia, which also possesses a river of the same name. Of the Cuthæans, he says, there were five tribes or nations, each of which had their own gods, which they brought with them into Samaria. These were the people afterwards called Samaritans, who, though they had no pretensions, affected to be related to the Jews; and hence probably arose the violent animosity, which subsisted between the two nations. The Cuthæans, Josephus observes, had formerly belonged to the *inner* parts of Persia and Media.

The Cuthæans worshipped their idol Nergal. After their arrival in Samaria, they continued to worship the gods they had formerly adored. The Lord being provoked, sent among them lions, which destroyed them. This being reported to Esarhaddon, king of Assyria, who succeeded Sennacherib, he appointed an Israelitish priest to instruct them in that worship, which was pleasing to God. But these people thought they might reconcile their old superstitions with the worship of the God of Israel. They therefore worshipped both the Lord and their false gods, and chose the lowest of the people for priests of the high places. Afterwards, however, they forsook idols, and adhered to the law of Moses, as the Samaritans, their descendants, do at this day. See SAMARITANS.

CYPRUS, Κύπρος, signifies *fair, beautiful*, and is the name of the largest island in the Mediterranean, situated between Cilicia and Syria. It is thought, by a very judicious writer, in opposition to Calmet, that the Philistines did not people, from Cyprus and Crete, that part of the shores of the Holy Land called Philistia; but that the Philistines, migrating from the shores of Egypt, or of Judea, peopled the islands of Crete, Cyprus, and others in the Mediterranean Sea. It seems, indeed, confirmed by some ancient medals, that the Philistines were a Hindoo nation, first settled on the coast of the Red Sea, afterwards removing thence to Canaan, and so to Cyprus, Crete, &c. See CAPHTOR.

The inhabitants of this island were immersed in all manner of luxury and debauchery. Their principal deity was Venus. The apostles Paul and Barnabas landed in Cyprus, A. D. 44. (Acts xiii. 4, 5, &c.)

Whilst they continued at Salamis, they preached Jesus Christ in the Jewish synagogues; and from that place they visited all the cities in the island, preaching the Gospel. At Paphos, they found Bar-jesus, a false prophet, with Sergius Paulus, the governor. Paul struck Bar-jesus with blindness; and the proconsul embraced Christianity. Some time after, Barnabas went again into this island, with John, surnamed Mark. (Acts xv. 39.) Barnabas is considered as the principal apostle and first bishop of Cyprus, where, it is said, he suffered martyrdom, being stoned to death by the Jews of Salamis. *Sacred Geography.*

CYRENE, קִיר, Κυρήνη, signifies a wall, or beam; otherwise, cold, or a meeting. Cyrene was a city of Libya in Africa, which, as it was the principal city of that province, was sometimes denominated Cyrenaica, and by St. Luke, (Acts ii. 10.) is paraphrastically called Libya about Cyrene. This city was once so powerful as to contend with Carthage for pre-eminence. In profane writers, it is mentioned as the birth-place of Eratosthenes, the mathematician, and Callimachus, the poet; and in Holy Writ, of Simon, whom the Jews compelled to bear our Saviour's cross. (Matt. xxvii. 32. Luke xxiii. 26.)

At Cyrene resided many Jews, a great part of whom embraced the Christian religion; but others opposed it with much obstinacy. Among the most inveterate enemies of Christianity, Luke reckons those of this province, who had a synagogue at Jerusalem, and excited the people against St. Stephen. (Acts vi. 9; but see Acts xi. 20.) *Wells's Geography*, vol. ii. pp. 140. 303.

CYRENIUS, governor of Syria. (Luke ii. 1, 2.) Great difficulties have been raised on this history of taxing under Cyrenius, because Cyrenius was not governor of Syria till nine or ten years after our Saviour's birth. Indeed, it is granted on all hands, that Cyrenius was not properly governor of Syria at the time of our Saviour's birth, though he was afterwards; but Saturninus was governor at that time. Yet, for the purposes of this enrolment, Cyrenius might be associated with Saturninus; or, though now sent into Syria as an extraordinary officer, yet being afterwards governor of this province, he might be called governor of Syria, as we call an officer during his life by the title he has borne, even after he has laid down his commission. On a medal of Antioch appear the names of Saturninus and Volumnius, who were the emperor's chief officers in Syria. It would seem, therefore, that Volumnius was the colleague of Saturninus in the government of Syria; that Saturninus was properly president, and Volumnius procurator of the province; and that, whilst Saturninus kept his court at Antioch, where he remained stationary, his associate was engaged in other districts of the province, as circumstances required.

What we suppose of Volumnius, we may also suppose of Cyrenius, who, after him, held the same office. Thus, this medal vindicates Josephus, who describes Saturninus and Volumnius as governors of Syria; and it may justify both St. Luke and Tertullian, of whom the former affirmed that Cyrenius, and the latter that Saturninus, executed the enrolment. It may also justify the words of the Evangelist, which may be thus understood: 'This was the first enrolment of Cyrenius, he being then governor of Syria associated with Saturninus; and it should be distinguished from that, which he made eleven years after, when he was the chief, the pre-cedential governor of the same province.' Dr. Campbell and Mr. Parkhurst translate the words as follows: '*This first register took effect when Cyrenius was president of Syria.*'

It may be observed on the passage in Luke (ii. 1, 2.) *first*, that the word οἰκισμένη rendered all the world, sometimes signifies the whole of a country, region, or district, as perhaps Acts xi. 28, and certainly Luke xxi. 26. The expression, *all the country*, is peculiarly proper in this place, because Galilee, as well as Judea, was included, and perhaps all other parts, in which were Jews. *Secondly*, the word ἀπογραφῆς, rendered *taxing*, should have been translated *enrolment*; as a taxation did not always really follow such enrolment, though such enrolment generally preceded a taxation. The difficulty of the passage is in the word πρῶτη, 'first,' because, ten or eleven years after, there was actually a taxation, which, as a decisive mark of subjection to the Roman power, was very mortifying to the Jewish nation. To this taxation Gamaliel alludes, (Acts v. 37.) 'Judas of Galilee rose up in the days of the taxing,' when mobs and riots were frequent, under pretence of liberty.

The narrative of St. Luke may be combined in the following order, which is probably not far from its true import. 'In those days Cæsar Augustus,' who was displeased with the conduct of Herod, and wished him to feel his dependence on the Roman empire, 'issued a decree that the whole land' of Judea, 'should be enrolled,' as well persons as possessions, that the true state of the inhabitants, their families, and their property, might be known and recorded. Accordingly, 'all were enrolled,' but the taxation did not immediately follow this enrolment, because Augustus was reconciled to Herod; and this accounts for the silence of Josephus on an assessment not carried into effect. 'And this was the first assessment (or enrolment) of Cyrenius, governor of Syria. And all went to be enrolled, each to his own city;' and, as the emperor's order was urgent, and Cyrenius was known to be active in the dispatch of business, 'even Mary, though far advanced in her pregnancy, went with Joseph, and while they waited' for their turn, to be enrolled,

'Mary was delivered of Jesus.' It is not, however, improbable, that Mary had some small landed estate, for which her appearance was necessary. Jesus, therefore, was enrolled with Mary and Joseph, as Julian the Apostate expressly says.

An officer being sent from Rome to enrol and assess the subjects of a king, implied that such king was dependent on the Roman emperor, and demonstrates that the sceptre was departed from Judah. This occurrence, added to the alarm of Herod on the inquiry of the Magi respecting the birth place of the Messiah, might sufficiently exasperate Herod, not merely to slay the infants of Bethlehem, but to every act of cruelty. Hence, after such an occurrence, all Jerusalem might well be alarmed with Herod, (Matt. ii. 3.) and the priests, &c. study caution in their answers to him. This occurrence would quicken the attention of all, who expected temporal redemption in Israel, as it would exceedingly mortify every Jewish national feeling.

The over-ruling providence of God appointed, that at the time of Christ's birth, there should be a *public, authentic, and general* production of titles, pedigrees, &c. which should prove, that Jesus was descended from the house and direct family line of David; and that this should be proved *judicially* on such a scrutinizing occasion. This occurrence brought about the birth of the Messiah, at the very place appointed by prophecy long before, though the usual residence of Joseph and Mary was at Nazareth. Among so much confusion, and such vexation, as this enrolment would occasion, the slaughter of the infants at Bethlehem might be passed over without much noise. Perhaps Herod represented *publicly* (whatever he knew *privately*,) that Bethlehem was a turbulent disaffected place, and ought to be punished for the disloyalty shown by it on occasion of this enrolment. *Additions to Calmet's Dict.; Parkhurst's Greek and English Lexicon.*

CYRUS, כורש, signifies *as miserable*; otherwise, *belly*: in Persian, *the sun*. Cyrus, son of Cambyzes, the Persian, and of Mandane, daughter of Astyages, king of the Medes. Astyages dreamed, that a vine issued from his daughter's womb, the branches of which covered all Asia. The soothsayers told him, that this signified the future power and greatness of a child that should be born of his daughter; and that the same child should deprive him of his kingdom. Astyages, to prevent the accomplishment of this prediction, instead of marrying his daughter to some powerful prince, gave her to Cambyzes, a Persian of mean condition. Besides, as soon as he understood that his daughter was pregnant, he commanded Harpagus, one of his officers, to kill the infant the moment it was born. Harpagus, fearing the resentment of Mandane, preserved the child, and gave it to the king's chief shepherd to be

exposed. The shepherd's wife, touched with the beauty of Cyrus, persuaded her husband to preserve the young prince; and thus Cyrus was brought up among the king's shepherds.

One day, as the neighbouring children were playing together, Cyrus was chosen king, and having treated with too much authority one of his little play-fellows, the parents of the child complained to Astyages. This prince sent for Cyrus, and, observing something great in his air, and some features of his daughter Mandane, he inquired particularly into the matter, and discovered that Cyrus was in reality his grandson. Harpagus, who had preserved him, was punished with the death of his own son; and Astyages concluded, that the royalty, which the soothsayers had promised to young Cyrus, was that which he had lately exercised among the shepherds' children. When Cyrus was grown up, Harpagus discovered to him the secret of his birth, encouraged him to come into Media, and promised him forces in order to depose Astyages. Cyrus engaged the Persians to take arms against the Medes, marched at their head against Astyages, defeated him, and possessed himself of Media. After many other wars, he sat down before Babylon, which he took after a long siege.

This is a summary account of Cyrus from Herodotus and Justin; but the learned confess, that this recital is so blended with fable that it is difficult to distinguish truth from falsehood. Xenophon has given us a very different history of Cyrus. It is possible, that these different histories may refer to different persons of the same name; or it is more probable, that this confusion has been increased, if not occasioned, by the misunderstanding of foreigners, the Greeks, through whom we have received our information on these points of history.

According to Xenophon, Astyages married his daughter Mandane to Cambyzes, king of Persia, son to Achæmenes, king of that nation. Cyrus was born in the court of the king his father, and was educated with the greatest care. When he was about twelve years old, his grandfather Astyages sent for him into Media, with his daughter Mandane. Some time after, the king of Assyria's son having invaded Media, Astyages, with his son Cyaxares, and his grandson Cyrus, marched against him. Cyrus distinguished himself in this war, and defeated the Assyrians. Cambyzes afterwards recalled him, that he might have him near his own person; and Astyages dying, his son Cyaxares, uncle by the mother's side to Cyrus, succeeded him in the kingdom of Media.

At the age of thirty, Cyrus was made general of the Persian troops, by his father Cambyzes, and was sent at the head of thirty thousand men to assist his uncle

Cyaxares, whom the king of Babylon, with his allies, was preparing to attack. Cyaxares and Cyrus prevented them, by attacking and dispersing them.

After this, Cyrus carried the war into the countries beyond the river Halys, and subdued Cappadocia; and, having marched against Cræsus, king of Lydia, defeated Cræsus, and besieged him in Sardis, his capital. After a siege of fourteen days, Cræsus was obliged to surrender.

Cyrus having reduced almost all Asia, repassed the Euphrates, and waged war against the Assyrians. He marched to Babylon, took it, and there prepared a palace for his uncle Cyaxares. After these expeditions, Cyrus returned to his father and mother in Persia. He afterwards married his cousin, the only daughter and heiress of Cyaxares's dominions, and went with her to Babylon. He engaged again in several wars, and subdued all the nations between Syria and the Red Sea. He died at the age of seventy, after a reign of thirty years. Authors differ concerning his death; and we are only imperfectly acquainted with the history of this great prince, who was the founder of the Persian, and the destroyer of the Chaldæan, empire.

From Scripture we learn few particulars respecting Cyrus; but they are more certain than any others. Daniel, in the famous vision, (viii. 3. 20.) in which God showed him the ruin of several great empires, that preceded the birth of the Messiah, represents Cyrus as 'a ram which had two horns, both high, but one rose higher than the other, and the higher came up last. This ram pushed westward, and northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hands, but he did accord-

ing to his will, and became great.' The two horns signify the two empires which Cyrus united in his person; that of the Medes, and that of the Persians. In chap. vii. 5, Daniel compares Cyrus to a bear, with three ribs in its mouth, to which it was said, 'Arise, devour much flesh.'

Cyrus succeeded Cambyses in the kingdom of Persia, and Darius the Mede, by Xenophon called Cyaxares, and Astyages in the apocryphal chapter (xiii. 1.) of Daniel, in the kingdom of the Medes, and the empire of Babylon. He was monarch, as he speaks (2 Chron. xxxvi. 22, 23. Ezra i. 1, 2.) 'of all the earth,' when he permitted the Jews to return into their own country, in the year of the world 3466, and before Jesus Christ 538.

The prophets foretold the coming of Cyrus. Isaiah (xliv. 28.) particularly declares his name above a century before he was born. Josephus (Antiq. lib. ii. c. 2.) says, that the Jews of Babylon showed this passage to Cyrus; and that this prince, in the edict which he granted for their return, acknowledged, that he received the empire of the world from the God of Israel; and that the same God had described him by name in the writings of the prophets, and foretold that he should build a temple to him in Jerusalem.

The taking of Babylon by Cyrus is clearly foretold in Scripture. (Isaiah xiii. xiv. xxi. xli. xlii. xlv. Jerem. i. li. Dan. vii. viii.) Archbishop Usher fixes the birth of Cyrus to the year of the world 3405; his first year at Babylon, to 3466; and his death to 3475. The eastern people say, that one of Cyrus's wives was a Jewess; and hence they account for his favour to the Jews.

D.

DAG

DA'GON, דגון, signifies *corn* from its increase, and *fish* from its fertility. Dagon may also at the same time allude to preservation, as a fish is preserved in the waters, and corn in the earth; both in reference to newness of life.

Dagon, the god of the Philistines, was represented like a woman, with the lower parts of a fish:—

Desinit in piscem mulier formosa superne,

A handsome woman with a fish's tail.

(*Horat. de Art. Poet.*)

DAG

The Great Etymologicum says, that Dagon was Saturn; others, Jupiter; others, Venus. Bochart is of opinion, that the god Dagon was Japheth, the third son of Noah; and that to him was given the divinity of the sea, because his lot, and that of his descendants, was the islands, peninsulas, and countries beyond the sea, or the continent of Europe. Mr. Jurieu, and some others, think, that Noah himself may probably be concealed under the name of Dagon, or Neptune, since he who floated several months on the waters of the deluge,

and who alone escaped from that flood, which destroyed the rest of mankind, might with propriety be said to possess the empire of the sea. They who favour this last opinion, think that the name by transposition should be *Dag-NAU*, which may signify the *Dag* of *Nau*, or Noah, that is the *fish* of Noah, as the Hebrew word *dag* imports, or figuratively the *vessel*, or *preserver*, of Noah.

An ancient fable says, that 'Ὀάννης, Oannes, a creature half man and half fish, rose out of the Red Sea, and came to Babylon, where he taught the people several arts, and then returned again to the sea. There were several of these Oannes, the name of one of which was 'Ὀδάκων, Odacon, that is ὁ Dagon, the Dagon. Berosus says, that Oannes had the body and head of a fish; and above the head of the fish a human head; and below the tail of the fish, he had human feet. This is the true figure of Dagon. The Red Sea, in very ancient authors, means the Indian Ocean. Now who could teach several arts, or who could first teach letters and astronomy? No other person than Noah. Oannes is said to have come on shore, and taught, and returned to the sea at night. To what could he return, but to some embarkation, or vessel, out of which he came by day? For Berosus expressly represents Oannes as coming out of the fish. It is, therefore, clear, that this personage is described as coming out from, and returning to, something, which swam on the waters, and which could be no other than a ship of some kind, symbolized under the figure of a fish, or designated by that class of animals, whose constant residence is in the waters. Besides, as a fish passes in safety along the mighty deep, and is secure amidst storms and tempests, so the idea of that structure, in which a person, or persons, were preserved from the perils of the boisterous waves, easily became connected with that of a fish.

The Scripture shows pretty clearly, that the statue of Dagon was human, at least the upper part of it. (1 Sam. v.) 'And the Philistines took the ark of God, and introduced it into the temple of Dagon, and placed it before Dagon. And the Ashdodites rose on the morrow morning, and behold! Dagon fallen; his face to the earth, before the face of the ark of Jehovah. And they took up Dagon, and restored him to his place. And they rose early on the next morrow morning, and behold! Dagon fallen; his face to the earth, before the face of the ark of Jehovah: and the head of Dagon, and the two bendings of his arms (palms of his hands) were broken off, on the threshold: the empty, concave, hollow, fish part of the compound of Dagon, remained unto him.' They who suppose that the word *dag* figuratively denotes a ship or vessel, seem inclined to think, that Jonah,

when fleeing to Tarshish, was miraculously preserved by a vessel, and not by a whale. *Fragments annexed to Calmet's Dict.* No. cxlv. p. 97, &c.

DALMANUTHA, Δαλμανυθά, signifies a *bucket prepared*; *exhaustion of what is numbered*; otherwise, *leanness*, or *branches prepared*, or *numbered*. St. Mark (viii. 10.) says, that Jesus Christ embarked with his disciples on the sea of Tiberias, and came to Dalmanutha. St. Matthew (xv. 39,) relating the same event, says, that our Saviour went to Magdala. Dr. Doddridge explains the passages as follows: He came into the parts of Dalmanutha, which, with several neighbouring cities, stood in the coast of Magdala, not far from Gadara, on the eastern shore of the sea of Galilee. *Wells's Geography*, vol. ii. p. 185; *Doddridge's Family Expositor*, vol. i. p. 454, edit. 1810.

DAMASCUS, דְּמוֹשֶׁק, Domeshech, Δαμασκός, signifies the *sack of blood*, or *cup of blood*, otherwise *blood of the thigh*, or *of fires*, or *of the procurator*, or *of stewards*. Damascus was a celebrated city of Syria, and was for a long time the capital of a kingdom of Damascus, or Aram of Damascus, or Syria of Damascus. It was a city in the time of Abraham; and some of the ancients say, that patriarch reigned there immediately after Damascus its founder. The Scripture says nothing more of this city till the time of David; when Hadad, king of Damascus, sending troops to Haddadzer, king of Zobah, David defeated both kings, and subdued their country, in the year of the world 2092, and before Christ 1912. Josephus says, that this Hadad was the first that took the title of king in this city.

Toward the end of Solomon's reign, God stirred up Rezin, the son of Eliadab, who restored the kingdom of Damascus, and shook off the yoke of the Jewish kings. Asa, king of Judah, implored the assistance of Benhadad, son of Tabrimon, king of Damascus, against Baasha, king of Israel, and engaged him by subsidies to invade Baasha's territories. After this time, the kings of Damascus were generally called Benhadad, which they probably assumed as a surname.

Jeroboam II. king of Israel, resumed the ancient superiority over the kings of Syria. He conquered Damascus and Hamath, the two principal cities of Syria, (2 Kings xiv. 25.) but, after the death of Jeroboam II., the Syrians re-established their monarchy. Rezin assumed the title of king of Damascus; entered into a confederacy with Pekah, the usurper of the kingdom of Israel; and, in conjunction with him, made great havoc in the territories of Jotham and Ahaz, kings of Judah. (2 Kings xvi. 5, &c.) Ahaz, sensible that he was not sufficiently strong to oppose them, desired the assistance of Tiglath-pileser, king of Assyria. This

prince, in order to relieve Ahaz, invaded the dominions of Rezin, took Damascus, which he destroyed, killed Rezin, and sent the Syrians his subjects into captivity, beyond the Euphrates, according to the predictions of the prophets Isaiah and Amos. (2 Kings xvi. 7. 9. Isaiah vii. 4. 8.; viii. 4.; x. 9.; xvii. 1, 2, 3. Amos i. 3.)

However, after a time, Damascus recovered from these misfortunes. Calmet thinks, that Sennacherib took this city, when he marched against Hezekiah. (Isaiah ix. 9, &c.) Holofernes also took it. (Judith ii. 17.) Ezekiel (xxvii. 18.) speaks of it as a flourishing city. Jeremiah (xxv. 9, 10.; xxvii. 8.; xlix. 23, 24.) threatens it with the attacks of Nebuchadnezzar. After the return from the captivity, Zechariah, (ix. 1.) foretold several calamities, which should befall it, and which, in all probability, did befall it, when it was conquered by the generals of Alexander the Great. The Romans took Damascus about the year of the world, 3939, when Pompey warred against Tigranes, and sent thither Metellus and Lælius, by whom it was seized.

Damascus remained under the Roman government, till it fell into the hands of the Arabians. Obodas, father of Aretas, king of Arabia, whom St. Paul mentions, (2 Cor. xi. 32.) was master of Damascus, in the reign of Augustus; but he was not independent, being subject to the Romans. Aretas, whose officer was governor of Damascus, when St. Paul came thither, quarrelled with the Romans, with whom he was then at war, A.D. 37. Aretas was a name common to many kings of Damascus, at least, from the second century before Christ, and it appears to have been retained by them after that period.

Damascus is situated in a very fertile plain, at the foot of Mount Libanus, being surrounded by hills in the manner of a triumphal arch. It is bounded by a river, which the ancients named Chrysorroas, as if it flowed with gold; and it is divided into several channels. Damascus has still a great number of fountains, which render it extremely agreeable. Its fertile and delightful meadows, covered with fruits and flowers, contribute also to its fame. Volney thus describes it:—'Damascus is the capital and residence of the Pacha; the Arabs call it *El Shams*, agreeably to their custom of bestowing the name of the country on its capital. The eminent oriental name of Dameshk is known only to geographers. This city is situated in a vast plain, open to the south and east, and shut in, towards the west and north, by mountains, which render the territory of Damascus the best watered, and most delicious province of all Syria: the Arabs speak of it with enthusiasm, and think they can never sufficiently extol the verdure and freshness of its fruits, its nu-

merous streams, and the clearness of its rills and fountains. This is also the only part of Syria where there are detached pleasure-houses in the open country. The natives must set a higher value on these advantages, as they are the more rare in the adjacent provinces. In other respects the soil is poor, generally, and of a reddish colour, and ill adapted for corn; but is, on that account, more suitable to fruits, which are there excellently flavoured. No city contains so many canals and fountains; each house has one; and all these waters are furnished by three rivulets, or branches of the same river, which, after fertilizing the gardens for the course of three leagues, flow into a hollow of the desert to the south-east, where they form a morass called *Behairat-el-Mardj*, or the Lake of the Meadow. With such a situation, it cannot be disputed that Damascus is one of the most agreeable cities in Turkey; but it is still deficient in point of salubrity: the inhabitants complain, with reason, that the white waters of the Barrada are cold and hard; and it is observed that the natives are subject to obstructions; that the whiteness of their skin is rather the paleness of sickness than the colour of health; and that the too great use of fruits, particularly of apricots, occasions there, every summer and autumn, intermittent fevers and dysenteries.' The street, still called *Straight*, where St. Paul dwelt, is entered by the road from Jerusalem: it is as straight as an arrow, a mile in length, broad, and well paved. *Volney's Travels through Syria and Egypt; Sacred Geography; Horne's Introduction.*

DAMIANISTS, a denomination in the sixth century, that derived their name from Damian, bishop of Alexandria. They distinguished the Divine Essence from the Three Persons; Father, Son, and Holy Ghost. They denied that each Person was God, when considered in himself, and abstractedly from the other two; but they affirmed, at the same time, that there was a common Divinity, by the joint participation of which each Person was God. They, therefore, called the Father, Son, and Holy Ghost, hypostases, or persons, and the Godhead, which was common to them all, substance, or nature. *Mosheim's Eccles. Hist.* vol. i. p. 473.

DAMNATION. This word is used in a theological sense, to express the total loss of the soul; or a state of suffering under spiritual punishment. But this is not its proper import in all passages, in which it occurs in Scripture; and the use of this word, in some parts of our translation, is extremely unfortunate. We read, (John v. 29.) of the 'resurrection to damnation,' (Mark iii. 29.) of 'eternal damnation,' and (Matt. xxiii. 33.) of 'the damnation of hell.' In these instances, the stronger sense of the word, is required by the import and tenor

of the context. On the other hand, we read (Matt. xxiii. 14.) of the 'greater damnation,' which evidently implies a *lesser* damnation; and, (Rom. xiii. 2.) 'Whosoever resisteth—shall receive damnation,' for which should be substituted *condemnation*. St. Paul, in speaking of the holy sacrament, says, (1 Cor. xi. 29.) 'He that eateth and drinketh unworthily, eateth and drinketh damnation to himself.' For the word damnation should be substituted *condemnation*, judgment; and the apostle teaches that this conduct is highly reprehensible, and shall terminate in his personal punishment. Dr. Calamy observes, 'the original word, here translated damnation, signifies no more than judgment, or punishment in general. So that there is no necessity for translating it by the word damnation; nay, there are two plain reasons, why it ought to be understood only of temporal evils and chastisements. 1. Because the judgments inflicted on the Corinthians, for the profanation of this holy sacrament, were only temporal. 'For this cause many are weak and sickly among you, and many sleep.' 2. Because the reason assigned for these judgments is, that the Corinthians might not be condemned in the other world; 'but when we are judged, we are chastened of the Lord, that we should not be condemned with the world.' God inflicted these evils on the Corinthians, that being reformed by stripes in this life, they might escape that future vengeance, which is reserved for the impenitent; and therefore it could not be eternal damnation, that was either threatened or inflicted upon them for their receiving unworthily.' In the first Epistle to Timothy (v. 12.) 'Younger widows will marry: having damnation,' read *condemnation*, or judgment, because they cast off their first faith. In the Epistle to the Romans, (xiv. 23.) 'He that doubteth is *damned*,—read *self-condemned*—if he eat flesh or any other thing' which may offend a weak brother. Eternal damnation cannot be the penalty of doing an action, which is lawful in itself, though it may offend an uninstructed fellow Christian, who, in fact, has no right to be offended, but should rather seek instruction, and practise that charity, which one Christian should bear to another, in respect to his sentiments, his words, and actions. *Warner's System of Divinity*, vol. iii. p. 2; *Supplementary Addenda to Calmet's Dictionary*.

DAN, דָּן, signifies judgment, or the judge, and was the name of the fifth son of Jacob, and the eldest by Bilhah, Rachel's handmaid. Dan had only one son, named Hushim. (Gen. xlii. 23.) Yet, at the time the Israelites went out of Egypt, this tribe contained 62,700 men. (Numb. i. 38.) Jacob blessed Dan in the following words, (Gen. xlix. 16, 17.):—'Dan shall judge his people, as one of the tribes of Israel; Dan

shall be a serpent by the way, an adder in the path that biteth the horse's heels, so that his rider shall fall backwards.' Jacob's meaning is, that though this tribe was not the most powerful, or the most celebrated in Israel, yet it would produce one, who should be the prince of his people; and this prediction was accomplished in Samson, who was descended from Dan. The tribe of Dan possessed a very fat and fertile tract, between the tribe of Judah east, and the country of the Philistines west; but the limits of their land were very narrow, because it was only part of the territories of Judah divided from the rest. In what manner they proceeded, and their success in enlarging their territories, may be seen in Judges, (xviii.)

DAN, a town at the northern extremity of Israel, in the tribe of Naphtali. From Dan to Beersheba, denotes the two extremities of the land of promise; Dan being the northern, and Beersheba the southern city. Dan was seated at the foot of Mount Libanus, on the spring of Dan or Jordan. Several authors have thought, that the river Jordan took its name from the Hebrew *Jor*, a spring, and *Dan*, a town near its source. Jeroboam, the son of Nebat, set up one of his golden calves in Dan. (1 Kings xii. 29.)

DANCERS, a denomination that arose in the year 1373 at Aix-la-Chapelle, whence they spread through the district of Liege, Hainault, and other parts of Flanders. It was their custom to begin dancing on a sudden; and, holding each other's hands, they continued their motions, till, suffocated with the extraordinary violence, they fell down breathless together. They affirmed, that during these intervals of vehement agitation, they were favoured with wonderful visions. Like the Flagellants, they wandered from place to place, had recourse to begging for their subsistence, treated with the utmost contempt both the priesthood and the public rites and worship of the church, and held secret assemblies. Thus it appears, that the French Convulsionists, and the Welsh Jumpers, have had predecessors of the same kind. *Mosheim's Eccles. Hist.* vol. iii. p. 206, 207.

DANIEL, דָּנִיֵּאל, signifies judgment of God, and was the name of a prophet who, if not descended from the royal family of David, (as the Jews say) was of noble birth. When Daniel was very young, he was carried captive to Babylon, in the fourth year of Jehoiachin, king of Judah, in the year of the world 3398, and before Jesus Christ 606. He, with his three companions, Hananiah, Mishael, and Azariah, was chosen to continue in Nebuchadnezzar's court; and he received a suitable education, and made great progress in all the sciences of the Chaldeans, but de-

clined to pollute himself, by eating provisions from the king's table.

If we may believe the Apocrypha, the first occasion, on which Daniel discovered his wisdom, was in the deliverance of Susanna. (Dan. xiii. Apoc.) Some time after, Nebuchadnezzar, having dreamed that a large image, composed of several metals, was beaten to pieces by a stone, and believing this dream to be prophetic, was very desirous that it should be explained; but, as he had lost the recollection of it, he insisted that the Magi should recal it to his mind, as well as explain its meaning. This being impossible, they were condemned to death. Daniel recovered and explained the dream, and was, therefore, established governor of the province of Babylon, and chief of the Magi.

Another time, Nebuchadnezzar having dreamed that a large tree was cut down, but that its roots remained in the earth, Daniel explained it of the king himself, whose fate it prefigured.

Nebuchadnezzar was succeeded by Evil-merodach, under whose reign Daniel maintained his credit. Belshazzar succeeded Evil-merodach. In the reign of Belshazzar, Daniel had a vision of four beasts, which represented the four great empires of the Babylonians, the Persians, the Greeks, and the Romans. (Dan. vii.) In the following chapter, Daniel saw in a vision a ram and a he-goat pushing at each other with their horns. The he-goat denoted Alexander the Great; and the ram, Darius Codomannus, the last king of Persia. The ram was overcome; and the he-goat became extremely powerful. The prophet also describes the successors of Alexander.

Darius the Mede having succeeded Belshazzar, in the year of the world 3448, this prince promoted Daniel above all his governors, and designed to give him the general administration of his kingdom. This state of favour exciting the envy of the grandees, they engaged the king to make an edict, forbidding every one, during a time, to ask any thing from God or man, except from the king. However, Daniel continued his prayers to God three times a day, turning his face towards Jerusalem. His enemies, glad of this disobedience, informed the king, who was obliged to order him to be thrown into the lions' den. Early the next morning, Darius went thither, and finding Daniel safe, commanded him to be taken out, and his accusers, with their wives and families, to be thrown into the same den.

Daniel having read in Jeremiah, that seventy years would be accomplished in the desolation of Jerusalem, ardently prayed that God would remember his people, and restore them to their native land. After his devotion, the angel Ga-

briel appeared to him, and revealed to him something of much greater importance, even the death and sacrifice of the Messiah; which was to happen after seventy weeks of years, or four hundred and ninety years.

In the year of the world 3448, and in the third year of Cyrus's reign in Persia, which coincides with the first year of Darius at Babylon, Daniel had another remarkable vision, in which the angel Gabriel discovered to him, in a manner almost as clear as if he had related a history, what was to happen in Persia after Cyrus, (Dan. x.) he revealed to Daniel the coming of Alexander the Great, the overthrow of the Persian empire, the Greek dominion in Asia, the continued wars between the kingdoms of Syria and Egypt, the tyranny of the papal antichrist, which was to spring up under the Roman empire, the general resurrection, and the time of the accomplishment of these great events.

After the death of Darius the Mede, Cyrus ascended the throne of the Medes and Persians. Daniel continued to enjoy great authority in his dominions.

The reputation of Daniel was so great even during his life, that it became a proverb; 'Thou art wiser than Daniel,' says Ezekiel, (xxviii. 3.) ironically, to the king of Tyre. In another part of the same prophet, (xiv. 14, 20.) God says, 'Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness.' It is believed that Daniel died in Chaldaea, and that he did not return to his own country, when Cyrus permitted the Jews to revisit their native land. Epiphanius says, that he died at Babylon; and in this sentiment he is followed by the generality of historians; but as the last of his visions took place at Susa on the Tigris, when he was ninety-four years of age, it is not improbable that he died in that city.

The name of Daniel is not prefixed to his book; but, as Dr. Prideaux observes, the many passages, in which he speaks in the first person, sufficiently prove that he was the author. The style of Daniel is not so lofty and figurative as that of the other prophets: it is clear and concise, and his narratives and descriptions are simple and natural. In short, he writes more like an historian than a prophet. He was a very extraordinary personage, and was more favoured by God, and honoured by men, than any who lived in his time. His prophecies concerning the coming of the Messiah, and the other great events of succeeding times, are so clear and explicit, that Porphyry objects, they must have been written after the events took place. The Jews do not reckon Daniel among the prophets; and they say, that he lived the life of a courtier in the palace of the king of Babylon, rather than that of a

prophet. They add, that though he received divine revelations, yet these were only by dreams and visions of the night, which they consider as the most imperfect mode of revelation, and not strictly prophetic. However, Josephus, one of the most ancient writers of that nation, accounts him one of the greatest of the prophets, and says, that he conversed familiarly with God, and not only foretold future events, but also mentioned the time, in which they would happen. Our Saviour, by acknowledging Daniel as a prophet, (Matt. xxiv. 15.) fully establishes his prophetic character.

Part of the book of Daniel, from the fourth verse of the second, to the end of the seventh chapter, was originally written in the Chaldee language, because that portion treats of the Chaldean or Babylonish affairs; but the rest of the book is in Hebrew. The Greek translation, used by the Greek church in the East, was that of Theodotion. In the Vulgate Bible, are added, in the third chapter, after the twenty-third verse, *The Song of the Three Children*; and, at the end of the book, *The History of Susannah*, and of *Bel and the Dragon*, the former constituting the thirteenth, and the latter the fourteenth chapter. These additions were never received into the Jewish canon; and they are not extant in the Hebrew or Chaldee language.

Sir Isaac Newton observes, that of the old prophets Daniel is most distinct in order of time, and the easiest to be understood; and, therefore, in those events, which relate to the last times, he must be the interpreter of the rest. All his prophecies refer to each other, as if they were only several parts of one general prophecy. The first is the easiest to be understood, and every succeeding prophecy adds something to the former.

DARI'US, דָּרְיֹוֹשׁ, signifies *he that inquires and informs himself*, and was the name of several princes in history, some of whom are mentioned in Scripture.

1. DARIUS the Mede, spoken of in Daniel, (v. 31.; ix. 1.; xi. 1, &c.) was the son of Astyages, king of the Medes, and brother to Mandane, the mother of Cyrus, and to Amytis, the mother of Evil-merodach, and grandmother of Belshazzar. Darius the Mede, therefore, was uncle by the mother's side to Evil-merodach and Cyrus. The Septuagint, in Daniel vi. give him the name of Artaxerxes; the thirteenth, or apocryphal chapter, of Daniel, calls him Astyages; and Xenophon designates him by the name of Cyaxares. He succeeded Belshazzar, king of Babylon, his nephew's son, or his sister's grandson, in the year of the world 3448, according to Calmet, or in 3468, according to Usher. Daniel does not inform us of any previous war between them: but the prophets Isaiah and Jeremiah supply this deficiency; whether they mean the wars between Darius the Mede and the Babylonians, or that which

Cyrus declared against them. (Isaiah xiii. xiv. xlv. xlvii.; Jeremiah l. li.)

2. DARIUS, the son of Hystaspes, has been supposed by some, on the authority of Archbishop Usher and Calmet, to be the Ahasuerus of Scripture, and the husband of Esther; but Dr. Prideaux thinks that Ahasuerus was Artaxerxes Longimanus. This prince recovered Babylon after a siege of twenty months. This city, which had been formerly the capital of the East, revolted from Persia, taking advantage of the revolutions that happened, first at the death of Cambyses, and afterwards on the massacre of the Magi. The Babylonians employed four years in preparations, and when they thought that their city was furnished with provisions for a long time, they raised the standard of rebellion. Darius levied an army in great haste, and besieged Babylon. The Babylonians shut themselves up within their walls, whose height and thickness secured them from assault; and as they had nothing to fear but famine, they assembled all their women and children, and strangled them, each reserving only his most beloved wife, and one servant. Thus was fulfilled the prophecy of Isaiah. (xlvii. 7-9.) Some believe that the Jews were either expelled by the Babylonians, as being too much in the interest of Darius; or that, in obedience to the frequent admonitions of the prophets, they quitted that city, when they saw the people determined to rebel, (Isa. xlviii. 20. Jer. l. 8.; li. 6-9. Zech. xi. 6, 7.) Darius lay twenty months before Babylon, without making any considerable progress; but, at length, Zopyrus, one of his generals, obtained possession of the city by stratagem. Darius ordered the hundred gates of brass to be taken away, according to the prediction of Jeremiah, (li. 58.):—'Thus saith the Lord, the broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire, and the people shall labour in vain.' This is related in Herodotus, (lib. iii.)

3. DARIUS CODOMANNUS was of the royal family of Persia, but very remote from the crown. He was in a low condition, when Bagoas, the eunuch, who had procured the destruction of two kings, Ochus and Arses, placed him on the throne. His true name was Codoman, and he did not take that of Darius till he was king. He was descended from Darius Nothus, whose son, Ostanes, was father to Arsames, that begat Codomannus. He was at first only a courtier to the emperor Ochus. But one day when he was with this prince's army, one of their enemies challenged the bravest of the Persians. Codomannus offered himself for the combat, and overcame the challenger, and was made governor of Armenia. From this situation, Bagoas placed him on the throne of Persia.

Alexander the Great invaded the Persian empire, and defeated Darius in three successive battles. After the third battle, Darius fled towards Media, in hopes of raising another army. At Ecbatane, the capital of Media, he gathered the remains of his forces, and some new levies. Alexander, having wintered at Babylon and Persepolis, took the field in search of Darius, who quitted Ecbatane, with an intention of retreating into Bactria; but, changing his resolution, Darius stopped short, and determined to hazard a battle, though his army at this time consisted only of forty thousand men. While he was preparing for this conflict, Bessus, governor of Bactria, and Nabazanes, a grandee of Persia, seized him, loaded him with chains, forced him into a covered chariot, and fled, carrying him with them, towards Bactria. If Alexander pursued them, they intended to purchase their peace by delivering Darius into his hands; but if not, to kill him, seize the crown, and renew the war.

Eight days after their departure, Alexander arrived at Ecbatane, and set out in pursuit of them, which he continued for eleven days; at length he stopped at Rages, in Media, despairing to overtake Darius. Thence he went into Parthia, where he learned what had happened to that unfortunate prince. After a precipitate march of many days, he overtook the traitors, who seeing themselves pressed, endeavoured to compel Darius to get upon horseback, and save himself with them; but he refusing, they stabbed him in several places, and left him expiring in his chariot. He was dead when Alexander arrived, who could not forbear weeping at so sad a spectacle. Alexander covered Darius with his own cloak, and sent him to Sisymbria his wife, that she might bury him in the tombs of the kings of Persia.

Thus were verified the prophecies of Daniel, (viii.) who had foretold the destruction of the Persian monarchy, under the idea of a ram, which butted with his horns westward, northward, and southward, and which nothing could resist: but a goat which had a very large horn between his eyes, and which denoted Alexander the Great, came from the west, and overran the world without touching the earth; springing forward with impetuosity, the goat ran against the ram with all his force, attacked him with fury, struck him, broke his two horns, trampled him under foot, and no one could rescue the ram. Nothing can be clearer than these prophecies.

DARKNESS, absence, privation, or want of natural light. We are told in Genesis, (i. 2.) that 'darkness was on the face of the deep,' that is, chaos was immersed in thick darkness, because light was withheld from it. The most terrible darkness was

that brought on Egypt as a plague. (Exod. x. 21, 22.) The inhabitants of England and Holland, says a commentator on this place, have frequent opportunities of contemplating darkness, by means of fogs, &c. which in the climate of Egypt would be altogether miraculous. Where the air is so clear as scarcely to form clouds, those clouds can much less appear in the state of that thick vapour, which a fog in London sometimes assumes. We frequently say, 'the fog is so thick that it may be cut with a knife'; and this phrase appears to be perfectly analogous to the expression of the sacred writer, 'darkness which may be felt.' The duration of this fog is marked as being *three days*; which is probably to be taken in the Hebrew sense as denoting the close of the first day, the whole of the second, and beginning of the third day. The expressions, 'they could not see each other, nor did they rise from their places,' are to be understood rather at large, because artificial lights, as lamps, flambeaux, &c. were in use, though these probably afforded only an obscure solemnity of illumination. This kind of dim half light would astonish the inhabitants of Egypt, who would rather sit at home, than venture abroad, and endeavour at their personal risk to visit their friends, or to follow their occupations:

— and through the palpable obscure,
Find out their uncouth way.

The author of the Book of Wisdom has indulged his fancy on the subject of this darkness.

The darkness at our Saviour's death, began at the sixth hour, that is, at noon; and it ended at the ninth hour, that is, at three o'clock in the afternoon. It therefore continued nearly the whole time that our Saviour was upon the cross. Compare Matt. xxvii. 45. with John xix. 14. and Mark xv. 25. It is generally thought that this darkness covered Judea only, which is sometimes expressed by all the land, &c. By what was this darkness occasioned? The nature of eclipses is so well known among us, that we need not explain how they are occasioned by the intervention of the moon, hiding the face of the sun; or by the shadow of the earth falling on the moon. It is also well known, that the Jewish feasts were regulated by the moon's course and age; and that at this time a natural eclipse of the sun by the moon was impossible, the moon being now at full. What was the real secondary cause of this suspension of the solar light in this country, we cannot determine. Was it a cometary body passing so near the earth as to hide the face of the sun for a time? Was it a body of extremely dense clouds? Was it a foggy exhalation rising from the earth, and enveloping the atmosphere in gloom and obscurity? It may be rationally inquired,

whether the cause of this darkness was not in the earth, or in its atmosphere, rather than in the sun, or occasioned by any celestial body. Is it quite certain, that the word *scotos*, used by three of the Evangelists, signifies an *eclipse* of the sun? Might not such dense vapours, as our *fogs* sometimes are, cause an *obscurity* impenetrable by the solar light, or at least very little penetrable by it? We are not obliged to suppose that it was a *pitchy* darkness; and, therefore, we may venture to incline to the opinion, that our earth, or its atmosphere, or both, furnished the principles of that *interposing medium*, which shadowed Jerusalem at this time, and kept the rays of the sun from that city and its neighbourhood.

'It may be ascribed,' says Mr. Bloomfield, 'to an extraordinary and præternatural obscuration of the solar light, which might precede and accompany the *earthquake*.' For before an earthquake, say the naturalists, such a *mist* arises from *sulphureous vapours*, as to occasion a *darkness almost nocturnal*.' Bloomfield's *Recensio Synoptica*, vol. i. p. 511. *Scripture Illustrated*; Doddridge's *Family Expositor*, vol. iii. p. 413, edit. 1810.

DAVID, דָּוִד, signifies *well-beloved, dear*, and was the name of the son of Jesse, of the tribe of Judah, and town of Bethlehem. After the rejection of Saul, the first king of Israel, as to the descent of the crown in his family, the Lord sent Samuel to Bethlehem, to anoint a son of Jesse to be the future king. Samuel coming to Jesse, Jesse produced his seven sons, one after another; but he who was to reign was not among them. Jesse, therefore, sent for David, who, according to Calmet, was about fifteen, or, as Usher thinks, twenty-two years of age, and on whom Samuel conferred an unction in the midst of his brethren. After this, David returned to his ordinary occupation of feeding his father's flocks. (1 Sam. xvi. 1, 2, &c.) The birth of David took place in the year of the world 2919, and his anointing by Samuel, according to Calmet, in 2934, or, according to Usher, in 2941.

In the same year, in which Samuel went to Bethlehem, in the opinion of Usher, Saul fell into a dismal state of melancholy, and was advised to send for David, who, by playing on some musical instrument, might relieve him. David had obtained the reputation of an expert musician, and also of a sober, discreet, and valiant youth. David acquitted himself so well before Saul, that the king appointed him his armour-bearer; an office probably in some respects similar to that of our *aid-de-camp* to the king, but perhaps of no great advantage, except when in actual service. When Saul became better, David returned to his father's house.

Some time after, the Philistines encamped at Ephes-dammim, between Shochoh and Azekah. Goliath, a giant in their army,

of extraordinary strength, insulted Israel by a challenge. At this time, Jesse sent David to the camp, where he had three sons, to inquire after their welfare. David, hearing that this giant had defied Israel, declared he would encounter him. This declaration being reported to the king, he sent for him, and told him he was too young to attack such a man. But David answered by relating instances of his success against wild beasts, and observed, that the same Almighty power, which had formerly delivered him, would at this time protect and preserve him. Saul admiring David's courage, would have accoutred him in his own armour, but David declined it as too heavy, and impeding his free motion. With his sling and five well chosen stones, he marched against Goliath, who, advancing, and observing him to be a youth of a beautiful and fresh complexion, despised him. David, undismayed, slung at him a stone, which struck him so violently in the middle of his forehead, that he fell on the ground. David immediately ran upon him, drew Goliath's sword, and cut off his head. The Philistines seeing their hero killed, fled, and were pursued by the Hebrews.

When Saul saw David going against this Philistine, he inquired of Abner who he was? Abner answered that he did not know. It has seemed strange to commentators, that Saul, to whom David had so lately played on the harp, and who had appointed him armour-bearer, should not now know David. But it does not appear that David had been a regular attendant on the person of Saul; nor whether he had often played before Saul; nor under what circumstances of dress, place, &c. Perhaps, Saul, like insane persons among us, was kept private in some dark apartment; or, it is not improbable, that David played in a separate apartment, &c. Any of these ideas resolve this difficulty. It does not appear, that even Jonathan had previously seen David, at least not familiarly. Abner presented David to the king, with the head and sword of Goliath in his hands. From this instant, Jonathan, son of Saul, conceived for David a great affection, which continued ever after.

When Saul and David returned from this expedition, the women of Israel met them, singing, 'Saul has killed his thousands, and David his ten thousands.' This so enraged Saul against David, that from this time he looked on him with an evil eye. Though he retained David in his service, and gave him the command of some troops, yet he refused to bestow on him his daughter in marriage, agreeably to the promise he had made to the person that should kill Goliath. (1 Sam. xvii. 25.) The next day Saul being returned home, his distemper seized him, and David played on a harp before him. Saul had in his hand a spear, with

which he attempted twice to kill David; but David avoided the blow, and this increased Saul's aversion to him.

Michal, Saul's second daughter, entertaining kind thoughts of David, her father was extremely pleased, and signified to him, that to merit the honour of becoming the king's son-in-law, he required only an hundred foreskins of the Philistines. Saul's design in this was, that David might fall by the hands of the Philistines. David, with his people, killed two hundred Philistines, and brought their foreskins to the king. Saul, therefore, could no longer refuse him his daughter; but he did not lay aside the intention of destroying him. His distemper again possessing Saul, David played on the harp before him. The king endeavoured to pierce him with his lance; but he avoided the blow, and fled to his house. (1 Sam. xix. 10.)

David having thus repeatedly escaped from Saul's malice, went to Samuel at Ramah, and related to him what had passed; and they went together to Naioth. David, not thinking himself secure at Naioth, secretly visited Jonathan, who encouraged him, and promised to discover Saul's real disposition towards him, distinct from his disease. As this proved altogether inimical to David, the two friends renewed protestations of perpetual kindness; and David retired to the high-priest Ahimelech, at Nob, to whom he pretended that the king had sent him on business that required haste. (1 Sam. xxi.) Ahimelech gave him Goliath's sword, which was deposited in the tabernacle, and some of the shew-bread, taken the preceding day from the golden table.

David, not thinking himself safe in Saul's territories, retired to Achish, king of Gath. He was soon known, and was preserved either by counterfeiting madness, as some think, or by a real epilepsy, as others suppose. Hence he went to Adullam, where his relations and others resorted to him, and formed an army of about four hundred men. The prophet Gad advised him to return into the land of Judah, where Abiathar the priest joined him, bringing the priestly ornaments. The Philistines having invaded the threshing floors of Keilah, David immediately attacked and dispersed them. Saul understanding that David was at Keilah, marched against him; but David retreated into the deserts of Maon. Saul pursued him; but being informed that the Philistines had invaded the land, he desisted from the pursuit.

David being delivered from this danger, retired to the wilderness of Engedi, whither Saul soon followed him with three thousand men. Saul entering a cave, on some natural necessity, David, who lay there concealed with his men, went softly,

and cut off the skirts of his robe, without his perceiving it. When Saul was got to some distance, David went out, and calling to him, showed him the skirt of his raiment, and remonstrated with him on his innocence. Saul was so touched with what David said, that he shed tears, and acknowledged David's integrity; but he made him swear that he would not exterminate his family, when he should be advanced to the throne. (1 Sam. xxiv.)

David, in the wilderness of Maon, protected the flocks of Nabal, not only from his own people, but also from the thievish tribes of wandering Arabs, who seize as prey every thing they can find. For this service he requested a present from Nabal; but Nabal refusing, David's anger prompted him to destroy Nabal and all his family. With this resolution he set forward; but Abigail, Nabal's wife, made presents to David, and stopped his indignation. For this David was very thankful to God. Nabal died, and David married Abigail.

The Ziphites, knowing that David lay concealed in the hill of Hachilah, informed Saul, who marched against him with three thousand men. (1 Sam. xxvi.) But David by night got into Saul's tent, and took his spear and cruse of water, and went away without discovery. When on the other side of the hill, he called to Abner, and reprimanded him as a bad sentinel, but told him that the king was safe.

After this, Achish, king of Gath, (1 Sam. xxvii.) gave David Ziklag for an habitation. From this place he made several excursions against the Amalekites, and the people of Geshur and Gezri; and in these expeditions he killed all with whom he fought, that no one might discover where he had been. He brought all the cattle to Achish, and reported that they were from the south of Judah, &c. Achish did not scruple to carry David with him to war against Saul; but the other princes of the Philistines prevailed with Achish to dismiss him. This dismissal was, doubtless, very agreeable to David. (1 Sam. xxviii. xxix.) On his return to Ziklag, after a march of three days, David discovered that the Amalekites, in revenge for his incursions, had, during his absence, pillaged and burned it, and carried away all the property and all the persons. David and his people pursued and attacked them, cut them in pieces, and recovered the booty.

In the battle fought between the Philistines and Hebrews, upon Mount Gilboa, Saul was slain, with Jonathan his son. (1 Sam. xxxi.) Three days after, an Amalekite brought the news to David, boasted that he had assisted Saul in dispatching himself, and presented David with Saul's diadem and bracelet. David and all his people lamented the death of Saul, and the defeat of the Israelites. David composed a

mournful song in honour of Saul and Jonathan; and he ordered the Amalekite to be slain, who boasted that he had laid hands on the Lord's anointed.

David, by God's direction, removed with his family and forces to Hebron, where the tribe of Judah acknowledged him as their king. (2 Sam. ii.) Ishbosheth, son of Saul, reigned at Mahanaim over the other tribes. Ishbosheth having reprimanded Abner, his general, the latter went to David, and promised to render him master of all Israel; but he was treacherously killed by Joab, at the gate of Hebron. David was extremely displeased with this action; but Joab had so much influence over his soldiers, that he could not avenge it. He, therefore, contented himself with declaring publicly his detestation of it, and with making a magnificent funeral for Abner.

Ishbosheth being assassinated soon after, David punished the murderers, and was proclaimed king over all the tribes, in the year of the world 2957. He expelled the Jebusites from Jerusalem, where he fixed his residence. The Philistines advanced twice to Jerusalem, and encamped near the city; but they were defeated by David, and obliged to return home. Some time after, David removed the ark of the Lord from Kirjath-jearim to Jerusalem; but on the death of Uzzah, he left it near the city in the house of Obededom. However, he brought it soon after to his own palace; and when Michal rallied him for dancing, as she thought, in an indecent manner before it, he reproved her with equal humility and zeal. David finding himself at peace, formed the design of building a temple to the Lord; and the prophet Nathan applauded his intention. However, the night following, God discovered to this prophet that this honour was reserved for David's son, because David had shed blood. Yet, David prepared gold, silver, copper, iron, and wood, for that edifice.

After this, David fought the Philistines, (2 Sam. viii.) and freed Israel from these enemies, and also from the Moabites, whom he treated with a severity, for which we are not well acquainted with the motives, nor indeed with the circumstances. He likewise subdued all Syria; made an expedition as far as the Euphrates; and conquered the eastern Edomites in the valley of Salt.

Nahash, king of the Ammonites, being dead, David sent compliments of condolence to his son and successor. But the great men about that king persuaded him, that David sent these men as spies to observe his forces, and that he intended to wage war against him. The credulous young prince affronted the ambassadors; and David sent against Nahash an army under the command of Joab, by whom the Ammonites, together with the Syrians,

were routed. The next year, which was the year of the world 2968, David marched in person against the Ammonites, who had received succours from the Syrians beyond the Euphrates. These were entirely dispersed. However, David the year following resolved to subdue Rabbah, the capital of the Ammonites; and he sent Joab with the army, whilst he continued at Jerusalem.

David rising one day from his bed, after reposing at noon, and walking upon his terrace, saw Bathsheba bathing herself in a place belonging to her house. She was the wife of Uriah the Hittite, who was at that time with Joab. (2 Sam. xi.) David sent for her, and lay with her. Soon after, she sent him intelligence that she was with child. To conceal his crime, and secure her honour, David sent for Uriah, and advised him to pass the night with his wife; but as he did not comply, the king sent him with letters to Joab, who was commanded so to manage, that Uriah might be killed by the Ammonites. These orders were punctually executed. When David was informed of this, he married Bathsheba, and took her home. This misdeed was extremely displeasing to God. All Israel was scandalized at it; and the very strangers took occasion of blaspheming the name of the Lord. (2 Sam. xii. 14.) Nathan, by God's appointment, visited David, and, under the parable of a rich man, who had taken from a poor man the only ewe-lamb he had, obliged David to condemn himself. (2 Sam. xii.) Nathan foretold, that, as a punishment for this crime, his house should be filled with blood, that his wives should be abused in the sight of the world, and that the child born of this adultery should die, as it accordingly did a few days after.

Joab having reduced Rabbah to extremity, invited David to come and take the place. David went, took the city, and plundered it, and ordered the people to be subjected to the most cruel labours. This was probably before he was brought to repentance on account of his criminal connection with Bathsheba.

As the beginning of David's predicted punishment, Amnon having ravished Tamar, was slain by Absalom, who fled, but after two years was brought back by Joab's management. Yet, Absalom soon abused his father's indulgence, and aspired to the royal dignity, in the year of the world 2980, and before Jesus Christ 1024. He went to Hebron with a number of people, and was there acknowledged king. David fled from Jerusalem with a design of crossing Jordan. Hushai the Archite, intended to accompany him; but David told him he would be more serviceable in the city, by pretending to adhere to Absalom, and defeating the counsels of Ahithophel. David had scarcely passed Mount

Olivet, when Ziba, the servant of Mephibosheth, a son of Saul, met him with a couple of asses laden with provisions, which he presented to the king. (2 Sam. xvi.) David asked why Mephibosheth did not come? Ziba replied, that he stayed in Jerusalem, in hopes of being made king. David too credulously, in his confusion of mind, gave the crafty Ziba the whole inheritance of his master. David having arrived near Bahurim, Shimei loaded him with curses; but David endured all with a patience, which showed his remorse for his past iniquity. Absalom followed David to Mahanaim, and a battle ensued, in which Absalom's army was defeated, and he hanging by the hair upon a tree, was run through and killed by Joab. The news of Absalom's death overwhelmed the king with sorrow; but Joab representing to him how much his interests would suffer by this conduct, he showed himself publicly to the people, and began his return to Jerusalem. The tribe of Judah met him; but Sheba, son of Bichri, sounded the trumpet, (2 Sam. xx.) saying, 'We have no part in David, neither have we inheritance in the son of Jesse. Every man to his tents, O Israel.' Israel, therefore, followed Sheba; but Judah adhered to David, and Sheba was afterwards slain in Abel.

The land being afflicted by a famine of three years' continuance, the oracle of the Lord reminded David of the blood of the Gibeonites unjustly shed by Saul. David, therefore, asked the Gibeonites what satisfaction they required; and they demanded seven of Saul's sons to be hanged in Gibeah. With this David complied, in the year of the world 2983, and before Jesus Christ 1021. (2 Sam. xxi.)

Some years after, David proudly and obstinately commanded the people to be numbered. On this enumeration Mr. Baruch observes, "It is said in Samuel, (2 Sam. xxiv.) that Joab found the Israelites to be eight hundred thousand men, and the men of Judah five hundred thousand; whereas Chronicles, (1 Chron. xxi.) says, that Joab found Israel to be one million one hundred thousand, and those of Judah only four hundred and seventy thousand.—Let it be observed, that it appears by Chronicles, (xxvii.) that there were twelve divisions of generals, who commanded monthly, and whose duty was to keep guard near the king's person, each having a body of troops consisting of twenty-four thousand men, which, jointly, formed a grand army of two hundred and eighty-eight thousand; and as a separate body of twelve thousand men naturally attended on the twelve princes of the twelve tribes, mentioned in the same chapter, the whole will be three hundred thousand; which is the difference between the two accounts,

of eight hundred thousand, and of one million one hundred thousand. As to the men of Israel, the author of Samuel does not take notice of the three hundred thousand, because they were in the actual service of the king, as a standing army, and therefore there was no need to number them; but Chronicles joins them to the rest, saying expressly, 'all those of Israel were one million one hundred thousand;' whereas the author of Samuel, who reckons only the eight hundred thousand, does not say 'all those of Israel,' but barely, 'and Israel were,' &c. It must also be observed that, exclusive of the troops before mentioned, there was an army of observation on the frontiers of the Philistines' country, composed of thirty thousand men, as appears by 2 Sam. vi. 1, which, it seems, were included in the number of five hundred thousand of the people of Judah, by the author of Samuel; but the author of Chronicles, who mentions only four hundred and seventy thousand, gives the number of that tribe, exclusive of those thirty thousand men, because they were not all of the tribe of Judah, and therefore does not say 'all those of Judah,' as he had said 'all those of Israel,' but only 'and those of Judah;' and thus both accounts may be reconciled, by only having recourse to other parts of Scripture, treating on the same subject, which will ever be found the best method of explaining difficult passages."

God being much offended at this numbering of the people by David, sent the prophet Gad to him to offer him the choice of three punishments; either that the land should be afflicted with a famine during seven years, or that he should flee three months before his enemies, or that a pestilence should rage during three days. David chose the last; and, during the three days of pestilence, seventy thousand persons died. Yet, the sentence was not executed with full rigour. David, as an act of thanksgiving, erected an altar in the threshing floor, where, some are of opinion, the temple was afterwards built. (2 Sam. xxiv.)

The king, being old, could scarcely receive any warmth. A young woman, therefore, named Abishag, being brought to him, lay with him, and attended him, but continued a virgin. At this time, Adonijah, his fourth son, set up the equipage of a king, and formed a party. Nathan, knowing the promises of David in favour of Solomon, informed Bathsheba, who claimed those promises. David, therefore, gave orders that Solomon should be mounted upon his own mule, conducted to Gihon, and there anointed king.

David, perceiving himself near his end, sent for Solomon, put into his hands the plans and models of the temple, with the gold and silver prepared for it, charged him to be constantly faithful to

God, and advised him not to suffer Joab to go unpunished, and to punish Shimei. Dr. Kennicott, however, suggests that the negative should be repeated, so as to give a quite opposite sense to the injunction respecting Shimei.

He died at the age of 71, in the year of the world 2990, and before Jesus Christ 1014. He reigned seven years and a half at Hebron, and thirty-three in Jerusalem, in all forty years. *Fragments attached to Calmet's Dictionary.* No. xxxvii. p. 62.

DAVIDISTS, a singular and ridiculous sect, founded by David George, a native of Delft, and a member of the Anabaptists. This enthusiast, after having founded the Davidists, or David-Georgians, deserted the Anabaptists, and removed in 1544 to Basil in Switzerland, where he changed his name to John Bruck. He is said to have called himself the Son of God, the Fountain of divine wisdom; to have denied the existence of angels, good and evil, of heaven and hell; to have rejected the doctrine of a future judgment; and to have trampled on all the rules of decency and morality with the greatest contempt. In all this, however, it is possible that there may be much exaggeration. Yet, he was led to such a high degree of fanaticism, that, rejecting as mean and useless the external services of piety, he reduced religion to contemplation, silence, and a certain frame or habit of soul, which it is equally difficult to define and to understand. *Mosheim's Eccles. Hist.* vol. iv. p. 164.

DAY is distinguished into *natural, astronomical, civil, and artificial*. Another distinction of the day may be termed *prophetical*.

The prophets are the only persons, who call years days; of this is an example in the explanation, which is given of Daniel's seventy weeks. The *natural day* is one revolution of the sun. The *astronomical day* is one revolution of the equator, added to that portion of it through which the sun has passed in one natural day. The *civil day* is that whose beginning and end are determined by the custom of any nation.

The Hebrews began their day in the evening, (Levit. xxiii. 32.) 'From even unto even shall ye celebrate your sabbath.' The Babylonians reckoned their days from sunrise; some reckon from sun set; but the greatest part of Europe, from midnight.

This day, or to-day, not only signifies the particular day, on which we are speaking, but any indefinite time; as we say, the people of the present day, or time.

DEACON, δακωνος, signifies a *minister, servant, or attendant*. This word is sometimes used in the New Testament to denote any one that ministers in the service of God; and in this sense bishops and presbyters are styled deacons. It is, however, generally used to signify the third order of the clergy. The first seven deacons were Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas.

These were presented to the apostles, and ordained by prayer, and the imposition of hands. (Acts vi. 1, &c.) St. Paul, (1 Tim. iii. 8, 12,) requires, that a deacon should be chaste, sincere, and blameless, neither a great drinker, nor given to filthy lucre; that he should hold the mystery of the faith in a pure conscience; be well approved before admission; be the husband of one wife, and rule well his own house and family, &c.

The apostles, before they left any city, in which they had preached and made converts, selected from their congregations a certain number of proper persons, whom they ordained deacons and presbyters. The forms of ordination, and the power, which they communicated, were different. The deacons were inferior to the presbyters; and their office consisted in taking care of such things as belonged to the public service. They also assisted the presbyters in the administration of the eucharist; but they were not allowed to consecrate the elements. They were permitted to baptize; and it was their peculiar duty to attend to every thing which related to the poor. *Bishop Tomline's Elements of Christ. Theology; Dr. Gregory's Church Hist.; Mosheim's Eccles. Hist.* vol. i. p. 83.

DEACONESS, a woman that served the church in those offices, which the deacons could not with propriety exercise themselves. This order was also appointed in the apostolic age. They were generally widows, who had been only once married, though this employment was sometimes exercised by virgins. Their office consisted in assisting at the baptism of women, in previously catechising and instructing them, in visiting sick persons of their own sex, and in performing all those inferior offices towards the female part of the congregation, which the deacons were designed to execute for the men.

St. Paul, (Rom. xvi.) speaks of Phebe as servant, or deaconess, of the church at Cenchrea, which was a haven of Corinth. Deaconesses appear to be the same persons as those, whom Pliny in his famous letter to Trajan styles, 'Ancillis quæ ministræ dicebantur,' that is, 'female attendants, who were called assistants, ministers, or servants.' It appears, then, that these were customary officers throughout the churches; and when the fury of persecution fell on Christians, these were among the first to suffer. They underwent the most cruel tortures, and even extreme old age was not spared. *Suicer's Thesaurus; Lardner's Test.* vol. ii. p. 42.

DEAD SEA. See ASPHAR.

DEATH is generally defined the separation of the soul from the body. Adam, having eaten of the forbidden fruit, incurred the penalty of death for himself and all his posterity. Had he continued obedient to God, in all probability he had not died; and the fruit of the tree of life might be intended to preserve him in a happy

state of constant health. Perhaps too, after a long life, God might have translated him, by some easy mutation, into a life absolutely immortal.

It was natural that the Hebrews should have great consideration for the dead, since they believed the soul's immortality, and a resurrection of the body. When an Israelite died in any house or tent, all persons and furniture in it contracted a pollution. (Numb. xix. 14, 15, 16.) All who touched the body of one that died, or was killed, in the open fields; and all who touched his bones, or his grave, were impure seven days. To expiate this pollution, they formerly took the ashes of a red heifer, sacrificed by the high priest on the day of solemn expiation. (Numb. xix. 3, 4, 5, 6.) These they threw into a vessel of water. A person who was clean then dipped a bunch of hyssop in the water, and sprinkled with it the furniture, the chamber, and those polluted. This ceremony was performed on the third and seventh day. It was also required, that the polluted person should bathe his whole body, and wash his clothes on the seventh day. Since the destruction of the temple, and the sacrifice of the red heifer has ceased, the Jews do not consider themselves as polluted by a dead body. Some modern Jews, however, affirm that they still constantly observe the prohibition; and that they always quit the house, in which a death is expected, and avoid entering one, in which a death has recently happened. All present where any person has just expired, tear their clothes, according to the ancient custom of the Hebrews; but they tear only the extremities about the breadth of their hand, and this more from ceremony than sorrow. It is an old custom with them to pour all the water in the house, &c. into the street. The Rabbins say, that the destroying angel washes in this water the sword with which he killed the sick person, and that by this means the water is rendered poisonous. Then they place the body on a sheet spread on the pavement, turn his thumb inward to his hand, and light a wax taper at his feet, or head. After this, they wash the body, put on it a shirt, and over the shirt a garment of fine linen, which he wore on the day of solemn expiation; then his *taled*, which is a piece of square cloth with tufts. Lastly, they put a white cap on his head, and shut him up in his coffin. It appears to have been an ancient custom in Palestine, to embalm the bodies of persons of distinction and fortune; but this was not general. St. John remarks, that our Saviour was wrapped in linen cloths, and rubbed with perfumes, *as the manner of the Jews is to bury*. (John xix. 40.) We read that either with, or near, the bodies of some kings of Judah, abundance of spices was burnt, (2 Chron. xxi. 19.); but it cannot be affirm-

ed that this was a custom. (Jerem. xxxiv. 5.)

Jesus Christ, by his death, has subdued the power of death, and merited for us a *blessed* immortality. Not that the soul, mortal before, has been rendered by him immortal, or that he has merited for us the privilege of not dying; for he has not changed the nature of our souls, or exempted us from the necessity of dying. But he has given us the life of grace in this world, and has merited for us a *happy* immortality, provided the merits of his death be applied by faith.

A frequent and attentive prospect of that moment, which must put a period to all our schemes, and deprive us of all our acquisitions, is of the utmost efficacy to the just and rational regulation of our lives; nor would ever any thing wicked, or often any thing absurd, be undertaken or prosecuted by him, who should begin every day with a serious reflection that he is born to die. The disturbers of our happiness in this world, are our desires, our griefs, and our fears, and to all these the consideration of mortality is a certain and adequate remedy. The frequent contemplation of death, as it shows the vanity of all human good, discovers also the lightness of all terrestrial evil, which certainly can last no longer than the subject on which it acts, and must, therefore, be shorter in proportion to its violence. The most cruel calamity, which misfortune can produce, must by the necessity of nature be quickly at an end. The soul cannot long be held in prison, but will fly away, and leave a lifeless body to human malice. We ought, therefore, to mitigate the evil and terror of death, by considering the evils and miseries of life. If we look on death as a reprieve from all the evils and miseries we endure, we shall be reconciled to it; and if we are wise, we shall be glad to obtain a release from all the dangers and sufferings, to which we are liable on earth. We should be even thankful to God that we were born to die, and that we may begin another and more happy life, which shall never have an end. We should also endeavour to maintain a lively sense of death in our minds, that we may be as much under its power, as if it were just approaching. We should be always thinking of that which may happen the next moment, that whenever our Lord comes we may be found watching. To do this effectually, it should be our constant prayer to God, that he would prepare us for our dissolution, and assist and comfort us in that particularly needful time. Without his gracious aid and support, the physicians and the ministers of God are only miserable comforters. It should be our daily petition to God, that he would enable us to perform this last act of our life with decency and constancy of mind, that neither our disease, nor our

weakness, may destroy the firmness of our spirits, and cause us to be amazed with fear, or filled with peevishness. In general, death is not attended with much suffering; and very frequently it is attended with no suffering. This, however, is uncertain, and we should be prepared to endure pain with patience and resignation, at whatever period of our lives it be sent to us. We know not the degree of pain, which we are appointed to suffer in this life: but we do know, what is far more important, that after death dreadful sufferings are prepared for those, who do not repent. We ought, therefore, to consider this, and seek the Lord while he may be found. Those, who enjoy health and strength, should never neglect the duty they owe to their dying friends, on account of any pain, which it may give to themselves. Many useful lessons are to be learned in the house of mourning. If an opportunity offer of showing them that death is not really terrible to a Christian, it may be to them a very useful lesson. They should learn never to flee from distress, which they can relieve, but to be kind and compassionate; and they should learn the vanity of all earthly things, by seeing that they lead only to the grave. These reflections will not rob a man of happiness while he is young, and they will secure his possession of it when he is old. They will teach him to remember his Creator in the days of his youth; they will teach him to fear God, and to know no other fear. Death is an awful change to all, but it should be an object of terror only to wicked men. To them, indeed, it is dreadful beyond the power of language; but it must be endured by them and by all. 'It is appointed to men once to die, but after this the judgment.' This ought to make every man tremble, who has not reason to hope for the mercy of God; but only to such men death is terrible. To the humble follower of Christ this last enemy appears as a kind friend. To him death is the road to life. It has no terror in the eyes of the true believer. He views it only as the gate of heaven, the appointed path to eternal joy. Death will end all his sorrows, confirm all his hopes, seal the pardon of all his sins, and crown all his virtues. Death has no power to keep the Christian from his Saviour and his God. Like the great Captain of his salvation, he will rise triumphant from the tomb; he will look back on this world as on a dream when one awaketh; he will view its pleasures with contempt, and its sorrows with a smile. These are the blessings of redeeming love, these are the hopes, and these the prospects of the dying Christian.

In Scripture death denotes, first, the separation of the soul from the body, or the first death; secondly, the second death, that is eternal damnation; thirdly, any

great danger or imminent risk of death; fourthly, the plague, and contagious diseases; and, fifthly, poison, and great calamity. 'The gates of death,' signify the grave; 'instruments of death,' dangerous and deadly weapons; 'bonds,' or snares of death, snares intended to produce death; and 'the dust of death' denotes the state of the body in the grave. *Johnson's Rambler; Tillotson's Sermons; Sermons on the Doctrines and Duties of Christianity.*

DEBT, an obligation to be discharged by the party bound to perform it. This may be either special or general. Special obligations are those, by which the party has bound himself to perform something in return for a favour received. General obligations are those, to which a man is bound by his situation as a man, as a member of civil society, as a member of Christian society, &c. Whoso shall swear by the gold of the temple, by the gift on the altar, is a debtor, is bound by his oath, and obliged to fulfil his vow. (Matt. xxiii. 16.) Paul was debtor to both Jews and Gentiles; under obligations to persons of all nations. (Rom. i. 14.) 'He is a debtor—is bound—to perform the whole law.' (Gal. v. 3.) Men may be debtors to human justice, or to divine justice; that is, bound to obedience, and if that be not complied with, bound to suffer the penalties annexed to transgression. *Supplement. Addenda to Calmet's Dictionary.*

DECALOGUE, the ten commandments delivered by God to Moses. They were engraven by God on two tables of stone, and delivered to the Hebrews as the basis of their religion. The Jews, by way of eminence, call these commandments the *ten words*; and hence they afterwards obtained the name of Decalogue. The Jews, however, joined the first and second into one, and divided the last into two. They understand that against stealing to relate to the stealing of men, or kidnapping, and allege that the stealing of another person's goods or property is forbidden in the last commandment.

Most divines, says the learned Spencer, seem to think, that God gave the Decalogue to be a general rule of life and manners, and as a summary to which all other precepts, either of the Law or the Gospel, may be reduced. 'To offer my opinion in a few words,' continues he, 'the chief scope and intent of the Decalogue were to root out idolatry and its more immediate effects, and to add force and authority to the other laws contained in the Pentateuch. For who can persuade himself, that God would have collected into one short system those ten precepts, which have scarcely any connection with each other, had they not all naturally tended to destroy idolatry and its primary effects!'

DECREE, a determination, or appointment, judicial, civil, ecclesiastical, or di-

vine. Judicial decrees are intended to determine litigation and controversy between one man and another; civil decrees refer to the purposes of society; ecclesiastical decrees are appointments for the promotion of piety. All these, though well intended, may err; but the divine appointments never err, being founded on truth, judgment, perfect wisdom, and perfect knowledge, united with perfect goodness, kindness, and grace.

Calvin contended for *absolute* unconditional decrees of God, and irresistible grace, and asserted that God, in predestinating from all eternity one part of mankind to everlasting happiness, and another to endless misery, was led to make this distinction solely by his own good pleasure and free will. But, observes Bishop Tomline, "We are not required to believe that God, from all eternity, absolutely decreed, that certain persons only should be saved, or that he gives an irresistible grace to some men which he denies to others: such a mode of proceeding would be as destructive of human freedom, as it would be repugnant to the perfections of the divine nature. If we believe that God is infinitely just and merciful, we must believe that he has equally enabled every man born into the world to work out his salvation, though we know so little of the divine government, that in many cases we cannot discern how that impartiality is maintained. This ignorance should lead us to be very cautious in what we pronounce concerning the decrees and counsels of God; it should make us reluctant to speculate upon these awful and mysterious subjects, and solicitous to avoid the pernicious error of aiming at being 'wise above that which is written.' The prescience of God, as extending to every instance of human conduct, from the creation of man, to the final consummation of all things, is a fit object of our belief; but we are utterly incapable of comprehending how this prescience consists with the other attributes of the Deity, and with the free-agency of man; nor can we conceive how those future contingencies, which depend upon the determination of the human will, should be certain and infallible; and yet, that they are so, is fully proved by the accurate accomplishment of prophecies. Rather than bewilder ourselves in the inextricable difficulties of such contemplations, to which our limited faculties are by no means competent, we should exclaim with the pious and humble Psalmist, 'Such knowledge is too wonderful and excellent for us, we cannot attain unto it.'" *Bishop Tomline's Elements of Christ. Theology*, vol. ii. p. 300; *Supplement. Addenda to Calmet's Dictionary*.

DECRETALS, letters said to have been written by the pontiffs of primitive times, on certain points or questions in the ecclesiastical law. The Decretal Epistles were the productions of an obscure writer, who fraudu-

lently prefixed to them the name of Isidore, bishop of Seville, that it might be thought they had been collected by that illustrious and learned prelate. Some of them had appeared in the eighth century, but in the ninth century they were entirely drawn from their obscurity, and produced with an air of ostentation and triumph, to demonstrate the supremacy of the Roman pontiffs. There is every reason to believe, that those Decretals were forged with the knowledge and consent of the Roman pontiffs; since it is utterly incredible, that those pontiffs should, for many ages, have constantly appealed, in support of their pretended rights and privileges, to acts and records, which were only the fictions of private persons. Public deeds were necessary to accomplish the views of papal ambition. In the ninth century, forgeries were considered lawful, on account of their supposed tendency to promote the glory of God, and to advance the prosperity of the church. It is, therefore, not surprising, that the good pontiffs should feel no remorse in imposing on the world frauds and forgeries, which were intended to enrich the patrimony of St. Peter, and to aggrandize his successors in the apostolic see. At the desire of Gregory IX., the Decretals were collected into five books in the thirteenth century; and towards the conclusion of the same century, Boniface VIII. caused another collection to be made, which was intitled *The Sixth Book of Decretals*. *Mosheim's Eccles. Hist.* vol. ii. p. 126; iii. p. 28; *Gregory's Hist. of the Christian Church*, vol. i. p. 474.

DEDICATION, a religious ceremony by which any person or thing is solemnly consecrated, or set apart to the service of God, and the purposes of religion. Moses dedicated the tabernacle built in the wilderness, (Exod. xl. Numb. vii.) Solomon dedicated the temple, which he erected. (1 Kings viii.) The Israelites, who returned from the Babylonish captivity, dedicated their new temple, and on the day of this dedication sacrificed a great number of victims. (Ezra vi. 16, 17.) The Maccabees having cleansed the temple, which had been polluted by Antiochus Epiphanes, again dedicated the altar. (1 Macc. iv.) When Nehemiah had finished the gates and walls of Jerusalem, he dedicated them. (Nehem. xii. 27.) The dedication of houses, according to the Rabbins, was performed by pronouncing a certain blessing, while some particular words of the law written on parchment, rolled up in a cane, or hollow stick, were fastened to the door-post. From the Jews is derived the custom of dedicating churches and chapels among Christians. Selden says, that the practice of dedicating was derived from the Jews to the Heathens. On the contrary, Spencer ascribes the dedications of the Jews to a Pagan origin.

DEFILEMENT. Under the *law*, many were those blemishes of person and conduct,

which were considered as defilements: some were voluntary, others involuntary; some originated with the party, others were received by him; some were inevitable, and the effect of nature itself, others arose from personal transgression. Under the *Gospel*, defilements are those of the heart, of the mind, the temper, and conduct. Moral uncleanness is equally as numerous, and as much prohibited; but ceremonial uncleanness is superseded, as religious rites; though many of them claim attention as usages of health, decency, and civility. *Supplement. Addenda to Calmet's Dict.*

DEGREES. *Psalms of Degrees* is a name given to fifteen psalms, from the 120th to the 134th inclusive. The Hebrew text calls them a *song of ascents*. Junius and Tremellius translate the Hebrew, a *song of excellences*, or an *excellent song*, from the excellent matter they contain. Some call them *psalms of elevation*, because they were sung with an exalted voice, or because at every psalm the voice was raised; but the translation of *psalms of degrees* has more generally obtained. Some think that they were called psalms of degrees, because they were sung upon the fifteen steps of the temple; but they are not agreed where these steps were. Some are of opinion, that they were so denominated, because sung in a gallery, which was in the court of Israel, where the Levites sometimes read the law. Calmet thinks that they were called songs of degrees, or of ascent, because they were composed on occasion of the deliverance of the Jews from the captivity of Babylon, either to implore this deliverance from God, or to return thanks for it after it had been obtained; and that the Hebrews used the term to *go up*, when they spoke of their journeying from Babylon to Jerusalem. Others are of opinion that these psalms were sung during the time of service, whilst the flesh, &c. were consuming on the altar, and whilst the fume and smoke *ascended* towards heaven; and that the title *Psalms of Ascent* seems to favour this supposition. *Supplement. Addenda to Calmet's Dict.*

DEISTS, those who deny the *existence and necessity* of any revelation, and profess to acknowledge that the being of a God is the chief article of their belief. The term Deist is derived from the Latin word *Deus*, God. The same persons are frequently called *infidels*, on account of their incredulity, or want of belief in the Christian dispensation of religion.

Dr. Hodges supposes that Deism was nearly coeval with revelation. On the declaration of God's will to Adam, and the terms of his acceptance, the *founder* of Deism appeared to contradict and oppose the divine precepts. In most ages of the church Deism has attended the triumphs of Christianity, either as a captive, a rebel, or an enemy. Irreligion and even atheism appeared in Italy at the

revival of letters, partly from an excessive fondness for the ancient philology, and principally from the disgust which elegant and polished minds always feel at the follies of popular superstition, then at their height in the unreformed dominion of popery. In England, the modern Deism is the offspring of that luxury and impiety which succeeded the great rebellion. The first assaults on revealed religion were rude and tumultuary, like those of peasants and barbarians. Libertinism began the attack, which was supported by the aid of learning. Much erudition was employed on both sides, in the conduct of this interesting controversy with a Herbert, a Blount, a Toland, a Woolston, a Collins. While the philosopher of Malmesbury (Hobbes) attempted to reason Britons out of their faith and freedom, Shaftsbury employed the finer weapons of wit and ridicule. All in their turns have been disarmed of the power of doing mischief. It was reserved for the times in which we live, to assault Christianity with the shining and specious arms of eloquence. To the plebeian style of Chubb and Morgan, to the thorny erudition of Woolston and Collins, to the wit and ribaldry of Shaftsbury and Mandeville, have succeeded the purity and elegance of Voltaire, the cold correctness of Hume, and the impassioned delicacy of Rousseau. In this great question, Bolingbroke, like another Messala, has displayed the richness and harmony of the English language. Chesterfield, leaving the debate about principles to the metaphysic of his noble predecessor, has availed himself of equal eloquence to subvert our morals. His popular letters are a complete example of human corruption, veiling itself under the decent exterior of false virtue, false science, and accomplishments equally brilliant and deceitful. Our antagonists have been as various in their mode of assault, as in their style and erudition. The first, and still the most considerable of the writers against revelation, made their objections in form to its capital proofs, the evidence of prophecy, miracles, and doctrine; and they gave occasion to a complete defence of each. Since religion has been found impregnable in her citadel, her enemies have been content to make desultory attacks on the mere outworks, and have exchanged the open war for the more insidious and destructive way of stratagem. Not to wear out a metaphor too obvious in polemic literature, objections to revelation have been of late proposed obliquely, and where the unsuspecting reader would not think to find them. Writers of civil history (as Gibbon, &c.) have stepped out of their way, to asperse both primitive and reformed Christianity. Irreligion hath appeared in the flowery dress of fable and romance;

and, like another Circe, hath held forth her enchanted cup, to transform men into brutes. At this very time (1778), we see the archimage of infidelity (Voltaire) presenting to a dissipated public the dotages of a worn-out imagination, in every fantastic form that fiction can assume.' It may be added, that the same insidious mode of assault has been continued to this day, and that it has been so far successful, as, for a time, to unchristian France.

Dr. Clarke divides the Deists into four classes, according to the number of articles comprised in their creed: 1. Those who pretend to believe in God as *Creator* of the world, but deny his providence. 2. Those who admit a providence in *natural* things, but deny it in the *moral* world. 3. Those who seem to have right apprehensions respecting the being and providence of God, but deny a future state, and believe that men perish entirely at death. 4. Those who believe in the existence of a Supreme Being, together with his providence, and all the obligations of natural religion, so far only as these things are discoverable by the light of nature alone, without believing any Divine revelation. These last, Dr. Clarke observes, are the only true Deists; but as the principles of these men would naturally lead them to embrace the Christian revelation, he concludes, that there is now no consistent scheme of Deism in the world.

The objections which Deists have frequently made to revelation affect not so much the religion of Jesus Christ, delivered in the Gospel, as the abuses of Christianity. Hence reiterated accusations of unfairness, in their objections or cavils, have been brought against the generality of deistical writers; and with this palpable injustice, lord Bolingbroke, Voltaire, and Thomas Paine, stand particularly charged. To regard the superstition, the avarice, the ambition, the intolerance, of Antichristianism as Christianity itself, has been the great error on which infidelity has built its system, both at home and abroad. The only just and honourable way, either of attacking or defending our religion, is to consider it simply as it is contained in the sacred writings, and divested of all human appendages. Every true Deist must admit the *possibility* of a revelation, and, therefore, our dispute with them turns chiefly on the *necessity* and the *evidences* of a revelation from Heaven, both of which they deny. Dr. Kant and Dupuis, indeed, deny the *possibility* of it; and, therefore, they must, at the same time, deny the existence of a God. It is, perhaps, no inconsiderable argument for the *necessity*, if not a full *evidence* of the actual existence, at some time or other, of a revelation from Heaven, that

a belief in it has so generally prevailed in the world, for oracles as well as sacrifices, have been found in almost all nations of the earth.

The principles of Deism admit of no Sunday or Sabbath, and of no Bible but the universe. 'The word of God,' says T. Paine, 'is the creation we behold.' The late Reverend William Jones observes, that 'Deism, so called, is a religion without Christianity; it has neither the Father, the Son, nor the Holy Ghost, into whose name Christians are baptized. It has no sacraments, no redemption, no church communion, and, consequently, no charity; for charity is the love and unity of Christians as such. *Natural religion* is but another name for Deism; it is the same thing in all respects.' The Bishop of Llandaff, in answer to Thomas Paine, observes, 'Deism, you say, consists in a belief of one God, and an imitation of his moral character, or the practice of what is called virtue; and in this (as far as religion is concerned) you rest all your hopes. There is nothing in Deism but what is in Christianity; but there is much in Christianity, which is not in Deism. The Christian has no doubt concerning a future state; every Deist, from Plato to Thomas Paine, is on this subject overwhelmed with doubts insuperable by human reason. The Christian has no misgivings as to the pardon of penitent sinners, through the intercession of a mediator; the Deist is harassed with apprehension lest the moral justice of God should demand, with inexorable rigour, punishment for transgression. The Christian has no doubt concerning the lawfulness and the efficacy of prayer; the Deist is disturbed on this point by abstract considerations concerning the goodness of God, which wants not to be entreated; concerning his foresight, which has no need of our information; concerning his immutability, which cannot be changed through our supplication. The Christian admits the providence of God, and the liberty of human actions; the Deist is involved in great difficulties, when he undertakes the proof of either. The Christian has assurance that the Spirit of God will help his infirmities; the Deist does not deny the possibility that God may have access to the human mind, but he has no ground to believe the fact of his either enlightening the understanding, influencing the will, or purifying the heart.'

The more distinguished advocates for Deism, on the continent, are Bayle, Voltaire, Frederick II. king of Prussia, Boindin, Helvetius, Diderot, Maupertuis, D'Argens, Raynal, Rousseau, Condorcet, D'Alembert, Mirabeau, Boulanvilliers, Duke de Choiseul, with a long list of disciples of the new philosophy.

The late constituent assembly at Paris was almost wholly formed of Atheists or Deists. Those in Great Britain are Lord Herbert, Natalis Comes, Hobbes, Toland, Mandeville, Woolston, Collins, lords Shaftsbury and Bolingbroke, Chubb, Tindal, Toulmin, Morgan, Blount, Middleton, Halsey, Hume, Gibbon, Paine, &c. The last of these was a man, who, from the lowest origin, raised himself to some distinction in the political and literary world, by his bold and impious libels against government, and against religion and the Holy Scriptures. In these writings were concentrated all the malignity, the shrewdness, and the sophistry, of his numerous predecessors; and, from their brevity, their plainness, their familiarity, their vulgar ribaldry, their bold assertions, and artful misrepresentations, they were more likely to impose on the ignorant and uninformed, and to endanger the principles of the great mass of mankind, than any other publications produced in this country. Certain it is, that having been distributed with the greatest industry through every part of the kingdom, they for a time made a strong and fatal impression on the multitude. Happily, however, they at length met with talents infinitely superior to those of their illiterate author. The learned Bishop of Llandaff's Apology for the Bible, accompanied by the blessing of God, gave a sudden and effectual check to the progress of this mischief, and afforded a striking proof of the truth of that prophecy respecting the stability of our religion, 'that the gates of hell shall never prevail against it.'

If the Celsi and Porphyrii have been thus numerous, equally numerous have been the Justins and Origens, who have defended Christianity. Among the latter may be ranked the venerable names of Grotius, Leslie, Ellis, Addison, Bentley, Tillotson, Stillingfleet, Butler, Waterland, Leland, Clarke, Sherlock, Campbell, Beattie, Bryant, Newton, Horne, Watson, and Paley. *Adam's Religious World*, vol. iii. p. 449, &c.; *Bishop Watson's Apology for the Bible*; *Warner's System of Divinity and Morality*, vol. i. p. 188.

DELUGE, the flood or inundation of waters, by which God destroyed mankind and animals in the time of Noah, and in which, as St. Peter says, only eight persons were saved. The word מַבּוּל, in its primary sense, does not include the idea of a flood; it is derived from נָבַל, which, respecting plants and animals, originally signifies to be so exhausted of natural moisture and spirits, in which their life consists, as to be withered or dead. It is applied peculiarly to the Deluge, and only to that, under the idea of extinction of life; and the phrase may be translated *an extinction of life by waters*. It is used only in Genesis

vi. vii. ix. x.; and in Psalm xxix. 10. *The Lord sitteth (sat, or did sit) upon, or at, the flood, the extinction of life at the deluge.* He then sat upon the seat of judgment, executing vengeance upon that wicked generation; *yea, the Lord sitteth King for ever.*

The following is the calendar of this melancholy year, according to M. Basnage:

The year of the world 1656.

Month.

I. *September.* Methuselah died, aged 969 years.

II. *October.* Noah and his family entered the ark.

III. *November 17.* The fountains of the great deep broken open.

IV. *December 26.* The rain began, and continued forty days and forty nights.

V. *January.* The earth buried under the waters.

VI. *February.* The rain continued.

VII. *March.* The waters at their height till the 27th, when they began to abate.

VIII. *April 17.* The ark rested upon mount Ararat in Armenia.

IX. *May.* They waited the retiring of the waters.

X. *June 1.* The tops of the mountains appeared.

XI. *July 11.* Noah let go a raven, which did not return.

———18. He let go a dove, which returned.

———25. The dove being sent a second time, brought back an olive branch.

XII. *August 2.* The dove sent out a third time, and returned no more.

The year of the world 1657.

I. *September 1.* The dry land appeared.

II. *October 27.* Noah went out of the ark.

However, archbishop Usher and some others compute, that Noah and his family entered the ark on the 18th of December; that, on the 17th of May, the waters began to decrease; that, on the 21st of July, the tops of the mountains appeared; that, about the 8th of September, Noah let go the raven; and that, on the 29th of December, he and his family went out of the ark, in which they had remained, according to the antediluvian computation, a year and ten days, or, according to our present mode of computing, a full year, or three hundred and sixty-five days. Dr. Hales thinks that the Deluge commenced in the second month of the sacred year, which began about the vernal equinox; and that Noah continued in the ark from the 17th of the second month, till the 27th of the same month, in the next year.

With respect to the universality of the deluge, men have always been solicitous to account for it in a philosophical manner, and to discover whence such an amazing quantity of water could be brought, as might

cover the whole earth to the height of fifteen cubits above the highest hills, to which height the waters are said to have prevailed. (Gen. vii. 20.) The immense quantity of water necessary for this purpose has induced several authors to think that the deluge was only partial. These are of opinion, that it was sufficient to deluge those countries in which there were men, especially as the world was only new, and the people not numerous, the Scriptures reckoning only eight generations from Adam to Noah. They add, that, in the language of Scripture, the *whole earth* means no more than *all the inhabitants*; and, therefore, that an overflowing of the neighbouring rivers, by a vehement rain, &c. might occasion all the phenomena of the Deluge. But how do they know that the earth was not then fully peopled? Supposing a partial deluge only, what necessity was there to build at great expense a prodigious ark? to bring into it all sorts of animals for preservation? to oblige eight persons to enter into it? Would it not have been more easy to direct these people, &c. to travel into those countries which the deluge was not to reach? If the deluge was only partial, how could the waters continue above the mountains, without spreading into the neighbouring countries? How could the ark float many months upon a mountain of water, and not slide down its declivity? That the Deluge was universal is sufficiently evident. God declared to Noah, that he was resolved to destroy by a flood of waters every thing that had breath under heaven, or life on the earth. Such was the menace, and such the execution. Moses assures us, that the waters covered the whole earth, and buried all the mountains; and that every thing that had life perished, except Noah and those with him in the ark.

The strongest objection against the universality of the Deluge is the quantity of water requisite to cover the whole earth, to the height of fifteen cubits above the mountains. Moses says (Gen. vii. 11.) that 'the fountains of the great deep were broken up, and the windows of heaven were opened,' as if he meant to describe a rising of waters from beneath the earth, as well as a falling of waters from above on the earth. Dr. Thomas Burnet, in his *Telluris Theoria Sacra*, has attempted to explain, physically, in what manner the Deluge was produced. He supposes that the earth was in its beginning round, smooth, and even throughout, without mountains or valleys; that the centre of the earth contained a great abyss of water; that the earth by sinking in many places, and by rising in others, in consequence of different shocks and of divers earthquakes, opened a passage for the internal waters, which issued impetuously from the centre where they had been enclosed, and spread over all the earth; that, in the

beginning, the axis of the earth was parallel with the axis of the world, moving directly under the equator, and producing a perpetual equinox; and that in the first world there were neither seas, nor rain, nor rainbow. The objections to Dr. Burnet's system arise rather from the extremes to which he pushed his supposition, than from the general idea itself. If, instead of saying that the earth was uniformly level, he had admitted hills and valleys, though not such high mountains as at present; if he had admitted lakes or small seas, but not such oceans as at present; much might have been urged in support of his hypothesis. For it is every way credible, that the state of the globe before the Deluge was very different from what it is at present: but to show in what those differences might consist, requires, besides a lively fancy, a correct judgment, and much scientific information.

The drifting of the ark northwards, from the settlement of Noah to Mount Ararat, leads us to infer, that the main current of the waters of the deluge came from the south. This inference is strongly supported by the present appearances of the great continents of the terraqueous globe; which are such as might naturally be supposed to have arisen from tremendous disruptions of 'the fountains of the great abyss,' principally in the higher southern regions, the waters issuing northwards with inconceivable fury at first, but becoming less violent toward the end of their progress. Thus the deep indentations of the southern coasts of Asia, Africa, and America, and the bold projecting capes of the peninsula of Hindostan, of Good Hope, and of Horn, with the disruptions of Ceylon, Madagascar, and of Terra del Fuego, from the continents; the chaotic appearances of the ghauts of Hindostan, of the mountains of Abyssinia and Caffaria, and of those in the neighbourhood of the straits of Magellan; and the mountains of Northern Asia, Europe, and North America, which assume tamer aspects and more regular forms; all conspire to prove the northerly progress of the cataclysms of the Deluge from high southern regions. There are also traces of prodigious disruptions of the earth in high northern regions, as if on purpose to absorb the redundant waters from the south. In some parts, whole countries have been uplifted on one side, and half buried on the other, in vast gulphs which opened to receive them. Thus, the coasts of Norway are the most abrupt, and the highest known, on the ocean, and rise from the level of the sea to the height of from 300 to 900 toises or fathoms. From these, the general face of the country slopes till it reaches the Baltic, under whose basin part of its former surface lies deeply buried. To these facts it may be added, that all the researches of the

most eminent geologists tend to prove the recent population of the world, and that its present surface is not of very ancient formation.

The universality and northerly course, in general, of the Deluge, appear to be fully established by well attested accounts of the fossil remains of foreign animals and vegetables, found in every quarter of the globe, in places and at elevations where they could not have been naturally produced. Thus, the highest eminences of the earth, as the Andes, the Alps, the Apennines, the Pyrenees, Libanus, Atlas, and Ararat, in short, all the mountains of every region under heaven, where search has been made, conspire in one uniform and universal proof that the sea was spread over their highest summits; for they are found to contain shells, skeletons of fish, and marine animals of every kind. The bones of extinct animals have been found in America, at an elevation of 7,800 feet, and in the Cordilleras, at 7,200 feet above the level of the sea. In central Asia, the evidence is still more decisive, the fossilized remains of the horse, deer, and bear species having been brought to England from the Himalaya mountains, from an elevation of more than 16,000 feet. Further, skeletons of the elephant and rhinoceros, natives of Africa and Southern Asia, have been dug up on the steppes or table-lands of Tartary and Siberia; and remains of elephants have been found in various parts of England. Most of the fossil crocodiles which have been discovered in different parts of Europe, are referred by St. Fond to the Givial or Asiatic species. The gigantic mammoth, an animal which has hitherto been supposed to belong exclusively to the antediluvian world, has been found in the most northern parts of Russia, and also in North America, and in Ireland. The fossil bones and teeth of the rhinoceros, hippopotamus, tiger, and hyæna, (animals found only in Africa and the East,) and of the bear, and numerous other animals, have been discovered in England. Trees of vast dimensions, with their roots and tops, and some also with leaves and fruit, have been discovered in the bottom of mines and marle pits, not only in regions where no trees of such kind were ever known to grow, but likewise where it is demonstrably impossible that they should grow; and this effect could be produced only by the fountains of the great deep being broken up.

Dr. Woodward was of opinion, that the whole mass of the earth being dissolved by the waters of the Deluge, a new earth was afterwards formed, composed of different beds, or layers, of terrestrial matter which had floated in this fluid; that these layers were disposed one over the other, almost according to their different gravities; and, therefore, that plants or animals, and particularly shell fish, which were not dissolved

like others, remained inclosed by mineral and fossil matters, which preserved them entire, or at least have retained impressions of them. These are what we now call *fossils*. By this hypothesis Dr. Woodward explains the shells found in places very distant from the sea, the teeth of elephants, the bones of animals, the petrified fishes, and other things found upon the tops of mountains, &c. In his work are many very curious facts and observations relative to the Deluge. This author is ranked among the first, who, by inquiring into the actual appearances of nature, produce proofs of this great event, still remaining in sufficient abundance. He opened those memorials of evidence which have been enlarged by others; and Mr. Whitehurst, in particular, has since trodden in the same path.

That the Greeks and western nations had some knowledge of the flood, has never been denied; and the Mussulmen, Chinese, and Americans, have traditions of the Deluge. The ingenious Mr. Bryant, in his mythology, has pretty clearly proved that the Deluge, so far from being unknown to the heathen world at large, is in reality conspicuous in every one of their acts of religious worship. In India, also, Sir William Jones has discovered, that in the oldest mythological books of that country, there is such an account of the Deluge as sufficiently corresponds with that of Moses. How erroneous then is that opinion, which denied the universality of the Deluge, because of the supposed ignorance of that event in India! *Asiatic Researches*, vol. i. *Hales's New Analysis of Chronology*, vol. i. p. 329, &c.; *Ainsworth on Psalm xxix.* 10; *Watson's Theolog. Tracts*, vol. i. p. 77; *Horne's Introduction*, vol. i. p. 159, 160; *Cuvier's Essay on the Theory of the Earth*, sec. 22; *Prof. Buckland's Reliquiæ Diluvianæ*.

DEMETRIUS, Δημήτριος, signifies *belonging to Ceres*. DEMETRIUS SOTER reigned in Syria twelve years, from the year of the world 3842, to the year of the world 3854. He was son of Seleucus IV. surnamed Philopater. Demetrius being a hostage at Rome when his father died, his uncle, Antiochus Epiphanes, who in the interim arrived in Syria, procured himself to be acknowledged king, and reigned eleven years; after him, his son Antiochus Eupater reigned two years. At length, Demetrius Soter regained his father's throne. He is frequently mentioned in the books of the Maccabees.

DEMETRIUS NICANOR, or NICATOR, son of Demetrius Soter, in the beginning of the war against Balas, was sent by his father into the isle of Cindus, to secure him against accidents. After the death of his father, he continued waiting for an opportunity of recovering his kingdom. At length, in the year of the world 3856,

young Nicanor passed into Cilicia with troops. Soon after, Apollonius, governor of Cœle-Syria, joined him; and as Jonathan Maccabæus persisted in his alliance with Balas, Apollonius waged war against him, but with little success. (1 Macc. x. 76—89.) In the mean time Balas's affairs became still less prosperous; and Nicanor strengthened himself in Syria, till at length, by the assistance of Ptolemy Philometor, his father-in-law, he recovered the throne of his ancestors. When seated in security, he became voluptuous and contemptible. Diodotus or Tryphon expelled him, and placed on the throne Antiochus, son of Alexander Balas. Tryphon murdered Antiochus, and seized the throne himself; but he became odious to the soldiery, who eventually abandoned him.

Jonathan Maccabæus, solicited by Tryphon, abandoned the party of Demetrius, and espoused that of young Antiochus, who permitted him to attack those cities of Phœnicia and Syria which held out for Demetrius. Tryphon had a little before treacherously killed Judas Maccabæus, who was one of the most powerful supporters of Antiochus. Simon, Jonathan's brother and successor, abhorring the cruelty of this usurper, sent a crown to Demetrius Nicanor, acknowledged him king, and entreated him to exempt the Jews from tribute. This prince, banished as it were to Seleucia, in a corner of his dominions, readily consented; and in the year of the world 3861, the Jews were entirely freed from subjection to the Gentiles.

Demetrius resolved to make war against the Parthians; but he was treacherously taken, and delivered to the king of Parthia, who treated him with honour, and gave him his own daughter in marriage. Cleopatra, his first wife, whom he had left at Seleucia with his children, seeing him engaged in another marriage, offered the kingdom of Syria to Antiochus Sidetes, brother to Demetrius, if he would make her his wife. Antiochus consented, and, coming into Syria, assumed the title of king. He began his reign in the year 3865; and in an attempt to rescue his brother from the Parthians, he perished in the year 3874. Demetrius returned into Syria, and was again placed on the throne. He reigned four years after this, and was killed in the year of the world 3878. He was succeeded by his eldest son Seleucus.

DEMETRIUS, a goldsmith of Ephesus, who made niches, or little chapels, for Diana of Ephesus, which he sold to foreigners. (Acts xix. 24.) This man observing the progress of the Gospel, not in Ephesus only, but in all Asia, assembled his fellow-craftsmen, and represented that by this new doctrine, not only their trade would suffer, but the worship of the great

Diana of Ephesus was in danger of being entirely forsaken. This produced an uproar and confusion in the city. At length the town-clerk (the *grammateus*) addressed them, 'Ye men of Ephesus, is there any man who does not know that the city of Ephesus is the *existing* (or established, appointed) *neokoron* of the great Diana! and of the Jove descended?' Our translators render it Jove-fallen *image*, supplying the word *image*. The city of Ephesus enjoying the office of superintendent of sacra to the temple of Diana, was bound to promote its interests. The city could not, therefore, be unaffected, when this great and famous edifice was about to become contemptible through the impiety of a few hated Jews. Demetrius was a worker in silver (a chaser perhaps), who made representations, some on medals, some in alto-relievo, or other kinds of wrought or cast work, of the portico and temple (the *naos*) of the goddess Diana. When, therefore, there was a tumult, the *grammateus*, or town-clerk, harangued the people on the subject of their riot. He stated, 'that the honour of their city as *neokoron*, guardian of the temple and its contents, or superintendent of the sacra, was incontrovertible; that the persons in custody were neither guilty of sacrilege, nor of blaspheming the gods; that if they were guilty of any misdemeanour, they should be properly indicted for it; and that if the people were desirous of extending their measures beyond merely ensuring the honour and security of Diana, they should call a general meeting of the town, because the honour of the *neokorate* appertained to the whole town, and not to any individuals.' Perhaps the *grammateus*, town-clerk, employed an ambiguity in speaking of the goddess, or her image (*διοπεριούς*, it descended, or it fell.) He might wish to say, the things signified by the image of the goddess, that is, the powers of nature, descended from Jove; and taking Jove to denote the supreme deity, this would be the truth. Without doubt, however, the popular belief was, and the people would understand the speaker, that the *image itself* fell down from Jove. If this be the fact, it is an instance of the *esoteric* and *exoteric* doctrines, and proves that the philosophers, by expressions capable of two senses, meant to convey ideas of different principles when they spoke as philosophers, from those which they taught the people. *Fragments annexed to Calmet's Dictionary*, No. cxxvii. p. 43, 44.

DEMONS, a name given by the ancients to certain spirits or genii, which, they say, appeared to men, either to render them service, or to injure them. Several of the heathen philosophers were of opinion, that there were different kinds of demons; that some of them were spiritual substances of a

more noble origin than the human race, and that others had once been men. But those demons which were the more immediate objects of the established worship among the ancient nations were human spirits, such as were believed to become demons, or deities, after their departure from their bodies.

It has been generally thought, that by demons, in the Septuagint version of the Old Testament, we are to understand devils. It appears, however, that the word in that version is certainly applied to the ghosts of such dead men as the heathens deified. (Deut. xxxii. 17. Psalm cvi. 37.) Mr. Farmer observes, that 'the Greek language, in the age of the Gospel, was generally spoken in all the cultivated parts of the world, not only by the Gentiles, but by the Jews also, who were dispersed amongst them, and even by the inhabitants of Judea. It is the language in which the New Testament was written, which was designed for the use of the bulk of mankind. Demon in this language was not a new word, invented by the sacred writers, to express their own peculiar opinions, but was in daily use with all men in their age, as it had been for ages before. Now, can it be reasonably supposed, that these writers, when they adopted this word, were ignorant of its usual signification, which was that of a pagan deity, or deified man? We are certain they were not ignorant of this signification of it: for they have recorded an instance amongst the heathens, in which it could not be applied to any other than deified human spirits. (Acts xvii. 18.) To such spirits they likewise knew the word was applied in the Jewish Scriptures, I mean, in the Septuagint version of them, with which they were intimately acquainted. Nay, it is allowed, that they do themselves employ this term to describe the heathen gods, (1 Cor. x. 20, 21.) and other deified or bea-tified human spirits. (1 Tim. iv. 1.) It is no inconsiderable confirmation of all that has been offered concerning possessing demons, that the primitive Christians understood hereby human spirits, and represent this as the general opinion of the world.'

In opposition, however, to the opinions of Mr. Joseph Mede, Dr. Bekker, and Mr. Farmer, Dr. Doddridge and others think, that the demons mentioned in the New Testament were fallen angels, or evil spirits, under the direction of Satan, their prince. That these demons, however understood in profane authors, do belong to the devil's retinue, and may be his angels or under agents, over whom he is chief or prince, will appear by comparing Matt. xii. 22. 24—28. Luke x. 17, 18.; xi. 15. 18. Those who in the Gospels are said to be possessed by demons, are represented as

oppressed of the devil, from their being under the power of his agents. (Acts x. 38.) Thus we may conceive of the devil and his angels, (Matt. xxv. 41.); of the dragon and his angels. (Rev. xii. 7.) He is the prince and head, and those demons are his subjects. They are often spoken of in the plural number, as being many; but Satan, or the devil, is always in the singular, as being one single spirit, and chief of the rest. *Farmer's Essay on the Demoniacs of the New Testament; Doddridge's Family Expositor; Watson's Theolog. Tracts*, vol. i. p. 51.

DEMONIAC, a human being whose volition and other mental faculties are overpowered and restrained, and his body possessed and actuated, by some created spiritual being of superior power. This appears to be the determinate sense of the word: but it is disputed whether any of mankind were ever in this unfortunate condition. The following are the principal arguments on each side of the question.

1. *Arguments against the existence of demoniacs.*—The Greeks and Romans believed in the reality of demoniacal possession. They supposed that spiritual beings sometimes entered into the sons or daughters of men, and distinguished themselves by capricious freaks, deeds of wanton mischief, or prophetic enunciations. But in the instances in which they supposed this to happen, it is evident that no such thing took place. Their accounts of the state and condition of those persons whom they believed to be possessed in this supernatural manner, plainly show that what they ascribed to the influence of demons was merely the effect of natural diseases. Among the Latins, all the words which describe demoniacs, or persons possessed by ghosts, include in them the idea of madness. Their *larvati*, *ceriti*, and *lymphatici*, were all madmen, persons of a disordered mind, and in the same unfortunate situation as those madmen, idiots, or melancholy persons, whom we have among ourselves. *To be full of larva*, or the ghosts of wicked men, was a phrase expressive of the most outrageous madness. In like manner among the Greeks, rage and frenzy were the usual attendants of inspiration and possession; and the same word denoted both the *being mad*, and *having a demon*. The highest degrees of rage and distraction are expressed by a term borrowed from evil demons. Lucian describes demoniacs as lunatic, and as staring with their eyes, foaming at the mouth, and being speechless. It appears still more evident, that all the persons spoken of in the New Testament as possessed with devils, were either mad or epileptic, and precisely in the same condition with the madmen and epileptics of modern times. Some of the Jews, offended

with Christ's discourses, said, *He hath a devil, and is mad: why hear ye him?* The expressions *he hath a devil*, and *is mad*, were certainly used on this occasion as synonymous. With all their virulence, they would not surely ascribe to him at once two things that were inconsistent and contradictory. Those who thought more favourably of Christ, replied to the calumny of his enemies, *These are not the words of him that hath a devil*; meaning that they did not discover in his discourse the ravings of a madman, or of one disordered in his understanding. The Jews ascribed to demons not only *raving*, but also *melancholy* madness. Of John, who secluded himself from intercourse with the world, and was distinguished by abstinence and acts of mortification, they said, *He hath a demon*. The youth, whose father applied to Jesus, to cure him, was plainly epileptic; and the disorder was attended with a deprivation of the understanding, or loss of sense, and with the signs of frenzy. This appears from the language of his father: *Have mercy on my son, for he is lunatic, and sore vexed with a demon*: for oftentimes he falleth into the fire, and oft into the water. In the interval of his fits, the demon was supposed to depart from him. Indeed, every thing related in the New Testament concerning demoniacs, proves that they were persons affected with such natural diseases as are not uncommon among mankind in the present age. When the symptoms of the disorders cured by our Saviour and his apostles, as cases of demoniacal possession, correspond so exactly with those of diseases well known as natural at the present time, it would be absurd to impute them to a supernatural cause. It is much more consistent with common sense and sound philosophy, to suppose that our Saviour and his apostles adopted the vulgar language in speaking of those unfortunate persons, who, without any foundation, were imagined to be possessed with demons. It is customary with the sacred writers, and our Saviour himself, to speak on many subjects in the language of the vulgar, though known and admitted to have been originally grounded on a false philosophy. When, therefore, the sacred historians tell us, that one person was possessed by *seven demons*, and another by *a legion*, is it not more probable to suppose that they adopted the phraseology of the Jews, than to imagine that diseases which arise at present from natural causes, were produced in ancient times by the intervention of demons, or that evil spirits still continue to enter into mankind in all cases of madness, melancholy, or epilepsy? Besides, it is by no means a sufficient reason for receiving any doctrine as true, that it has been generally received through the world.

Error, like an epidemical disease, is communicated from one to another. In certain circumstances, too, the influence of imagination predominates, and restrains the exertions of reason. Many false opinions have extended their influence through a very wide circle, and for a long time maintained it. On all such occasions, therefore, it becomes us to inquire, not so much how generally any opinion has been received, or how long it has prevailed, as from what cause it has originated, and on what evidence it rests. In every part of the world that falls under our observation, we perceive a *fixed order* of causes and effects, which is not disturbed by any invisible beings; and the preservation of this order appears to be essential to the happiness of the creation. May we not hence conclude, that the human system, in particular, is governed in the same manner, and subjected to invariable laws, which God alone can control? Are we to take it for granted, that God will permit these laws to be controlled, merely for the sake of subjecting the healths, the understandings, and the lives of mankind, to the caprice and malice of evil spirits? This appears utterly repugnant to all our ideas of the equity, the goodness, and the mercy, of the gracious Parent of mankind.

2. *Arguments for the existence of demoniacs.*—It would appear, that, in the time of our Saviour, demoniacal possession was very common among the Jews, and also in the neighbouring nations. Many were the evil spirits that Jesus is related in the Gospels to have ejected from patients, who were brought to him as possessed and tormented by those malevolent demons. His apostles, too, and the first Christians, who were very active and successful in the propagation of Christianity, frequently exerted on similar occasions the miraculous powers with which they were endowed. The demons displayed a degree of knowledge and malevolence which sufficiently distinguished them from human beings. The language in which the demoniacs are mentioned, and the actions and sentiments ascribed to them in the New Testament, show that our Saviour and his apostles did not consider the idea of demoniacal possession merely as a vulgar error concerning the origin of a disease or diseases produced by natural causes. The more enlightened cannot always avoid the use of metaphorical expressions, which, though founded on error, yet have been so established in language by the influence of custom, that they cannot be suddenly dismissed. However, in descriptions of characters, in a narrative of facts, and in laying down systems of doctrine, we require different rules to be observed. If any person, in compliance with popular opinions,

should talk seriously of the existence, dispositions, declarations, and actions, of a race of beings whom he knew to be entirely fabulous, we certainly could not praise him for his integrity; we must suppose, that he either exults in irony over the weak credulity of those around him, or that he takes advantage of their weakness, with the dishonesty and selfish views of an impostor. If he himself should pretend to any connexion with this imaginary system of beings, and should claim, in consequence of his connexion with them, particular honours from his contemporaries, whatever might be the dignity of his character in all other respects, no person would hesitate to brand him as an impostor. In this light we must regard the conduct of our Saviour and his apostles, if the idea of demoniacal possession be considered merely as a vulgar error: They talked and acted as if they believed that evil spirits had actually entered into those who were brought to them as possessed with devils, and as if those spirits had been actually expelled by their authority from the unhappy persons possessed. They also demanded that their authority and declarations should be believed, in consequence of their performing such mighty works, and thus triumphing over the powers of hell. The reality of demoniacal possession rests on the same evidence as the Gospel system in general. There is nothing unreasonable in this doctrine. It does not appear to contradict those ideas which the general appearances of nature and the series of events suggest, concerning the benevolence and wisdom of the Deity, by which he regulates the affairs of the universe. We often fancy ourselves able to comprehend things to which our understanding is wholly inadequate; we frequently persuade ourselves that the whole extent of the works of the Deity must be well known to us, and that his designs must always be such as we can understand. We are then ready, whenever any difficulty arises in considering the conduct of Providence, to model things according to our own idea, to deny that the Deity can be the author of things for which we are not able to account, and to assert that he must act on every occasion in a manner consistent with our narrow views. This is a pride of reason, which seems to have suggested the strongest objections against the reality of demoniacal possession. But the Deity may certainly connect one order of his creatures with another. We perceive mutual relations and a beautiful connexion in every part of nature within the sphere of our observation. The inferior animals are connected with mankind, and subjected to their authority, not only in instances in which it is exerted for their advantage, but even where it is tyrannically abused to

their destruction. Among the evils to which mankind have been subjected, might not demoniacal possession be one? The Supreme Being may employ whatever agents he thinks proper in the execution of his purposes; he may either commission an angel or let loose a devil, as well as bend the human will, or communicate any particular impulse to matter. All that revelation makes known, all that human reason can conjecture, concerning the existence of various orders of spiritual beings, good and bad, is perfectly consistent with, and favourable to, the doctrine of demoniacal possession. It is mentioned in the New Testament in such language, and such narratives are related concerning it, that the Gospels can be regarded only as parts of an imposture, and Jesus Christ be considered as a person who took advantage of the weakness and ignorance of his contemporaries, if this doctrine be only a vulgar error. In short, it teaches nothing inconsistent with the general conduct of Providence; and the pride of reason alone, not the caution of philosophy, suggests objections against this doctrine. *Farmer's Essay on the Demoniacs of the New Testament; Dr. Worthington's Impartial Inquiry into the case of the Gospel Demoniacs; Fell's Inquiry into the Heathen and the Scripture Doctrine of Demons.*

DESTRUCTIONISTS, those who hold a kind of middle scheme between the system of *universal restoration* and that of *endless misery*, or who maintain that the wicked shall neither be for ever miserable, nor finally saved, but that after undergoing an awful judgment, and a condemnation proportioned to their crimes, they shall be punished with an utter extinction of being. They say, that the Scripture positively asserts this doctrine of *destruction*; that the nature of future punishment, which the Scripture terms *death*, determines the meaning of the words *everlasting*, *eternal*, *for ever*, &c. as denoting endless duration, because no law ever did or can inflict the punishment of death for a limited period; that the punishment cannot be corrective, because no man was ever put to death, either to convince his judgment, or to reform his conduct; that if the wicked receive a punishment *apportioned* to their crimes, their deliverance is not to be attributed either to the mercy of God, or the mediation of Jesus Christ, but is an act of absolute justice; and, finally, that the mediatorial kingdom of Christ will never be delivered up, since the Scripture asserts, that 'of his kingdom there shall be no end.' Those who maintain this doctrine of the *destruction of the wicked*, are accused of espousing the doctrine of *annihilation*. This, however, they deny, and allege that, 'philosophically speaking, there can be no annihilation, and that *destruction* is the express phrase used in the New Testament.'

Several advocates for this doctrine have been distinguished for their erudition and piety. Among these may be ranked Dr. John Taylor, of Norwich, the Rev. J. Bourn, of Birmingham, from whom they are sometimes called *Bourneans*, Mr. J. Nicol Scott, Dr. Price, and Mr. J. Marsom. If the doctrine of *annihilation* be connected with that of *destruction*, as many seem to think, the learned Dr. Watts may be considered, in some measure, as a *destructionist*; since it was his opinion that the children of ungodly parents, which die in infancy, are *annihilated*. Mr. Forsyth, in his *Principles of Moral Science*, argues against a future state of rewards and punishments, confers immortality on the elect few who have cultivated their intellectual powers in this life, and 'very charitably consigns the multitude to inevitable annihilation!' *Bourn's Sermons*; *Dr. Edwards on the Salvation of all Men strictly examined*; *Adam's Religious World*, vol. iii. pp. 390, 392.

DETRACTION is the impairing or lessening of another man's reputation. He who is given to detraction is always very solicitous to discover some infusion of bitterness in the most delicious sweet, some hidden defect in the most perfect quality, some latent vice in the most transcendent virtue. The detractor is always vigilant in tracing the best actions to the worst motives; he ascribes the purest waters to the foulest springs. The mind of the detractor seems to be so circumscribed as to perceive only deformity in beauty, treachery in frankness, interestedness in liberality, and hypocrisy in piety. Such is the general character of the detractor, and such the general nature of detraction.

Detraction differs from slander in this, that the latter is a wrongful imputation of some vice, the former a wilful lessening of another's virtue. The one consists in accusing our neighbour of evil, the other in undervaluing and obscuring his good deeds. Detraction is a fault not less frequent than injurious. A detractor is always disposed to view the best actions in the least favourable aspect, or that in which they seem liable to the most objections. In the best actions will be some defects, which are owing either to the imperfection of our nature, or to the invincible necessity of our circumstances. On those defects which the benevolent would not see, or would not notice, the detractor will almost exclusively fix his attention, and render them the theme of his remarks. Unlucky accidents, or fortuitous combinations, will often oblige us against our inclination, and contrary to our endeavours, to omit the most favourable opportunities of action. Such occasions will frequently furnish the detractor with the means of gratifying his malevolent disposition, by lowering the merit,

and depreciating the worth, of his fellow-creatures. Good endeavours are always in our power, but we cannot command the issue of events. Yet the detractor usually speaks as if these things were subject to the arbitrary disposal of the individual; and he is always ready to suggest that the will was less than the means, the inclination less favourable than the opportunity, and that where much good has been done, more might have been performed. Almost every action has some extenuating circumstances; but while the detractor carefully conceals those circumstances which may palliate a bad action, he industriously discloses others, which can in any degree detract from the merit of a good action. The detractor is continually endeavouring to overturn the force of facts, by improbable suppositions. Though a man's conduct be distinguished by uniform integrity, yet the detractor will affect to know that the person has more virtue in appearance than in reality; and that he assumes a fictitious sanctity of character for the purpose of effecting some black design, or compassing some interested end.

When we consider the motives in which detraction originates, we shall find that most of them spring from, or centre in, malevolence. In some persons is a lust of distinction, which cannot endure an equal, and burns with a vehement desire to level the pre-eminence of every superior. In whatever degree this disposition may prevail, it is combined with a desire to eclipse the worth, or to deduct from the excellence of those above, or those on a level of ability or merit with itself. Hence, if we would eradicate every propensity to detraction, it is essentially requisite that we cultivate an humble spirit, and that, impressed with a consciousness of our own unworthiness, we learn to think and to speak of others more justly as well as more charitably. Some persons of mean talents, slender capacity, grovelling desires, or little industry, who are too timid to undertake any thing good or great, or too feeble, or too indolent, to execute it, are continually endeavouring to screen themselves from contempt, or to hide their own individual insignificance, by depreciating the worth, railing at the audacity, or ridiculing the exertions of those who have more ability, more enterprise, more intellect, and more activity, than themselves. There is no integrity, however pure, no worth, however genuine, which is not exposed to invidious obscuration, to unjust surmises, and wily misrepresentation; and designing and interested men, who abound in the wisdom of this world, well know how to convert these practices to their own advantage, and to the injury of their neighbour. If detraction be found in a greater degree, or of a more mischievous kind, in a court

than in a village, it is only because in the former there is a stronger incitement to its exercise, and more ample space for its operations.

Detraction tends to reduce the best men to a level with the worst, and thus to bring worth itself into disrepute. It tends to chill the ardour of doing good, and to produce a general belief that all the virtue which exists among men, is imaginary and counterfeit. It involves in itself a high degree of depravity, and is connected with the violation of every moral tie. Is it not adverse to justice? Is it not incompatible with charity? Is it not a plain dereliction of our duty to God? For, is it not principally occupied in lessening the estimation of the good and wise, who are more especially the objects of his favour, and the excellence of his rational creation? Must not the practice, therefore, bring us under the divine displeasure? Is there not in the habit so large a mixture of malevolence, as necessarily implies that we are strangers to the love of God; and, if we will persist in so hateful a practice, can we hope to escape that place of torment, in which there are weeping and gnashing of teeth? *Fellowes's Body of Theology*, vol. ii. pp. 352, 367; *Warner's System of Divinity and Morality*, vol. ii. p. 90.

DEVIL, Διάβολος, signifies an accuser, a calumniator. This word seldom occurs in the Old Testament. Sometimes it answers to the Hebrew *Belial*; and sometimes to Satan. The former signifies a libertine; the latter, an adversary, or an accuser.

That there are wicked and malignant spirits, is undeniably true from Scripture. 'If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.' (2 Pet. ii. 4.)—'The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.' (Jude 6.) To be cast down to hell, and delivered into chains of darkness, in St. Peter, is the same as to be reserved in perpetual chains under darkness, in St. Jude; and each may signify no more than that they are degraded from their former high and glorious state, and chained, or confined to, a much lower, narrower, and darker situation, without any hope of favour, unto the judgment of the great day, when they, with all workers of iniquity, shall be cast into everlasting fire. (Matt. xxv. 41. Rev. xx. 10. 15.) For any thing, therefore, advanced in these places, those fallen angels may at present reside in our air, and be permitted to wander about on the earth.

It must be observed, that there is an ambiguity in the words Satan and Devil.

The former denotes any adversary among men and good angels, as well as among evil spirits. 'And the angel of the Lord said, Behold, I went out to withstand thee,' for an adversary, a satan. (Numb. xxii. 32.) 'Ye sons of Zeruiah are adversaries,' in the original, satans. (2 Sam. xix. 22.) Peter was Satan, an adversary, to our Lord. (Matt. xvi. 23.) Devil signifies an accuser, slanderer:—'And one of you is a devil;' this is spoken of Judas. (John vi. 70.)

These two words, Satan and Devil, are used in Scripture to signify the same wicked spirit, who, with many others, his angels, or under-agents, is conversant in our world, and endeavours to draw men into sin, and to do us mischief. This is very evident from revelation, as in the case of our first parents; of Job, whose children and substance were destroyed, and his body afflicted with a grievous disorder, by Satan, (Job i. 12, &c.; ii. 6, 7;) and of Christ, who was tempted of the Devil or Satan. (Matt. iv. 1. 3. 10. Mark i. 13. Luke iv. 2.) This temptation, under all its circumstances, cannot be resolved into an allegory; much less can it be supposed to have been transacted within our Saviour's own mind, as if the Devil or Satan was no other than the suggestions, or thoughts, that arose in his own heart. The following texts also cannot be understood of any other than a real Devil or Satan: 'The enemy that sowed the tares is the Devil.' (Matt. xiii. 39.)—'Ye are of your father the Devil.' (John viii. 44.)—'For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.' (2 Cor. xi. 13, 14.)—'That through death he might destroy him that had the power of' subjecting our first parents, and their posterity, to 'death, that is, the Devil.' (Heb. ii. 14.)—'Recover themselves out of the snares of the Devil.' (2 Tim. ii. 26.)—'Resist the Devil, and he will flee from you.' (Jam. iv. 7.) Many other passages of a similar nature might be added.

The characters which the Devil or Satan sustains in Scripture are, the great Dragon, or fierce Devourer, the old Serpent, full of villanous subtilty, (Rev. xii. 9.); the Wicked One, (Matt. xii. 38. 1 John iii. 12.); a Murderer and Liar, (John viii. 44.); 'Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning,' in effecting the death of Adam and his posterity; and thus he may be said to have had the power of death. (Heb. ii. 14.) 'When he speaketh a lie, he speaketh of his own, for he is a liar,' as he was to Eve, 'and the father of it.' He is also called the Accuser of the brethren, (Rev. xii. 10.); a roaring Lion, seeking whom he may devour; the

Prince of the World, as it is now corrupt and wicked, (John xii. 31.; xiv. 30.; xvi. 11.); the Prince of the Power of the Air, the Spirit that now worketh in the children of disobedience, the idolatrous heathens. (Ephes. ii. 2.) Here the Devil is represented as a prince, or sovereign, at the head of a kingdom, which stands in opposition to, and is at war with, the kingdom of Christ, who was manifested as his antagonist, that he might destroy the works of the Devil. (1 John iii. 8.)

These vicious spirits, the Devil and his angels, when permitted, are capable of doing any mischief to the estate, body, or mind. (1 Sam. xvi. 14. Job i. 12.; ii. 6, 7. Mark iii. 23, 26. Luke xiii. 16. 1 Cor. v. 5. 1 Tim. i. 20.) Nor is there any absurdity, any thing inconsistent with the divine goodness, in supposing that evil spirits may inflict calamities and disorders on mankind. They are only instruments in God's hands, and under his direction and control, as much as any other cause whatever; and they must, therefore, be subject to the same rules, as any other means which Providence may employ in distressing or destroying human life, as storms, inundations, the passions and powers of wicked men, a putrid air, vitiated humours in the body, &c. In all these cases, whatever is the instrumental, God is the appointing and directing cause.

That which most of all requires our attention is, that the Devil delighteth in seducing mankind; he takes every advantage and employs every art, to effect his wicked purpose. Of this we have a proof in his temptation of our first parents. It was the Devil or Satan, an evil or malignant spirit, which tempted Eve, in the body, or assuming the form and shape, of a Serpent; which then might be a very beautiful as well as sagacious animal, familiar with Adam and Eve, and much admired by them. *Dr. Taylor's Scheme of Scripture Divinity, in Bishop Watson's Theo. Tracts*, vol. i. p. 49.

DEVOTION, a religious and fervent exercise of some public act of religion, or a temper and disposition of the mind rightly affected with such exercises. A taste and relish for religious exercise are marks by which we may judge whether our heart be right towards God. The Almighty is unquestionably an object of devotion to every creature, whom he has made capable of devotion; and, therefore, our minds can never be right towards him, unless they be in a devotional frame. That devotion to God is a duty, rests on the same proof as that God exists. The author and giver of all things, on whose will and whose mercy we depend for every blessing we possess, and for whatever we look for or expect, ought to live in the thoughts and affections of his rational creatures. 'Through thee,' says the Psalm-

ist, 'have I been holden up ever since I was born: thou art he that took me out of my mother's womb: my praise shall be always of thee.' Devotion is strictly an act of the mind. In a certain sense, duty to a fellow-creature may be discharged if the outward act be performed. But it is not so with devotion, which is altogether an act of the mind. God is a Spirit, and must be worshipped in spirit, that is, in mind and thought. The devotion of the mind may be, and ought to be, testified and accompanied by outward performances and expressions; but unless the mind accompany these outward performances and expressions, no form, no solemnity can avail, as a service to God.

If a devotional frame of mind be within us, it will show itself in our meditations; in the warmth, the earnestness, and the frequency of our secret applications to God in prayer; in the deep, unfeigned, and heart-piercing sorrow of our confessions and our penitence; in the sincerity of our gratitude and our praise; in our admiration of the divine bounty to his creatures; and in our sense of particular mercies to ourselves. We shall pray much in secret. We shall address ourselves to God of our own accord, in our walks, and in our closets. In these addresses, form will be nothing; every thing will proceed from the heart. We shall feed the flame of devotion by continually returning to the subject. No person endued with the taste and relish of devotion will have God for any length of time out of his mind. Under one view or other, God will be continually present to a devout heart. The true taste for devotion will bring a man to the public worship of God; and, what is more, it will bring him in such a frame of mind, as to enable him to join in public worship, with effect as to his own soul.

A spirit of devotion is one of the greatest blessings, and the want of it one of the greatest misfortunes, that a Christian can experience. When it is present, it gives life to every act of worship we perform; it renders every such act interesting and comfortable to ourselves. It is experienced in our most retired moments; in our beds, in our closets, our rides, and our walks. It is felt within us, when we are assembled with our children and servants in family prayer. It leads us to church, to the congregation of our fellow Christians there assembled. In an especial manner, it accompanies us in our joint offices of religion; and it returns us to our homes holier, happier, and better. But that which greatly enhances its value to every anxious Christian, is, that it affords to himself a proof that his heart is right towards God. When it is followed by an abstinence from sin, and endeavours after virtue, by avoiding evil and doing good, the proof and the satisfaction to be drawn from

it are complete. *Dr. Paley's Sermons*, Serm. vi.

DEUTERON'OMY, the fifth book of Moses, and the last of the Pentateuch. The Greeks gave it the name of Deuteronomy, which signifies the second law, or a repetition of the law, because in it Moses recapitulates what he had ordained in the preceding books. The Hebrews call it *elle haddebarim*, which are the first words of the book. Some Rabbins call it *Mishnah*, the second law; others, the *book of reprehensions*, because of the reproaches which occur in chap. i. viii. ix. xxviii. xxx. xxxii. This book also contains the history of what passed in the wilderness, from the beginning of the eleventh month, to the seventh day of the twelfth month, in the fortieth year after their departure from Egypt, that is, about six weeks.

In the book of Deuteronomy, Moses addresses the people, and recites what had passed since their coming out of Egypt. He states to them the laws of God which he had received at Sinai, and which he explains, and adds some others. He also exhorts the people to obedience, and declares that Joshua was appointed by God to succeed him. He wrote this transaction, committed the writing to the Levites and elders, and commanded them to read it every seven years, in a general assembly of the people, at the feast of tabernacles. (Deut. xxxi. 9, 10, 14.) It also includes his last song, to which is added the history of his death.

Some have questioned whether this book was written by Moses, because it mentions his death, and the author speaks of the land beyond Jordan, as if the writer had been on this side, west of that river. The account of Moses's death was certainly added to this book by some other person, very probably by Joshua. The word *heber*, translated *beyond Jordan*, may also be translated *on this side*, or rather *alongside* of the place to which it refers.

DEW. Dews in Palestine are very plentiful, like a small shower of rain every morning. Gideon filled a basin with the dew which fell on a fleece of wool. (Judg. vi. 38.) Isaac, blessing Jacob, wished him the dew of heaven, which fattens the fields. (Gen. xxvii. 28.) In those warm countries where it seldom rains, the night-dews supply the want of showers. Isaiah speaks of rain as if it were a dew, (xviii. 4.) He also says, that the dew which God causes to fall on his people, is a bright dew: a dew which revives, enlightens, and restores liberty to the captives. (xxvi. 19.)

DIAL is not mentioned in Scripture before the reign of Ahaz, in the year of the world 3278, and before Christ 726. It is not clearly ascertained, that, even after his reign, the Jews generally divided their time by hours, but continued to reckon it

after their former manner. The word *hour*, or perhaps only the parts of an hour, occur first in Daniel and Tobit: Tobit and Tobias continued prostrate three hours, says the Vulgate; and this is also the reading of the Chaldee. This may confirm the opinion of those who maintain, that the invention of dials came from beyond the Euphrates. But others believe, that this invention was derived from the Phœnicians, and that the first traces of it are discoverable in Homer, (Odys. xv. 402,) who speaks of 'an island called Syria, lying above Ortygia, where the revolutions of the sun are observed.' As the Phœnicians are thought to have inhabited this island of Syria, it is presumed that they left there this monument of their skill in astronomy. About three hundred years after Homer, Pherecydes, as we are told by Laertius, set up a dial in the same island to distinguish the hours. The Greeks confess that Anaximander first divided time by hours, and introduced sundials into Greece. Usher fixes the death of Anaximander to the year of the world 3457, before Christ 547, under the reign of Cyrus, and during the captivity of Babylon. Vitruvius, mentioning the various kinds of dials, places first of all, as most ancient, that of Berosus the Chaldæan. Berosus lived above three hundred years before Christ. He was a priest of Belus at Babylon; and passing thence into Greece, he taught astronomy first at Cos, and afterwards at Athens. His history contained astronomical observations for 480 years, which carry us higher than the date of Ahaz: but we must allow some time for these dials to have reached Israel from Babylon, if we suppose the invention to be adopted at that period of time.

Interpreters differ concerning the form of the dial of Ahaz, (2 Kings xx.) The generality of expositors think that it was a stair-case so disposed, that the sun showed the hours upon it by the shadow. Others suppose, that it was a pillar erected in the middle of a very level and smooth pavement, on which the hours were engraven. According to these authors, the lines marked on this pavement are what the Scripture calls *degrees*. Grotius describes it as follows: It was a concave hemisphere, and in the midst was a globe, the shadow of which fell on several lines, engraven in the concavity of the hemisphere; these lines were twenty-eight in number. This description answers pretty nearly to that kind of dial, which the Greeks called *scapha*, a boat or hemisphere, the invention (rather introduction) of which Vitruvius ascribes to Berosus the Chaldæan. It would seem, indeed, that the most ancient sun-dial known is in the form of a half circle, hollowed into the stone, and the stone cut down to an

angle. This kind of dial was invented in Babylon, and was very probably the same as that of Ahaz. It appears, that on some ancient sun-dials in the East, every hour is divided into *three parts*, which, varying with the season, contain from *twenty to twenty-four* of our minutes each, according to the length of the day. These divisions are called *ghuri*. Now, supposing that the dial of Ahaz was in the form of a half circle, and that each hour was divided into three parts, the shadow in the morning would move *down* till it would be nearly noon when Isaiah spake to Hezekiah. Perhaps Isaiah had said, that Hezekiah should die *at noon*, as his sickness was in its nature mortal. If so, Isaiah's *instant* return was necessary, and the *instant* beginning of the shadow to retrograde. The shadow retrograded then ten stations or degrees, or one-fourth of the circle; and having reached this station, it thence re-assumed, and re-accomplished, its natural course. This sign aptly alluded to the period of Hezekiah's life: Hezekiah was not quite thirty years of age, the *meridian* of life; the shadow going back one quarter of a circle added to his days *fifteen* years, so that he died about the age of forty-five years. He did not entirely reach the semicircle of the dial; but he stopped short at one quarter's distance of the sun-setting, or evening of life. Commentators are divided in opinion respecting the retrogradation on the shadow of this dial, and the manner of it, whether the sun did really go back, or whether the reflection of his rays was occasioned by some cloud formed suddenly, which produced this effect supernaturally. The opinion of the ancients, both Jews and Christians, was, that this miracle was wrought not on the shadow, but on the body of the sun; or, as archbishop Usher expresses it, that the sun and all the heavenly bodies went back, and as much was taken from the night, as was added to this day. On the other hand, Le Clerc, Lowth, the authors of the Universal History, and some others, maintain, that the whole miracle was wrought on the dial, and occasioned only by a reflection of the sun's rays, or by a peculiar refraction of the atmosphere for a time, while the sun proceeded in its ordinary course. *Fragments annexed to Calmet's Dict.* Nos. ii. p. 5.; cii. p. 3.

DIA'NA, Ἀρτεμις, a celebrated goddess of the Heathens, who was honoured especially at Ephesus. She was one of the twelve superior deities, and was also called Hebe, Trivia, and Hecate. In the heavens she was the moon, on earth Diana, and in hell Hecate. She was invoked by women in child-birth under the name of Lucina. She was painted with a crescent

upon her head, a bow in her hand, and dressed in a hunting habit. She passed for a virgin; and bees were consecrated to her.

Diana of Ephesus was otherwise represented. Her statue was covered with breasts, sometimes from head to foot; sometimes her bosom only and her belly, and all below was a kind of pedestal, adorned with heads of stags, dogs, oxen, &c. The breasts were an emblem of her fertility, as sustaining men and beasts.

Diana was said to be the daughter of Jupiter and Latona, and twin sister to Apollo. She was worshipped in Palestine, in the times of Isaiah and Jeremiah, under the name of Meni, the goddess of months, the moon. She was also adored as the *queen of heaven*; and cakes were offered to her on terraces upon the tops of houses, at the corners of the streets, or doors of houses. 'The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven,' says Jeremiah, (vii. 18.) See also Jerem. xi. 13.; xlv. 17, 18. Ezek. xvi. 25.

DI'NAH, דינה, signifies *judgment*, or *who judges*, and was the name of the daughter of Jacob and Leah. (Gen. xxx. 21.) She was born after Zebulun, about the year of the world 2250. When Jacob returned into the land of Canaan, Dinah, who was at that time about the age of fifteen or sixteen, had the curiosity to attend a festival of the Shechemites, and see the women of the country. (Gen. xxxiv. 1, 2.) Shechem, son of Hamor the Hivite, prince of the city, having seen her, conceived a great affection for her, and ravished her. He afterwards desired his father Hamor to procure this young woman for his wife. Dinah's brothers being informed of what had passed, were strongly exasperated. They offered insidious proposals to Shechem, to his father Hamor, and to the inhabitants of their city, whom they afterwards slew and plundered, and thus revenged the affront offered to their sister. All this they performed without the knowledge of their father Jacob, who cursed them for their conduct. What became of Dinah after this affair is unknown. The Hebrews assert, that she was married to Job; but of this there is no proof. May not this opinion, however, suggest their idea of Dinah's inconsiderate character? See Job ii. 9.

DIOCESE, the circuit of every bishop's jurisdiction. It is derived from the Greek word *δωικησις*, government. In the first century, the bishops who resided in large and populous cities, prompted by the neighbouring converts, whose attendance on public worship was always inconvenient, and sometimes impossible, erected new churches in the adjacent towns and vil-

lages. These naturally continuing under their care and inspection, the districts grew imperceptibly into ecclesiastical provinces, and obtained the name of dioceses. *Gregory's History of the Christian Church*, vol. i. p. 50.

DIRECTORY, a kind of regulation for the performance of religious worship, drawn up by the assembly of divines in England, at the instance of the parliament, in 1645. It was intended to supply the use of the Liturgy, or Book of Common Prayer, the use of which had been abolished. It prescribed no form of prayer, or circumstances of external worship, and did not oblige the people to any responses except Amen.

The Directory enjoins, that the people shall enter the churches reverently, and in a grave and becoming manner, without adoration, or bowing towards one place or another; that the minister is to begin with prayer, to which all present are to give due attention, and to abstain from all private conferences or salutations; that the reading of the Scriptures in the congregation, which is a part of the worship of God, be performed by the pastors and teachers; that all the canonical books of the Old and New Testament, but none of those called Apocryphal, be publicly read in the vulgar tongue, and in the best allowed translation; that the portion to be read at once be left to the minister, but that commonly one chapter of each Testament be read at every meeting; that all the canonical books be read over in order, that the people may be the better acquainted with the Scriptures; that when the minister shall judge it necessary to expound any part of what is read, he is not to begin his exposition till the whole chapter or psalm be ended, and that after reading the Scripture, and singing the psalm, the minister who preaches is to begin with prayer. It then prescribes heads for the prayer; enjoins that the subject of the sermon be a text of Scripture, which teaches some principle or head of religion, or is otherwise suitable to the occasion; and recommends that the introduction to the text be brief and perspicuous, and drawn from the words or context, or from some parallel passage of Scripture. In dividing the text, the minister is to regard the order of the matter, rather than that of the words; he is not to burden the memory of his hearers with too many divisions, nor perplex their understandings with logical phrases, and terms of art; he is chiefly to insist on those doctrines which are principally intended, and most likely to edify his hearers; he is not to propose nor answer any unnecessary objections, but to confute error, and satisfy the judgments of his audience; and he is to be very sparing in

quotations from ecclesiastical or other human writers, ancient or modern, &c. The Directory recommends the use of the Lord's Prayer, as a perfect model of devotion. It forbids private or lay persons to administer baptism, and enjoins it to be performed in the face of the congregation. It orders, that the communion-table at the Lord's Supper be so conveniently placed, that the communicants may sit about it. It enjoins that the Sabbath be observed with the greatest strictness, both in public and private; that marriage be solemnized by a lawful minister of the word, who is to give counsel to, and pray for the parties; that the minister teach the people not only in public, but in private; that the sick be visited by the minister, under whose charge they are, and who shall administer spiritual good to their souls; that the dead be buried without any prayers or religious ceremonies; that days of fasting be observed when the judgments of God are abroad in the world, or when some important blessings are desired; that days of thanksgiving for mercies received be also kept; and, lastly, that as it is the duty of Christians to praise God publicly, the whole congregation join together in singing psalms.

In an Appendix to this Directory, it is enjoined, that all festivals, vulgarly called holy days, be abolished, and that no day be observed except the Lord's day; and that, as no place is capable of any holiness under pretence of consecration, or subject to pollution by any superstition formerly employed, the places of worship now used be still continued.

This Directory, which is still partly, but by no means strictly, adhered to by Presbyterians in general, is commonly bound with the *Westminster Confession of Faith*, and may be also found at the end of *Neale's History of the Puritans*.

DISCIPLE. The proper signification of this word is well known. Absolutely taken, it signifies, in the New Testament, a believer, a Christian, a scholar, a follower of Christ. It is often used instead of apostle, in the Gospels; but in other places, apostles are distinguished from disciples. The apostles were twelve in number.

The seventy-two, who followed our Saviour from the beginning, were called disciples; and this name is also given to those who were merely professors, and bore no office, and to some who for a time only professed to follow Christ.

DISCONTENT, dissatisfaction with our condition. Distrust in the Divine goodness is the most frequent and the most fatal origin of despondency. The mind easily brings itself to endure these temporal evils and corporeal pangs, of which it feels a rational persuasion that

they are designed for its good, and must be ultimately subservient to its happiness. One of the principal sources of discontent is worldly care, of which our Saviour seems to attribute the origin to our distrust, and which of course will be diminished, in proportion as our faith is established in the good providence of God. Reproving the temporal solicitude of his followers, our Saviour says, 'Consider the lilies of the field, how they grow, they toil not, neither do they spin; but I say unto you, that Solomon, in all his glory, was not arrayed like one of these. If God then so clothe the herb of the field, which to-day is, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith? Take, therefore, no anxious thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed, for your heavenly Father knoweth that ye have need of all these things.' (Matt. vi. 28—32.) Our Saviour does not prohibit the moderate, but only the immoderate pursuit of sensual and perishable things. He forbids us to seek them with that rapacity which is the effect of covetousness, or the operation of distrust. When we have so many tokens of God's goodness, in the ample provision he has made for the inferior, we surely ought not to question his affectionate concern for the rational creation. He who shows himself so paternally mindful of the fowls of the air, and even of the flowers of the field, cannot be indifferent to the welfare of sentient and intellectual man! Besides, is not the life more than meat? Is it not absurd to suppose, that God should bestow the greater, and then refuse the lesser gift? God has not conferred life, without affording the means of supporting it.

In the hour of sickness or misfortune, or under any of the manifold afflictions of life, we are apt to vent expressions of impatience, and exclamations of discontent; and in our hearts, if not with our lips, we are prone to accuse the divine justice or beneficence. We ought, however, to consider, that what God freely gave, he may as freely take away; that health and affluence are not so much due to our desert, as the effect of his beneficence; and that therefore we ought not to repine at any sufferings or deprivations which he, in his wisdom, may inflict, even though these visitations of his providence had no immediate reference to our advantage. But when we consider that God, so unbounded in love, never exposes us to any pain or misery which is not expressly designed for our advantage, and has a tendency to increase the aggregate of our enjoyment at some future period of our lives, we have every reason to acquiesce, with a cordial satisfaction, even in those measures of his government, which are, at the time, the most contrary to

our hopes, and the most adverse to our inclinations, and to say, even under the most grievous pressure of calamity, 'It is the Lord, let him do what seemeth him good.'

It is probable that the discontent, which is greatest in degree, and most corrosive in kind, proceeds not so much from the sense of actual ills, as from the dread of those which are imaginary; not so much from the privation of what is necessary, as from the impatient desire of what is superfluous. It is a maxim of our Saviour, of which the truth is established by common experience, that 'sufficient for the day is the evil thereof.' To vex ourselves about evils which may never happen, and of which we cannot avert the issue, but may increase the pain by anticipation, is not only to disquiet ourselves in vain, but to distrust the good providence of God, and to lose the enjoyment of those things which we possess, in the anticipation of calamity that we may never experience. It is inconsistent with our trust in the providence of God, to anticipate distant and uncertain evils; and it behoves us to be satisfied with the good before us.

If our sufferings in this life can be alleviated, or our condition be improved, by our natural exertions, we can reasonably impute the hardships which we experience, and the consequent discontent which we feel, only to ourselves. Why do we complain of hardships, which, if we will, we can remove, or of a disease, which, if we will, we can cure? But if our wretchedness, our indigence, or our pain, be beyond the power, or, in this life, beyond the hope of cure, still there is a patience, a fortitude, not impossible to be exercised, and capable of blunting the edge or lessening the pressure even of irremediable ills. There is a force of endurance, and a meekness of resignation, which both philosophy and religion, the perfection of philosophy, inculcate and inspire.

In short, in whatever light we consider the subject, we shall find that the grounds of our discontent are generally to be attributed more to our minds than to our circumstances. Though there be much affliction in the world, we ought to remember, as Christianity teaches, that it is most beneficial to us; that 'whom the Lord loveth he chasteneth;' and that whatever the immediate consequences of adversity may be, it will always in the end be found subservient to our happiness. The goodness of God is not subject to any capricious variations. His regard for his creatures is immutable; and their happiness is the object of all his dispensations. *Fellowes's Body of Theology*, vol. ii. p. 436, &c.; *Richardson's Divine and Moral Essays*, Essay xii.

DISEASES. Diseases and death are the consequences of sin: this idea of them

we receive from Scripture. The ancient Hebrews, who were not much accustomed to recur to physical causes, frequently imputed diseases to evil spirits. If their infirmities appeared unusual, and especially if their cause was unknown to them, they concluded it was a blow from the avenging hand of God: to him the wisest and most religious had recourse for cure; and king Asa is blamed for placing his confidence in physicians, under a very painful fit of the gout in his feet, and for not applying to the Lord. (2 Chron. xvi. 12.) Job's friends ascribed all his distempers to God's justice. Leprosies were treated as sacred diseases; the priests judged of their nature and qualities, shut up the diseased, and declared them to be healed or still affected with leprosy. Miriam, Gehazi, and king Uzziah, were suddenly smitten with a leprosy: the first as a punishment for detraction; the second, for avarice; and the third, for presumption.

In the Gospel many diseases are ascribed to the devil. 'Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?' (Luke xiii. 16.) The same person is mentioned as having a spirit of infirmity, (ver. 11.) We hear of a dumb devil, and of another that could scarcely speak, that is, of demons who caused these infirmities; and whenever Jesus Christ, or his apostles, restored such persons to health, they began with driving out the devil, and the cure of the person was quickly accomplished.

St. Paul delivers the incestuous Corinthian to Satan, 'for the destruction of his flesh,' that the evil spirit might afflict him with diseases. (1 Cor. v. 5.) The same apostle attributes the deaths and diseases of many Corinthians to their communicating unworthily. (1 Cor. xi. 30.) He also ascribes the infirmities with which he was afflicted to an evil angel:—'a thorn in the flesh, the messenger of Satan, to buffet me.' (2 Cor. xii. 7.) An angel of death slew the first-born of the Egyptians; a destroying angel wasted Sennacherib's army; and an avenging angel smote with a pestilence the people of Israel after David's sin. Saul fell into a fit of deep melancholy, an hypochondriacal depression; and it is said, that 'an evil spirit seized him.' Abimelech, king of Gerar, for taking Sarah, the wife of Abraham, was threatened with death. (Gen. xx. 3, 4.) The Philistines were smitten with an ignominious disease, because they did not treat the ark with adequate respect. These diseases, and others of which we read, were evident interpositions of Providence, by whatever agency they were produced.

DISSENTER is a very comprehensive negative term, and denotes every religionist, of whatever denomination, who dissents or

separates from the worship and communion of the established church. Dissenters from the Church of England first appeared about the year 1565, in the reign of queen Elizabeth, when, from their refusing to subscribe to the articles, &c. and from their professing extraordinary purity in religious worship and conduct, they were reproached with the name of *Puritans*. Indeed, there were men of this description in the time of Edward VI.; but that name was not given them before the sixth year of Elizabeth. By the *Act of Uniformity*, which took place on Bartholomew's Day, 1662, the Dissenters were greatly increased; for two thousand ministers thought themselves in conscience obliged to quit the established church and refused to conform to certain conditions, whence they obtained the name of *Non-conformists*. During the last century, their descendants have been usually called *Protestant Dissenters*, a moderate appellation, sanctioned by Acts of Parliament, and originally given at the Revolution, when they first received a legal security, by having the *Act of Toleration* extended to them. This Act, as amended by an Act passed in the fifty-third of his majesty king George the Third, includes Dissenters of every denomination; but the name Protestant Dissenters is now generally confined, or rather perhaps was at first given, to the three denominations of Presbyterians, Independents, and Baptists.

It appears from Neale's *History of the Puritans*, that the sufferings of the Dissenters at different times have been exceeded only by their religious zeal. Ever since their first separation from the church, various disputes have arisen between Churchmen and Dissenters; and these disputes have not unfrequently been carried on with some degree of warmth on both sides. The Puritans first objected to the order of bishops, the liturgy, the clerical dress, the sign of the cross in baptism, &c.; and the general principles on which their descendants declare that they dissent from the Church of England, are no other than those on which she separated from the Church of Rome. These principles are reduced by Mr. Evans to three: first, 'The right of private judgment;' secondly, 'Liberty of conscience;' and thirdly, 'The perfection of Scripture as a Christian's *only* rule of faith and practice.'

The *Test Act*, which was passed in the reign of Charles II., excluded all from places of trust and profit under government, except those who took the oaths of allegiance and supremacy, made the declaration against transubstantiation, and received the sacrament of the Lord's Supper according to the usage of the Church of England, within six months after their appointment. This

last qualification was considered by many of the Dissenters as burdensome to the conscience. Hence loud complaints were made respecting this exclusion, since, 'as members of the civil community, they conceived themselves entitled to all the common privileges of that community.' This Act, indeed, was originally intended against the Roman Catholics, of whom several had been promoted by the court; but it was so expressed as to exclude also the Protestant Dissenters, who made several unsuccessful applications for its repeal. In 1787, the question was warmly agitated in the House of Commons; and numerous publications on each side issued from the press. In 1828, the Dissenters were more successful; and an Act was passed for repealing so much of several Acts as imposed the necessity of receiving the sacrament of the Lord's Supper as a qualification for certain offices and employments.' By this Act, in lieu of the sacramental test, a declaration is to be made, signed, and subscribed, in the presence of such person or persons who ought to administer the oath for the due execution of the offices or places. The person appointed to any office, or place, is 'solemnly and sincerely, in the presence of God, to profess, testify, and declare, upon the true faith of a Christian, that he will never exercise any power, authority, or influence, which he may possess by virtue of the said office, to injure or weaken the Protestant Church as it is by law established in England, or to disturb the said Church, or the Bishops and Clergy of the said Church, in the possession of any rights or privileges to which such Church, or the said Bishops and Clergy, are or may be by law entitled.' In neglect of making and subscribing this declaration, it is not lawful for any person to execute the office or place to which he is appointed; and every person who shall be admitted into any office or employment, which before the passing of this Act required him to take the Sacrament of the Lord's Supper according to the usage of the Church of England, is to make and subscribe the said declaration within six months, or his appointment to be wholly void. This Act did not pass without much debate. The principal argument urged for the continuance of the Test Act, was 'the safety of the Established Church;' and the chief arguments for its repeal were, that it is 'a prostitution of the Lord's Supper,' and that 'to withhold civil rights on account of religious opinions, is a species of persecution.'

By the *Act of Toleration*, which was passed at the Revolution, the statutes of Queen Elizabeth, and of King James I., concerning the discipline of the church, were not to extend to Protestant Dissenters, who were by this means exempted from suffering the penalties which the law inflicted, and permitted, on certain conditions, to worship God according to their

own consciences. The conditions by which the Act was limited, and to which the Dissenters themselves in general consented, are as follows: all dissenting ministers are required 'not only to take the oaths of allegiance and supremacy, and to make the declaration against popery, but also to subscribe to the doctrinal articles of the Church of England;' they are not to hold their meetings till their place of worship is certified to the bishop of the diocese, or to the justices of the quarter sessions, and registered, and not to keep the doors of their meeting-houses locked during the time of worship; and to secure to them the free exercise of their religion, whoever disturbs or molests them in the performance of divine worship, on conviction at the sessions, is to forfeit 20*l.*, by the statute first of William and Mary. As this Act provided no relief to dissenting tutors and school-masters, who, before they could be legally qualified to keep a school, or instruct youth, were obliged to obtain a licence from the archbishop, bishop, or ordinary, and to make a declaration of conformity to the church of England; and as the subscription to the doctrinal articles of the established church was afterwards considered by the Dissenters as another grievance; the Dissenters applied to parliament in 1772, and again in 1773, without effect, for the redress of these grievances. However, without any farther application on their part, an Act of Parliament passed in 1779, 'by which the benefits of the Toleration Act were granted to Protestant Dissenting ministers and school-masters, on condition of their taking the oaths of allegiance and supremacy, making the declaration against popery, and declaring their belief of the Holy Scriptures as containing a divine revelation.' By an Act passed in the 52d year of his majesty George the Third, several former acts are repealed, and the following regulations substituted: 'All places for religious worship shall be certified and registered, and every person knowingly permitting such assembly to meet in any place not registered, to forfeit not exceeding 20*l.* nor less than 20*s.*; any person preaching in a place, without the owner's consent, to forfeit not more than 30*l.* nor less than 40*s.*; and preachers and persons resorting to religious assemblies so certified and registered, are exempted from penalties in 1 William and Mary, and preachers on taking the oaths in 19 George the Third, from civil offices and the militia.' By an Act passed in the 53d year of his majesty George the Third, so much of the Act of Toleration as provides that the said Act should not extend to give any ease, benefit, or advantage to persons denying the Trinity, is repealed; and the provisions of another Act, passed in the ninth and tenth years of King William,

and intituled, 'An Act for the more effectually suppressing Blasphemy and Profaneness,' so far as relates to persons denying the Trinity, are also repealed.

Dissenting ministers, except those of the *Particular Baptists*, are, in general, wholly supported by the voluntary contributions of their congregations. They may perform any clerical function, except that of marriage, which, by an Act of Parliament, is limited to parish churches, and the established clergy only. Their baptisms are registered in a book, in the public library of Dissenters, in *Red Cross Street*, London; and, by Act of Parliament, these registers are held valid in law. They are not entitled to a steeple and bells for their places of worship; and Jews, Quakers, and all denominations of Dissenters, must, as well as the members of the established church, pay their church rates and tithes, and serve parish offices, or forfeit the penalty.

As a body, the Dissenters are not more respectable in point of numbers, than of virtue and talents. Among them have appeared many, who have been eminently conspicuous for both piety and learning; and those of the present time by no means seem to discredit their predecessors. Among their ornaments may be reckoned Baxter, Bates, Howe, Owen, Williams, Neale, Henry, Stennet, Evans, Gale, Foster, Leland, Grosvenor, Watts, Lardner, Abernethy, Doddridge, Grove, Chandler, Gill, Orton, Furneaux, Farmer, Towgood, Robinson, Price, Kippis, and Priestley. *Adam's Religious World*, vol. iii. p. 33, &c. *Evans's Sketch*, p. 127. &c.; *Brewster's Secular Essay*, pp. 261, 275, &c.

DISSOLUTION OF THE WORLD is an article of our faith, frequently alluded to in the Old, and clearly predicted in the New Testament. It is an article of faith so far from being incredible, that many appearances in nature lead to its belief. All terrestrial substances change their form; and nothing which consists of matter is formed for perpetual duration. Every thing around us is impaired and consumed by time, waxes old by degrees, and tends to decay. There is reason, therefore, to believe, that a structure, so complex as the world, must be liable to the same law, and shall, at some period, undergo the same fate. It appears, from various proofs, that a great portion of what is now dry land, was once covered with water. Continents bear the marks of having been violently rent, and torn asunder from each other. New islands, thrown up by the force of subterraneous fire, have risen from the bottom of the ocean. In different quarters, formidable earthquakes have shaken the globe, and at this hour terrify many parts of it with their alarms. For ages, burning mountains have been discharging torrents of flame; and, from time to time, they renew their explosions in various regions.

All these circumstances show, that in the bowels of the earth the instruments of its dissolution are formed. To our view, who behold only its surface, it may appear firm and unshaken; whilst its destruction is preparing in secret. The ground on which we tread is undermined. Combustible materials are stored. The train is laid. When the mine is to spring none of us can foresee. The Scripture mentions the presages of the approaching fatal day; 'There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.' (Luke xxi. 25.) The race of men then living shall clearly perceive, that universal nature is tending to ruin. They shall feel the globe shake; shall behold their cities fall; and the final conflagration begin to kindle around them.

The Supreme Being will direct the dissolution, as he directed the original formation, of the world. He is the great agent in this wonderful transaction. By him it was foreseen; by him it was intended; and it entered into his plan from the moment of creation. From the beginning, this world was destined to fulfil a certain period, when its duration was to terminate. This dissolution is thus described by Moses: 'A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.' The prophet Isaiah says, 'Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner.' St Paul assures us, 'that the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.' St. Peter also expressly tells us, 'that the heavens and the earth which are now, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men; and that the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up.' The dissolution of the world by fire is one of the most ancient traditions, and an opinion that has universally prevailed. It was sung of by poets. The ancient philosophers, of different sects and countries, taught that fire and water were the two elements which should destroy the world; and that as God suffered the waters to overflow the earth, so he will permit fire to consume the habitable globe. This was

the commonly received opinion, and the ancient belief of the heathen part of mankind.

The Almighty saw it meet, that after the probationary course was finished, which the generations of men were to accomplish, their present habitation should be made to pass away. The dissolution of the world will be the introduction to a greater and nobler system in the government of God. 'We look, according to his promise, for a new heaven and a new earth, wherein dwelleth righteousness.' Temporal things will give place to things eternal. 'Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness?' The important discoveries which have been made to us of the designs of the Almighty, and of the destiny of man, ought to exalt our sentiments, and purify our life from what is vicious or vain. Whilst we pursue the business and cares of our present station, and partake of the innocent pleasures which the world affords, let us maintain that dignity of character which becomes us as immortal beings; let us study to be what we would wish to be found, if to us the day of the Lord should come. Many prophecies yet remain to be fulfilled, many preparatory events must take place, before the world is ripe for final judgment; but the day of death is to every one the same as the day of the dissolution of the world. *Blair's Sermons*, Sermon 50.; *Warner's System of Divinity and Morality*, vol. iv. p. 341.

DIVINATION, a conjecture or surmise, formed concerning future events, from things which are supposed to presage them.

The eastern people were always fond of divination, magic, the curious arts of interpreting dreams, and of obtaining a knowledge of future events. When Moses published the law, this disposition had long been common in Egypt, and the neighbouring countries. To prevent the Israelites from consulting diviners, fortune-tellers, interpreters of dreams, &c. he forbade them, under very severe penalties, to consult persons of this description, and promised to them the true spirit of prophecy as infinitely superior. He commanded those to be stoned who pretended to have a familiar spirit, or the spirit of divination. (Deut. xviii. 9, 10, 11.) The writings of the prophets are full of invectives against the Israelites who consulted diviners, and against false prophets who by such means seduced the people.

Divination was of several kinds, by water, fire, earth, air; by the flight of birds, and their singing; by lots, by dreams, and by the wand, &c.

DIVORCE, or *repudiation*, is the dissolution of marriage, or the separation of

husband and wife. Moses tolerated divorce for very good reasons. 'When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.' (Deut. xxiv. 1, 2, &c.) Commentators are much divided on the sense of these words, 'because he hath found some uncleanness,' or, as it is in the Hebrew, 'matter of nakedness in her.' The school of Shammah, who lived a little before our Saviour, taught that it imported some action really infamous, and inconsistent with virtue. On the contrary, the school of Hillel, Shammah's disciple, taught that small reasons authorized divorce; for instance, if the wife did not dress meat well, or if the husband found any other woman whom he liked better. Akibah, another famous Rabbini, was still more indulgent than Hillel. He explained the text of Moses thus, 'If she find no favour in his eyes;' this was the first reason: the second was, 'If he find any uncleanness in her.' Josephus and Philo show sufficiently, that in their time the Jews practised divorce for very trivial causes. That the Pharisees explained this toleration of Moses in the same extensive manner, is evident from the question which they proposed to our Saviour, 'Is it lawful for a man to put away his wife for every cause?' (Matt. xix. 3.) Our Saviour, in answer, referred them to the first institution of marriage, and shows that such divorce was a transgression of the moral law, and therefore a sin against God. In another place, he limits divorce to the single case of adultery: 'Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery.' (Matt. v. 32.) These words of our Saviour have been interpreted different ways. Some by adultery, or fornication, have understood any kind of great crimes, idolatry, infidelity, &c. which in Scripture are frequently called fornication: but almost all interpreters have taken our Saviour's words in their literal sense.

The late Dr. Paley observes, that the law of Moses, for reasons of local expediency, permitted the Jewish husband to put away his wife; but whether for every cause, or for what cause, appears to have been controverted amongst the interpreters of those times. Christ, the precepts of whose religion were calculated for more general use and observance, revokes his permission as given to the Jews for their hardness of heart, and promulges a law which was thenceforward to confine divorces to the single case of adultery in the wife. (Matt. xix. 9.)—Inferior causes may justify the separation of husband and wife, although they will not authorize such a dis-

solution of the marriage contract as would leave either at liberty to marry again; for it is that liberty in which the danger and mischief of divorces principally consist. The law of this country, in conformity to our Saviour's injunction, confines the dissolution of the marriage contract to the single case of adultery in the wife; and a divorce even in that case can only be effected by an Act of Parliament founded on a previous sentence in the spiritual court, and a verdict against the adulterer at common law. These proceedings, taken together, compose as complete an investigation of the complaint as a cause can receive.

Among the Jews, divorces have become less common since their dispersion among nations which do not permit the dissolution of marriage on light occasions; yet, some divorces obtain among the Jews. To prevent the Jewish men from abusing their liberty of divorcing, the Rabbins appoint many formalities, which consume much time, and give the married couple leisure to be reconciled. When there is no hope of accommodation, a woman, a deaf man, or a notary, draws the letter of divorce. He writes it in the presence of one or more Rabbins, on vellum which is ruled, and contains only twelve lines, in square letters; and abundance of little trifling particulars are observed, as well in the characters as in the manner of writing, and in the names and surnames of the husband and wife. Besides, neither he who writes the letter, nor the Rabbins, nor the witnesses, ought to be relations either to the husband or wife, or to one another. The substance of this letter, which they call *Gheth*, is as follows: 'On such a day, month, year, and place, I *N.* divorce you voluntarily, put you away, restore you to your liberty, even you *N.* who were heretofore my wife, and I permit you to marry whom you please.' The letter being written, the Rabbi examines the husband closely, in order to learn whether he acts from voluntary inclination in divorcing his wife. The Jews endeavour to have at least ten persons present at this action, without reckoning the two witnesses who sign, and two other witnesses to the date. If the Rabbi finds the husband fully determined, he commands the wife to open her hands, and bring them close to each other, in order to receive the deed, lest it fall to the ground. He then examines the wife again; and the husband gives her the parchment, and declares her free. Afterwards, the Rabbi cautions the woman against marrying within three months, lest she should be with child. From this time the man and woman are not to continue in private together in any place, and either of them may marry again.

Among the Jews, a girl betrothed under

ten years of age, whether she has a father or not, if her husband be not agreeable to her, may be unmarried at any time previously to her reaching the age of twelve years and a day, at which period she is reputed a woman. She declares that she is not willing to have such a person for her husband, and takes two witnesses of this declaration, who authenticate it in writing; after which, she may marry whom she pleases. *Paley's Moral and Polit. Philosophy*, vol. i. p. 327, edit. 1810.

DOCTOR, or TEACHER, of the law, may perhaps be distinguished from *scribe*, as teaching *viva voce*, rather than giving written opinions. When the expression 'counsel in the law' is used among us, it is not easy to divest ourselves of the idea that the *political* law, and administration of the country, are intended; but if we could restrict the phrase to *learned in the divine law*, we should not be far from forming a tolerably accurate conception of the doctors of the law in Judea. They had studied the law of Moses in its various branches, and the numerous comments which had arisen from it, or had been grafted on it, in later times; and, on various occasions, they gave their opinion on cases referred to them for advice. Nicodemus, himself a doctor (*ὁ δάσκαλος*, teacher) of the law, comes to consult Jesus, whom he compliments in the same terms as he was accustomed to receive from his clients: 'Rabbi, we know that thou art *didascalos*, a competent teacher, from God;' and he probably added, 'What is your opinion of such and such matters?' As if he had said, 'Our glosses have been too much strained, and have never satisfied my mind; I am desirous of hearing your sentiments.' In like manner, our Lord, (Luke ii. 46.) not only heard the opinions of the doctors, but asked them questions, and examined their answers whether they were agreeable to the law of God; and the doctors were in ecstasies at the intelligence of his mind, and the propriety of his language and replies.

Doctors of the law were chiefly of the sect of the Pharisees: but they are sometimes distinguished from that sect. (Luke v. 17.) Doctors, or teachers, are mentioned among divine gifts. (Ephes. iv. 11.) It would seem that the apostle, in this place, does not mean such ordinary teachers (or pastors) as the church now possesses; but as he reckons them among the *extraordinary* gifts of God, and uses no mark of distinction between the apostles and them, he appears to refer to the nature of the office of the Jewish doctors, as above stated. He probably meant well-informed persons, to whom inquiring Christian converts might have recourse, for clearing their doubts and difficulties, and for receiving from Scripture the demonstra-

tion that 'this is the very Christ.' Such a gift would be very serviceable in that infant state of the church; which, indeed, without it, would have seemed, in this particular, inferior to the Jewish institutions. With this agrees the distinction between doctors (teaching, διδάσκων) and exhorters. (Rom. xii. 7.) As if the apostle had said, 'He who gives advice *privately*, and resolves doubts, &c. let him attend to that duty; he who exhorts with a loud voice (παρακαλῶν), let him exhort' his hearers, with proper piety. In another place (1 Cor. xii. 28.) the same apostle ranges, *first*, apostles, public instructors; *secondly*, prophets, occasional instructors; *thirdly*, didascalous, doctors, or teachers, private instructors. *Supplem. Addenda to Calmet's Dictionary.*

DOG, a domestic animal, well known. By the law the dog was unclean, and was despised among the Jews. To compare a person to a dog, living or dead, was a most degrading expression, and is so used by David: (1 Sam. xxiv. 14.) 'After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog.' Mephibosheth also says, (2 Sam. ix. 8.) 'What is thy servant, that thou shouldst look upon such a dead dog as I am?'

The name of dog is also used for one who has lost all modesty; one who prostitutes himself to abominable actions. In this sense several understand the injunction (Deut. xxiii. 18.) of not offering 'the hire of a whore, or the price of a dog,' Christ in the Revelation (xxii. 15.) excludes 'dogs, sorcerers, whoremongers, and idolaters,' &c. St. Paul (Philip. iii. 2.) says, 'Beware of dogs,' of impudent, sordid, greedy professors. Solomon (Prov. xxvi. 11.) and St. Peter (2 Pet. ii. 22.) compare sinners, who continually relapse into sins, to dogs returning to their vomit. By the law of Moses, game killed by dogs would have been unclean, and not to be used. (Levit. xvii. 15.) Dogs are not mentioned in Scripture, when hunting is spoken of; nor hunting, when dogs are mentioned.

Dog is used for persecutor. (Psalm xxii. 20.) The Jews gave degrading names to other nations, whom they called hogs, (Dan.) and dogs. Our Lord, in a certain degree, adopts their language to the Syrophenician woman, and calls the Jews children, and the Gentiles dogs. (Mark vii. 27.) It is probable that in Judea formerly, as now in the East, dogs had no owners, but ran about the streets in troops, and were fed by charity, or by caprice, or on such offal as they could obtain. They appear to have been numerous in Jezreel, when directed to fulfil the prophecy of Elijah. *Supplem. Addenda to Calmet's Dict.*

DOMINICANS, an order of monks,

sometimes called Jacobins, sometimes Predicatores, or preaching Friars, and in England Black Friars. They were denominated Dominicans from their founder Dominic, a Spaniard, who was a descendant of the illustrious house of Guzman, and regular canon of Osma. He attacked the Albigenses, and other enemies of the church, with the power of eloquence, the force of arms, the subtilty of controversial writings, and the terrors of the Inquisition, which owed its form to this violent and sanguinary priest. He was honoured by the Roman pontiffs, Innocent III. and Honorius III., with the most distinguished marks of favour; and from them he obtained the privilege of erecting this new fraternity, whose principal design was the extirpation of error, and the destruction of heretics. The first rule which he adopted for the new society was that of the Canons of St. Augustin, to which he added several austere precepts and observances. Afterwards he changed the discipline of the canons for that of the monks; and, in a chapter of the order at Bologna, in 1220, he obliged the brethren to take a vow of absolute poverty, and to abandon entirely all their revenues and possessions. To this vow, however, as a society, they by no means adhered.

The first monastery of this order was established at Toulouse, whence Dominic sent missionaries to procure converts to his rules in every part of Europe. In the year 1218, he founded a convent in St. James's-street, in Paris; and hence they obtained the name of Jacobins. Within four years after, there were upwards of forty convents of Dominicans in Italy, France, Germany, and Spain. At Rome he obtained from pope Honorius III. the church of St. Sabina, in which he and his companions took the habit that they pretended the Blessed Virgin showed to the holy Renaud of Orleans. This habit was composed of a white garment and scapular, to which were added a black mantle and hood, ending in a point. St. Dominic died at Bologna in 1221, and his order increased so fast, that they had many convents in every European nation. The same year in which Dominic died, twelve of his followers came over to England, and founded a convent at Oxford, and another in London. In 1276, the mayor and aldermen of London gave them two streets near the Thames, where they had a most magnificent monastery, of which now nothing remains besides the name, the place where it stood being still called Blackfriars. There have been of the order of Dominicans four popes, sixty-three cardinals, one hundred and fifty archbishops, and eight hundred bishops, besides the lords of the Inquisition.

Of all the monastic orders, none enjoyed

a higher degree of power and authority than the Dominican friars, whose credit was great, and their influence universal. But the measures they employed to maintain and extend their authority were so perfidious and cruel, that their influence began to decline towards the beginning of the sixteenth century. The Franciscans maintained, that the Virgin Mary was born without the blemish of original sin; the Dominicans asserted the contrary. The tragedy acted at Bern in 1509, for determining this uninteresting dispute respecting the *immaculate conception*, reflects indelible disgrace on the order of the Dominicans. They were perpetually employed in stigmatizing with the name of heresy numbers of learned and pious men; in encroaching upon the rights and properties of others, to augment their possessions; and in laying the most iniquitous snares and stratagems for the destruction of their adversaries. They were the principal counsellors, by whose instigation and advice Leo X. was determined to the public condemnation of Luther. The papal see never had more active and useful abettors than this order, and that of the Jesuits. *Mosheim's Eccles. Hist.* vol. iii. p. 54.; *Hurd's Hist. of Religious Rites, Ceremonies*, &c. p. 193.

DONATISTS, a sect that arose in Africa about the beginning of the fourth century, and derived their name from Donatus, their leader. The doctrines of this body, however, were strictly conformable to those of the church from which they separated. Cæcilianus, the archdeacon of Carthage, had, on the demise of the bishop, been consecrated to the vacant see by some of the African bishops, without waiting for the assent of the bishops of Numidia. These offended prelates convened a council, consisting of seventy bishops, by whom Cæcilianus was deposed, and Majorinus, his deacon, declared his successor. This sentence, which divided into factions the Carthaginian church, and in fact gave it two bishops at the same time, was occasioned by a variety of causes, independent of the irregularity attending the consecration of Cæcilianus. Constantine appointed this controversy to be examined by the bishop of Rome, assisted by three others; and the result of their deliberations was favourable to Cæcilianus. But the restoration of the degraded bishop was not calculated to satisfy the minds of his adversaries; who, headed by Donatus, an African bishop, fomented fresh discontents, and occasioned the emperor to convene a council at Arles, where they were again condemned. Their dissatisfaction still continued; and two years afterwards, Constantine, to whom the different parties had consented to refer their cause, ap-

proved the consecration of Cæcilianus. The resentment and contumely with which the Donatists received this decision, added to their former behaviour, exasperated the emperor so much, that he deprived them of their churches, banished the seditious bishops, and even condemned to death some of the party. This violent, and perhaps imprudent, resentment was not calculated to produce peace. The Donatists asserted that the apostolical succession had been interrupted; that the whole ecclesiastical body in Europe and Asia was infected with guilt and schism, since they held communion with the degraded African church; that the preservation of the catholic church was confined to those African believers who had preserved their faith and discipline inviolate; and that all communion with other churches ought to be avoided, lest they should be contaminated by their impurity. This rigid theory was accompanied by conduct equally austere. Every proselyte was carefully re-baptized and re-ordained; and all who had communicated with other churches were obliged to perform public penance, previously to their admission into this immaculate church. The Circumcellians, exasperated by the severe execution of the laws of Constantine against the Donatists, collected in formidable bodies, assumed the titles of captains and saints, rushed out as the avengers of those who had been the victims of the law, and spread consternation and terror throughout the African provinces. Constantine, hoping that time might be more conducive than force in calming these disturbances, abrogated the laws against the Donatists; and his son Constans laboured earnestly to heal the divisions of the African church. These efforts, however, were in vain. Donatus the Great, who had succeeded Majorinus, and from whom the party derived its name, with the other factious prelates, opposed every attempt towards a reconciliation. The whole party rose in arms, and were defeated by the imperial army: numbers fled, a considerable part were sent into banishment, and many were punished with extreme severity. The Donatists divided into many sects, of whom the Rogatians contended that the church of Christ existed only in their community. *Gregory's Hist. of the Christian Church*, vol. i. p. 197, &c

DORT, SYNOD OF, a national synod assembled by the authority of the states-general, and held at Dort in 1618. The states, indeed, were not unanimous; three of the seven provinces, namely, Holland, Utrecht, and Overijssel, protested against the holding of this Synod. The most eminent divines of the United Provinces, and also deputies from the churches of England, Scotland, Switzerland, Bremen,

Hessia, and the Palatinate, assembled on this occasion, in order to decide the controversy between the Calvinists and the Arminians. The leading men among the Arminians appeared in this famous assembly to defend their cause; and at the head of them was Simon Episcopius, professor of divinity at Leyden, who had been a disciple of Arminius, and was justly admired on account of his eloquence, his great judgment, and extensive learning. The synod had scarcely commenced its deliberations before a dispute on the mode of proceeding prevented the conference which the Arminians had demanded, and obliged the Arminian party to leave the assembly. The Arminians proposed to begin the defence of their cause with a refutation of the Calvinistic doctrines, especially that of reprobation. This proposal was rejected by the synod, who determined, that, as the Arminians were accused of departing from the reformed faith, they ought first to justify their own opinions by producing proofs from Scripture. All means to persuade the Arminians to submit to this manner of proceeding having failed, they were banished the synod for their refusal. However, the synod proceeded in their examination of the tenets of the Arminians, who were pronounced guilty of pestilential errors, and condemned as corrupters of the true religion. This sentence was followed by the excommunication of the Arminians, the suppression of their religious assemblies, and the deprivation of their ministers.

The supralapsarian doctors were desirous of imposing their tenets on the synod, but the moderation of the British divines prevented their establishment. The authority of this synod was far from being acknowledged either in Holland or England. The provinces of Friesland, Zealand, Utrecht, Guelderland, and Groningen, could not be persuaded to adopt its decisions, which were also opposed in England by king James I. and archbishop Laud. *Mosheim's Eccles. Hist.* vol. iv. pp. 498, 499; v. pp. 13, 14; *Gregory's Hist. of the Christian Church*, vol. ii. p. 494.

DOVE, a tame bird, declared pure by the law. In Leviticus, (xii. 8.) it is ordained, that when a woman went to the temple after child-bearing, she should offer a lamb, and a dove, or turtle; or else a young pigeon, or a young turtle. (Numb. vi. 10.) The lamb was offered as a burnt-offering, the pigeon as a sin-offering. If she could not afford a lamb, she might offer two pigeons or two turtles, of either sex. As it was difficult for all who came from distant places to bring doves with them, the priests permitted the selling of these birds in the courts of the temple. One day Jesus Christ entered the temple, and with a scourge of cords drove out those who traded

there in pigeons. (Matt. xxi. 12. Mark xi. 15.)

On other occasions, also, birds might be offered. The rich offered four-footed animals; but the poor, only pigeons for the ceremonies. (Levit. i. 14, 15, &c.) The priest took the turtle-dove, and wrung its neck. Some expositors think that he plucked off the head entirely; but others more truly, that he only wrung the neck.

The dove is used as a symbol of simplicity and innocence. At the baptism of Jesus, the Holy Spirit appeared in the form of a dove. (Matt. iii. 16.) Jesus Christ recommends to his disciples the wisdom of the serpent, and the harmlessness of the dove. (Matt. x. 16.) The prophet Hosea, (vii. 11.) compares the Israelites to a silly dove, which had no heart or understanding. The spouse in the Canticles is compared to a dove, by reason of her innocence, gentleness, and fidelity. Noah sent a dove out of the ark to discover whether the waters of the deluge were abated. (Gen. viii. 8. 10.) He chose a dove, which is a tame bird, and an enemy to carrion and ordure.

It is said in the Second Book of Kings, (vi. 25.) that, during the siege of Samaria, the fourth part of a cab (a little more than half a pint) of dove's dung was sold for five pieces of silver, or about twelve shillings. It is well known that dove's dung is not a nourishment for man. Josephus and Theodoret were of opinion, that this dove's dung was bought instead of salt, to serve as a kind of manure, for the purpose of raising esculent plants of quick vegetation. The Rabbins think it was not the dung of pigeons, but the corn in their crops, which they had gathered in the fields, whither, during the siege, they went to feed. Junius and Fuller suppose the dove's belly to be meant. Bochart thinks, that we should understand a sort of moss growing on trees. The general opinion of writers, since Bochart, is, that this signifies a kind of chick-pea, or tare, which has very much the appearance of dove's dung, and might thence be so named. In the Arab writers, the words *kali* and *ugnen* denote equally the dung of pigeons and chick-peas. Great quantities of chick-peas are sold in Cairo, to the pilgrims going to Mecca. At Damascus, says Belon, 'there are many shops where nothing else is done but preparing chick-peas. These peas, parched in a copper pan, are of great service to those who take long journeys.' This accounts for the stock of them stored up in the city of Samaria. Scheuzer inclines, instead of pigeon's dung, to render pigeon's food, which consists in pulse, peas, &c. See the article *Ass. Scripture Illustrated, Expos. Index*, p. 116.

DOWRY. In Europe, the father usually gives a portion to his daughter, which becomes the property of her husband, and

which often forms a considerable proportion of his aggregate possessions: but in the East, the bridegroom offers to the father of the bride a sum of money, or value to his satisfaction, before he can expect to receive his daughter in marriage. The Scriptures afford instances of this mode of proceeding in the earliest times. When Jacob had nothing which he could immediately give, or pay down for a wife, as it would have been a disgrace to his intended spouse to suppose that she was not worth buying, he purchases her by his skill and attention in the service of her father Laban. Shechem, when proposing to Jacob's family, notwithstanding what had happened, to treat for Dinah in an honourable manner, offers to pay any value as a dowry: 'Ask me never so much dowry and gift.' (Gen. xxxiv. 12.) In this passage is mentioned a distinction, which is still observed in the East: 1. a dowry to the family, as a token of honour, to engage their favourable interest in the desired alliance; 2. a gift to the bride herself, *e. g.* of jewels, and other decorations, as a compliment of honour, as Abraham's servant gave to Rebecca. King Saul, (1 Sam. xviii. 25.) instead of wishing for a pecuniary dowry from David, which David was sensible he could not pay in proportion to the value of the bride, required one hundred foreskins of the Philistines, and by that means proposed his daughter as the reward of valour. In like manner, Caleb promised his daughter Achsah to the man who should take Kirjath-sepher.

The dowry was considered as so essential, that Moses orders it even in a case in which it might otherwise, perhaps, have been dispensed with. (Exod. xxii. 16.) 'If a man entice a maid, that is not betrothed, he shall endow her as his wife;' he shall make her the usual nuptial present. *Supplem. Addenda to Calmet's Dict.*

DREAM, חלום *chalom*, ἐνύπνιον. Dreams which were prophetic, or significative of future events, are thus denominated. The eastern people, and particularly the Jews, greatly regarded dreams, and applied for their interpretation to those who professed to explain them. The ancient Greeks and Romans held the same opinion. The antiquity of this attention to dreams is seen in the history of Pharaoh's butler and baker; Pharaoh himself, and Nebuchadnezzar, are instances of the same. God expressly forbid his people to observe dreams, or to consult those who pretended to explain them. He condemned to death all who pretended to have prophetic dreams, or to foretell events, even though what they foretold came to pass; if they had any tendency to promote idolatry. But they were not forbidden, when they thought they had a significative dream, to address the prophets of the Lord, or the high-priest in his ephod, to have it explained.

Saul, before the battle of Gilboa, consulted a woman who had a familiar spirit, because the Lord would not answer him by dreams, or by prophets. (1 Sam. xxviii. 6. 15.)

The Lord sometimes discovered his will in dreams, and enabled persons to explain them. He informed Abimelech in a dream, that Sarah was the wife of Abraham. (Gen. xx. 3. 6.) He showed Jacob the mysterious ladder in a dream, (Gen. xxviii. 12, 13.) and in a dream an angel revealed to Jacob a way of multiplying his flocks. (Gen. xxxi. 11, 12.) Joseph was favoured very early with prophetic dreams, the signification of which was easily discovered by Jacob. (Gen. xxxvii. 5.) God said, that he spake to other prophets in dreams, but to Moses face to face. The Midianites gave credit to dreams; as appears from that which a Midianite related to his companion, from whose interpretation Gideon took a happy omen. (Judg. vii. 13. 15.) The prophet Jeremiah, (xxiii. 25. 28.) exclaims against impostors who pretended to have had dreams, and abused the credulity of the people. Joel, (ii. 28.) promises from God, that in the reign of the Messiah the effusion of the Holy Spirit should be so copious, that the old men should have prophetic dreams, and the young men receive visions.

Dreams ought carefully to be distinguished from visions. The former happen during sleep, and are therefore liable to much ambiguity and uncertainty; the latter, when the person is awake, and has full possession of his natural powers and faculties. God spake to Abimelech in a dream, but to Abraham by vision. Jacob saw in a dream the method of producing certain effects on his cattle. God told Laban in a dream not to injure Jacob. In these, and other instances of dreams, the subjects dreamed of appear to be the very matters which had occupied the minds of these persons whilst awake, and when asleep, Providence overruled, or improved, their natural thoughts to answer the intended purposes. In the case of visions, the thing seen was unexpected; the mind was not prepared for it, and could not previously imagine what was about to occur. It is not easy, nor necessary, to distinguish always, when the word *dream* is used in Scripture, whether it may not denote a vision; but it would seem probable, that, when the interference of an angel is mentioned, as giving counsel, or advice, or direction, more than a mere dream is implied; as, to Jacob, (Gen. xxxi. 11.) to Joseph, (Matt. i. 20.; ii. 13, 19.); &c.

The subject of dreams is among the most curious that belong to human nature; and to understand it thoroughly demands no mean skill in the affections, dispositions, sympathies, and agitations, of the human mind. Wolfius was of opinion, that every

dream takes its rise from some sensation, and is continued by the succession of imaginary ideas. M. Formey adopted the opinion of Wolfius, and thought that every dream begins by a sensation, and is continued by a series of acts of the imagination, or of phantasms; and that the cause of this series is to be found in the law of the imagination. Hence he concludes those dreams to be supernatural, which either do not begin by sensation, or are not continued by the law of the imagination. Mr. Baxter asserted that our dreams are prompted by separate immaterial beings; and that the phantasm, or what is properly called the vision, is not the work of the soul itself, nor the effect of mechanical causes. Hence he seems to conclude that this phantasm must be the work of separate spirits acting on our minds, and giving us ideas whilst we sleep. We shall not attempt to investigate the subject farther, but simply state the conviction, that, whilst the body rests, and is asleep, there is a something, which is distinct from the body, which is extremely active, volatile, and sensible; which sees without employing the organs of sight, hears without employing the organ of hearing, and performs a thousand actions with all the appearance of reality, and without the intermediation of the bodily agents. What is this power, this something controlled yet uncontrollable, dependent yet independent, retained by the tenement of clay, yet winging its devious course to regions, to events, and to actions, of which the tabernacle of the body is utterly unconscious? *Supplement. Addenda to Calmet's Dictionary.*

DRUIDS, the priests or ministers of the ancient religion of the Gauls, Britons, and Germans. The druidical religion was at first extremely simple, and consisted of the following leading principles: 1. The professors of this religion were to honour the Divine Being as the maker and governor of the universe; but they were to seek the assistance of subordinate deities, who were supposed to act rather as messengers, than as having any power of their own. 2. The Druids taught the people to believe that the souls of men were immortal, but that they passed from one body to another; a sentiment which could never have existed, had they been reconciled to the events of Providence. 3. Those who had been found guilty of notorious blasphemy were to be put to death; and, in such cases, the priests were the sole judges. 4. Men were to do to others, as they would that others should do unto them; neither to wrong their neighbours, nor to injure themselves. 5. It was deemed highly criminal to eat flesh, milk, or eggs, because it was supposed that human souls inhabited animal bodies. 6. The first appearance of the new moon was reverently

observed, as that planet was supposed to have great influence on the actions of men. 7. Women were common among them; but he who deflowered a virgin was the responsible father. 8. It was taught, that those who acted unjustly would be tormented in the bodies of snakes, or of other reptiles, till they should make an atonement for their sins, according to the directions of their priests.

Such were the theological tenets which the Druids taught their followers, but which were soon debased by abominable rites and ceremonies. The Druids worshipped their gods in groves, and under tall oaks. On every great festival, the high-priest, or arch-druid, appeared under a tall, venerable oak, dressed in fine linen, with a cope or mitre upon his head, and attended by priests of subordinate rank. A prisoner taken in battle was sacrificed by him to the gods. The victim, stripped naked, and his head adorned with flowers, was chained with his back to an oak, opposite to the place where the arch-druid stood. Whilst music was playing, the high-priest, having invoked the gods to accept of the sacrifice, walked forward with a knife in his hand, and stabbed the victim in the bowels. The people danced to the music; and the sacrificing Druid pretended to foretell events from the manner in which the blood flowed.

The Druids had such regard for the mistletoe, which grows upon the oak, that, when the season of its appearance approached, persons were sent to procure the most early intelligence of its being found. As soon as the Druids were informed of the fortunate discovery, the arch-druid, assisted by his inferior priests, cut off the mistletoe with a consecrated golden knife, or pruning hook, and carried it to the principal grove in triumph. The mistletoe was considered as a sovereign remedy for all diseases, and the peculiar gift of Heaven. In all their ceremonies of a public nature, the priest turned his eyes to heaven, and his face towards the east. *Hurd on Religious Rites, Ceremonies, &c. p. 37; Heckford's Account of Religions, p. 233.*

DRUNK, DRUNKENNESS, are words not always taken in Scripture in an odious sense. They often signify simply to drink to satisfaction, to exhilarate the spirits, as we freely may, at an entertainment made by a friend. 'Joseph's brethren drank, and were merry with him.' (Gen. xliii. 34.) Though the Hebrew word used in this place often signifies to drink to excess, yet it is not credible that they would forget themselves so far on this occasion, as to be really drunk before so great a man as Joseph, whom they did not know to be their brother. In John ii. 10. it is said, 'Every man at the beginning doth set forth good wine, and when

men have well drunk,' &c. It is not to be believed, that our Saviour waited till the guests were drunk, in order to perform the miracle at Cana. St. Paul (1 Cor. xi. 21.) says, 'One is hungry, and another is drunken,' that is, one wants, and another abounds.

The wise man (Prov. v. 15.) exhorts his disciple 'to drink water out of his own cistern;' to content himself with the lawful pleasures of marriage, without wandering in his affections. 'To eat and to drink,' is used (Eccles. v. 18.) to signify people's enjoying themselves; and in the Gospel for living in a common and ordinary manner. 'John (Matt. xi. 18.) came neither eating nor drinking, and they say He hath a devil: the Son of Man came eating and drinking, and they say, Behold a gluttonous man and a wine-bibber.' The apostles say, they ate and drank with Christ after his resurrection; that is, they conversed, they lived freely with him. (Acts x. 41.) Jesus Christ commands us to drink his blood and to eat his flesh: we eat and drink both, figuratively, in the eucharist.

Drunkenness is a state which is as pernicious to him who is led into it, as it is disgusting to those who calmly behold it. Considering this excess in itself, we may not, at first sight, think it a vice of so deep a die, because it is generally connected with a love of society. But, if we view it in a right light, we shall see it in all its horrors and deformities, and we shall decide as to the danger of that indulgence, which may be the parent of all the crimes of which human nature can be guilty. Is it not clear, that he must be prepared, and completely ready, for all manner of wickedness, for every degree of sin, whose passions and desires are inflamed to the highest pitch, and whose reason is either wholly banished, or so extremely weakened, as to deprive it of all authority and restraint over him? The immediate effect of excessive drinking is, to render a man deaf to the voice of reason and of conscience, prepared to utter the most profane words, and open to the commission of the foulest and the blackest deeds. One of the first ill effects which is likely to attend the drunkard, in what is called genteel or high life, is neglecting his affairs, and an unfitness to discharge his various duties. For the time which he wastes, and the talents which he buries, he is just as accountable to God as another man. If the drunkard belong to the middle class of life, by his neglect of business, and his extravagance, he cannot, for any length of time, support his family in the respectable manner to which they have been used. But when he, who has barely enough to supply the wants of the passing day, indulges in this vice, he soon wastes his little stock, and reduces himself

and his family to the greatest distress. Another evil which attaches itself to the drunkard, is, the general contempt of all sober and well-disposed persons. It is too sad a truth, that the poor man is often slighted and undervalued by the great, even if his low state be owing to no vice or fault of his own; but when poverty is the effect of drunkenness and extravagance, contempt and disdain are justly its due. Indulgence in excessive drinking cannot long be continued, without making great ravages in a man's health; the powers of life become gradually weakened, and nature gives way to intemperance. Various disorders prey upon the constitution of the drunkard, from which the sober are free. They may, indeed, not assail him at first; but the longer their attacks are delayed, the more violent is their assault at last. They either lead him by gradual steps, or hasten him to the grave. Sometimes they bring on an untimely old age, and the man walks about as the ghost of what he was, deprived of strength of body, or of mind, feeble and tottering, a spectacle of misery, and a warning to all around to avoid his fatal excesses. Were the sorrows of the drunkard confined to these temporal evils, it might be enough, one would think, to deter him from a vice so very frightful and disastrous. But what are these when compared to the spiritual miseries, that are the fruits and punishments of this vice? Is not he criminal who destroys his health, and impairs his understanding? In destroying his health, he also shortens his life, and is so far guilty of self-murder, that he quits the world before his great Master calls him to do so; and, by destroying his reason, he renders his life useless and burdensome to the world. Excessive drinking is not more apt to drown reason than to banish all sense of shame and modesty from the mind. It fans the passion of the drunkard into a raging flame, turns him out like a wild beast without any restraint, and drives him into every species of wickedness. *Clapham's Selected Sermons*, vol. ii. p. 323; *Warner's System of Divinity and Morality*, vol. iii. p. 214.

DUNKERS, a sect that arose in the year 1724. This sect was founded by a German, who, weary of the world, retired to an agreeable solitude within fifty miles of Philadelphia, for the more free exercise of religious contemplation. Curiosity attracted followers, and his simple and engaging manners rendered them proselytes. They soon settled a little colony called Euphrata, in allusion to the Hebrews, who used to sing psalms on the banks of the river Euphrates. This sect seem to have obtained their name from baptizing their converts by plunging. They are also called Dumplers and Tumblers. This

last denomination they obtained from the manner in which they performed baptism, which is, by putting the head of the person, whilst kneeling, first under water, so as to resemble the motion of the body in the act of tumbling. These contemplative persons did not amount in 1777 to more than 500 in number. At that time their territory was about 250 acres in extent, the boundaries of which are marked by a river, a piece of stagnant water, and a mountain covered with trees.

Their life is spent in labour, prayer, and sleep. Twice every day and night they are called from their cells to attend divine service; and even the dean or prior himself is said to go to church regularly at midnight. Like the Methodists and Quakers, they permit any individual among them to preach, who may think himself inspired; and the favourite subjects on which they discourse in their assemblies, are humility, temperance, chastity, and other Christian graces. They are strict observers of the Sabbath, and some of them keep the *seventh* day. They never allow any law-suits; and they may be cheated, robbed, and abused, without their retaliating, or uttering the least complaint. Religion seems to render them insensible to every kind of insult; and hence they are sometimes called the Harmless Dunkers.

Their dress, which is very plain, seems to be peculiar to themselves, and chiefly to resemble that of the Dominican friars. It consists of a long white tunic or coat, reaching down to their heels; a sash, or leathern girdle, round their waist; a cap, or hood, hanging from the shoulders, which serves instead of a hat; thick shoes; and very wide breeches. The men never shave the head or beard. They live chiefly on roots and other vegetables; because they suppose that Christianity teaches an aversion to blood. However, on particular occasions, when they hold what they call a love-feast, the brethren and sisters dine together, and eat mutton, but no other kind of meat. In each of their little cells they have a bench fixed for the purpose of a bed, and a small block of wood for a pillow. Each individual follows with cheerfulness the branch of business allotted to him; and the produce of their labour is deposited in a common stock, in order to supply the necessities of every member. Though the sexes live separate, the Dunkers do not, on that account, foolishly renounce matrimony, and become like monks, as some have asserted; but they

who are disposed to marry leave the town, and form an establishment in the country, which is supported at the public expence. This is afterwards repaid by the produce of their labours, which is put into the public treasury; and their children are sent to be educated in the mother country.

The doctrines of the Dunkers seem to be a mixture of those of the Baptists, Universalists, Calvinists, Lutherans, Jews, Methodists, and Roman Catholics. They lament the fall of our first parent, which, they say, might have been avoided, if Adam had preferred the celestial Sophia to Eve for his wife; but they deny the imputation of Adam's sin to his posterity. They use the trine immersion in baptism, with the laying on of hands in prayer, even when the person baptized is in the water.

They deny the eternity of future punishments, and believe that the dead have the Gospel preached to them by our Saviour, and that the souls of the just are employed to preach the Gospel to those who have had no revelation in this life. But the following appears to be their principal tenet:—That future happiness is only to be obtained by penance and outward mortification in this life; and that as Jesus Christ, by his meritorious sufferings, became the redeemer of mankind in general, so each individual of the human race, by a life of abstinence and restraint, may work out his own salvation. They even admit of works of supererogation, and declare that a man may do much more than he is in justice or equity obliged to do, and that, therefore, his superabundant works may be applied towards accomplishing the restoration of others. They use the same form of government, and the same discipline, as the English Baptists, except that every person is allowed to speak in public, and the best speaker is usually ordained to be their minister. They have also deacons and deaconesses, from the number of their ancient widows, who may employ their gifts, and exhort at appointed times.

This sect is peculiar to America, and confined to Euphrata, or, at least, to the neighbourhood of Pennsylvania, and to Upper Canada, where a few Dunkers now reside. *Adam's Religious World*, vol. iii. p. 429. *Hannah Adams's View of Religions*, p. 128. *Gregory's Hist. of the Christian Church*, vol. ii. p. 538.

E.

EAGLE, נֶשֶׁךְ *nescher*, ἀετός. This bird is frequently mentioned in Scripture. It is unclean, with all its species, including the vulture, the hawk, kite, and other birds of prey.

In Psalm ciii. 5. it is said, 'Thy youth is renewed like the eagle's.' Respecting the renewed youth of the eagle, the conjectures of commentators have been various. But the youth of the eagle is, probably, that renovation of health and spirits, which is experienced by this bird after moulting. The eagle is a long-lived bird; and this renewal of youth might, perhaps, be a familiar phrase.

Moses says (Exod. xix. 4.) that 'God delivered his people out of Egypt, and bore them upon eagles' wings;' and (Deut. xxxii. 11.) that the Lord led his people, 'as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings.' It is, however, probable, that the word *racham*, rendered *eagle* by translators, is by no means of this class of birds; it should seem to be a water-bird. There is a bird in Egypt called *racham*, which is supposed by many to be that alluded to by Moses. It is a kind of domesticated vulture, which feeds on the carrion and refuse of the city of Cairo; but it does not appear that travellers have noticed any uncommon affection for its young, or any decisive manners which determine this bird to be that intended by Moses. Besides, the *racham* of Moses should seem to be a water-fowl, which we are not told that this Egyptian *racham*, or vulture is. Some have thought that the flamingo, or phenicopteros of the Greeks, is the *racham* of Moses. It is said to inhabit the Nile, to be common in Africa, and to be very careful of its nest and young.

In Micah (i. 16.) it is said, 'Enlarge thy baldness as the eagle.' This may refer to the eagle which is mentioned by Mr. Bruce in his *Travels*, vol. v. p. 155, and the *crown* of whose *head* is said to have been *bare* or *bald*, as well as the front where the bill or skull joined. If so, the prophet advises to extend the baldness of mourning over the whole head, as this bird's baldness occupies not only the crown of his head, but also his forehead. However, Onkelos renders the word *naked*, which leads us to the vulture; and in

this he is supported by the Septuagint and Vulgate.

Our Saviour in the Gospel alludes to Job xxxix. 29, 30: 'Whosoever the carcass is, there will the eagles be gathered together.' In common, eagles do not eat carrion, but vultures do, and prefer it. This is the literal meaning of Job; but our Saviour uses it figuratively, intimating that where the body of the Jewish people were assembled, that is, at Jerusalem, there would the Roman eagles follow, and consume them. *Fragments annexed to Calmet's Dictionary*, No. cclxxxvii. p. 187. *Scripture Illustrated*.

EARS. The servant who renounced the privilege of freedom, in the sabbatical year, had his ear pierced with an awl, at his master's door, in the presence of the judges. (Exod. xxi. 6. Deut. xv. 16, 17.) The Psalmist, speaking in the person of the Messiah, says, 'Sacrifice and offering thou didst not desire; mine ears hast thou opened.' The Hebrew reads, 'Mine ears hast thou digged,' hast thou opened, removed impediments, and made attentive; or, thou hast pierced them, as those of such servants were pierced, who chose to remain with their masters; or, thou hast dug my ears in their form and structure, as they are sunk deep in the head. St. Paul (Heb. x. 5.) reads, 'A body hast thou prepared me;' and in this manner we find the passage in the Septuagint, and the generality of the ancient fathers. Is not to dig the ears by formation equivalent to preparing a body? One action seems to imply the other.

The Lord says to Isaiah (vi. 10.) 'Make the hearts of this people fat, and make their ears heavy;' perhaps, repeat thy admonitions to them till their ears are tired of them; or, tell them, that I will suffer them to harden their hearts, and stop their ears against my word. The Scripture sometimes says, that the prophets *do* what they only *foretell*.

EARTH is used in the following senses: 1. For that gross element which sustains and nourishes us; which nourishes plants and fruits; is barren, watered, &c.; for the continent as distinguished from the sea. 'God called the dry land earth.' (Gen. i. 10.) 2. For that rude matter which existed in the beginning. 'God created the heaven and the earth;' the matter of all sensible beings. (Gen. i. 1.)

3. For the terraqueous globe, and its contents, men, animals, plants, metals, waters, &c. 'The earth is the Lord's, and the fulness thereof.' (Ps. xxiv. 1.) 4. For the inhabitants of the earth, or continent. 'The whole earth was of one language.' (Gen. xi. 1.) 5. For Judea, or the whole empire of Chaldaea and Assyria. Thus Cyrus says, (Ezra i. 2.) 'The Lord God of heaven hath given me all the kingdoms of the earth.' The restricted sense of this word to Judea is more common in Scripture than is usually supposed; and this acceptance of it has great effect on several passages, in which it ought to be so understood.

Hence both in the old Old and New Testaments, the word *γῆ*, which is sometimes rendered earth, is by the context in many places determined to mean the promised land of Israel; as, 'they be come to search out all the country,' (Septuagint *τὴν γῆν*, Josh. ii. 3.); 'the meek shall inherit the earth,' (*γῆν*, the land, Matt. v. 5.); 'great famine was throughout all the land,' (*ἐπὶ πάντων τὴν γῆν*, Luke iv. 25.) In like manner, *οἰκουμένην*, which primarily means the inhabited world, and is often so rendered, is by the connexion of the discourse restrained to a particular country, (Isaiah xlii. 5. Septuag.) and to the land of Judea. (Luke ii. 1.; xxi. 26. Acts xi. 28. James v. 17.) See CYRENIOUS.

Earth in a moral sense is opposed to heaven and spirit. 'He that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all.' (John iii. 31.) 'If ye then be risen with Christ, set your affections on things above, not on things on the earth.' (Col. iii. 1, 2.) *Horne's Introduction*, vol. iii. pp. 1, 2.

EARTHQUAKE. The Scripture speaks of several earthquakes; and, indeed, Palestine being mountainous and near the sea, is often shaken by earthquakes. One of the most remarkable is that which swallowed up Korah, Dathan, and Abiram, when the earth cleaving where their tents stood, engulfed them all. This was doubtless a miraculous event: but whether the miracle consisted in the earthquake itself, or in the circumstances attending it, is not clear. It is possible there would have been an earthquake, if Israel had not been encamped around that spot, or if Korah had not rebelled: but in that case Korah and his associates would have escaped from it. The punishment might be miraculous, though the earthquake was natural. Another earthquake is that which happened in the twenty-seventh year of Uzziah, king of Judah, in the year of the world 3221. This is mentioned in Amos, (i. 1.) and in Zechariah (xiv. 5.) Josephus says, that its violence divided a mountain which lay west of Jerusalem, and drove one part of it four furlongs.

A very memorable earthquake is that which happened at our Saviour's death, (Matt. xxvii. 51.) Many have thought that this was perceived throughout the world. Others are of opinion, that it was felt only in Judea, or even in the temple at Jerusalem. St. Cyril of Jerusalem says, that the rocks upon Mount Calvary were shown in his time, which had been rent asunder by this earthquake. Maundrell and Sandys testify the same, and say that they examined the breaches in the rock, and were convinced that they were the effects of an earthquake. It must have been terrible, since the centurion and those with him were so affected by it, as to acknowledge the innocence of our Saviour. (Luke xxiii. 47.) Phlegon, Adrian's freedman, relates that, together with the eclipse, which happened at noon-day, in the fourth year of the two hundred and second Olympiad, or A.D. 33, a very great earthquake was also felt principally in Bithynia.

Earthquake often alludes to prodigious agitations of mountains, shocks of the foundations of the universe, effects of God's power, wrath, and vengeance; but these are figurative expressions, which denote the greatness, strength, and power of God, (Psalm xviii. 7.; xlv. 2.; cxiv. 4.)

Earthquake signifies also dissolution of the powers of government in a country, or state, &c.

EAST. The Hebrews express east, west, north, and south, by *before*, *behind*, *left*, and *right*, according to the situation of a man whose face is turned eastward. By the east they describe frequently not only Arabia Deserta, Moab, and Ammon, which are truly east of Palestine, but also Assyria, Mesopotamia, Babylonia, and Chaldaea, which lie north-east, and north of Judea.

It is said, (Gen. xi. 1, 2.) that the sons of Noah 'departed from the east, and came into the land of Shinar.' Here difficulties have been raised; for the land of Shinar is not west of Armenia, where the ark is supposed by some to have rested, nor Armenia east of Shinar or Babylon. On the contrary, it is north of that country. To obviate these difficulties, interpreters have given different explanations of this passage. Some by Kedem, or east, have understood the country afterwards peopled by Kedemah, the youngest son of Ishmael; some, 'the beginning,' and that Moses intended to note the time, at which, after the deluge, men spread themselves into different countries; some, that Moses spoke according to the custom of the Assyrians, who called their provinces beyond the Tigris, Kedem, or east, and those on this side of that river, Arab, or west. Others, instead of they 'departed from the east,' translate, they 'departed eastward.' This last inter-

pretation appears to some to be the true import of the passage: as (Gen. ii. 8.) a garden in Eden eastward: and thus the idolatrous Jews are described, (Ezek. viii. 16.) with their backs towards the temple of the Lord, and their faces towards the east, worshipping the rising sun, as the Gaurs, or Gabres, in Persia and India, do to this day. Yet this is not the only sense in which Kedem may be taken.

It appears from many places in the Old and New Testaments, that the sacred writers called the provinces beyond the Tigris and Euphrates (Mesopotamia, Armenia, and Persia,) Kedem or the east. Moses, who was educated in Egypt, and lived long in Arabia, might probably follow this custom; especially as Babylonia, Chaldaea, Susiana, Persia, much of Mesopotamia, and the rivers of Euphrates and Tigris, for the greatest part of their course, are east of Palestine, Egypt, and Arabia.

Besides, as those who came from Armenia, Syria, Media, and Upper Mesopotamia, entered Palestine and Egypt on the east side, the Hebrews might say, that these people lay east of them. It is evident, that these countries were known among the Hebrews by the name of east. Balaam says, (Numb. xxiii. 7.) that 'Balak, king of Moab, had brought him from the mountains of the east,' that is, from Pethor on the Euphrates. Isaiah says, (xli. 2.) that Abraham came from the east into the land of Canaan; and it is known, that he came from Mesopotamia and Chaldaea. The same prophet says, (xlvi. 11.) that Cyrus should come from the east against Babylon; and (ix. 12.) he places Syria east of Judea. St. Matthew (ii. 1.) says, that the wise men, who came to worship Christ, came from the east. All this, observes Calmet, seems to confirm the opinion, that, in the language of Scripture, the east is often used for the provinces which lie easterly, though, perhaps, inclining to the north of Judea and Egypt.

The verbal import of the word Kedem is ancient, primary, of old, the first, originally; in which sense it is perhaps applied geographically, and implies the primary province where mankind first settled. Now, if we accept the idea, which some have entertained, that the ark lodged upon the mountains of Caucasus, it will appear, that mankind journeyed strictly from the east, (Gen. xi. 2.) There is, however, another acceptation of the word east, that it signifies a specific country, or province; and this sense, in effect, will coincide with the other, since the present Bahkter signifies the east, and since Bactria, or Bactriana, was the most eastern province of the Persian empire. This province originally included other parts much more south and east; and the city Balk or Bactria, which formed a part

of that province, might probably give name to it. If it be supposable, that the provinces known in very early ages by the name of Kedem, 'the east,' were afterwards known by another word denoting the east, as they are now by the name Bactria, which also denotes 'the east,' then the idea that this very country was the place whence this portion of mankind journeyed, would be rendered still more probable. *Taylor's Sacred Geography; Scripture Illustrated, Exposit. Index, p. 27.*

EASTER, the day on which the Christian church commemorates our Saviour's resurrection. It is not much to the honour of our translation of the New Testament, that it uses the word Easter, instead of Passover. Easter is a word of Saxon origin, and imports a goddess of the Saxons, or rather of the east. This goddess was Astarte, in honour of whom sacrifices were annually offered about the passover time of the year, the spring; and hence the Saxon name Easter became attached by association of ideas to the Christian festival of the resurrection.

About the middle of the second century, a considerable controversy arose between the eastern and western churches concerning the celebration of Easter. The Asiatic Christians, on the authority of a tradition which derived the custom from the apostle John, contended for the propriety of observing this institution on the fourteenth day of the first Jewish month, on which the Jews celebrated their passover, when they distributed a lamb in remembrance of the Last Supper, and in three days after, they commemorated the resurrection of Christ. This regulation, which confined the observance of this institution precisely to the fourteenth day of the month, whatever day of the week it might be, gave much offence to the western churches, who regarded it as extremely indecent to interrupt the solemn abstinence of the great week, and to commemorate the resurrection on any other day of the week than that on which it actually took place. In their turn, they pleaded the example of the apostles Paul and Peter. Victor, bishop of Rome, demanded from the eastern churches a compliance with the ritual of the west, and, on their resolute opposition to his command, assailed them with numberless reproaches, anathemas, and excommunications. However, this dissension, so injurious and degrading to the church, was healed by the prudent counsels of some members of the different churches. Each party retained its peculiar practices and opinions till the fourth century, when the council of Nice abolished the custom of the Asiatics, and ordered Easter to be celebrated at the same time by all the Christian churches. *Gregory's Hist. of the Christian Church, vol.*

i. p. 94; *Mosheim's Eccles. Hist.* vol. i. p. 168, &c.; *Supplem. Addenda to Calmet's Dictionary.*

EATING. The ancient Hebrews did not eat indiscriminately with all persons. They would have esteemed themselves polluted and dishonoured by eating with people of another religion, or of an odious profession. In the time of Joseph, they did not eat with the Egyptians, nor the Egyptians with them, (Gen. xliii. 32.); nor, in the time of our Saviour, with the Samaritans, (John iv. 9.) The Jews were scandalized that Christ ate with publicans and sinners, (Matt. ix. 11.) As there were several sorts of meats, the use of which was not allowed them, they could not conveniently eat with those who partook of them, lest they should receive some pollution by touching such food, or any particles of it should fall upon them.

The ancient Hebrews, at their meals, had each his separate table. Joseph entertaining his brethren in Egypt, seated them separately, each at his particular table; and he himself sat down separately from the Egyptians who ate with him: but he sent to his brethren portions out of the provisions which were before him, (Gen. xliii. 31, &c.) Elkanah, Samuel's father, who had two wives, distributed their portions to them separately. (1 Sam. i. 4, 5.) The ancient manners observable in Homer, we see also in Scripture, and with regard to eating, drinking, and entertainments. We find great plenty, but little delicacy; great respect and honour paid to the guests, by serving them plentifully. Joseph sent to his brother Benjamin a portion five times larger than those of his other brethren. Samuel set before Saul a whole quarter of a calf. In entertainments with the men, the women did not appear at table. This would have been thought an indecency, as it is this day throughout the east.

The Hebrews anciently sat at table as we do at present; but they afterwards imitated the Persians and Chaldæans, who lay down on table-beds while eating. That they sat at table is evident, (Prov. xxiii. 1, &c.); and it does not appear, that the use of beds at entertainments was general among the Hebrews. At the banquet of Ahasuerus, (Esth. i. 6.) the company lay on beds; and also at that which Esther gave the king and Haman, (Esth. vii. 8.) In like manner, our Saviour lay at table when Mary Magdalene anointed his feet with perfume, (Matt. xxvi. 7.); and when John, at the Last Supper, rested his head on his bosom, (John xiii. 25.)

For want of proper discrimination in respect to the attitude at table, several passages of the Gospels are rendered unintelligible. We are told in Luke, (vii. 37.) that "a woman in the city who was

a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." This is rendered intelligible only by considering that our Saviour lay on the bed while eating; and that his feet being outermost, might be easily saluted, or otherwise treated, by a person standing behind them. See also John xii. 3.; xiii. 5, &c. *Fragments annexed to Calmet's Dict.* No. civ. p. 6.

E'BAL, עֵבֶל, ἑβὲλ, signifies a heap, or collection of old age; or a mass that runs away, and disperses. Ebal was a mountain in Ephraim, near Shechem, over against Mount Gerizim. These two mountains are separated by a valley of about two hundred paces wide, in which stands the town of Shechem. Both mountains are much alike in length, height, and form. They are not more than half a league in length. But if they are alike in some particulars, in others they are very unlike; for Ebal is barren, and Gerizim is beautiful and fertile.

Moses commanded Israel, as soon as they had passed the Jordan, to go to Shechem, and divide into two bodies, each composed of six tribes, one placed upon, or adjacent to, Ebal, the other upon, or adjacent to, Gerizim. The six tribes upon, or at Gerizim, were to pronounce blessings on those who should faithfully observe the law; and the six upon Mount Ebal were to pronounce curses against those who should violate it. This Joshua executed, in the year of the world 2553. (Josh. viii. 30, 31.) Moses enjoined them to erect an altar of unhewn stones upon Mount Ebal, and to plaster them over that the law might be written on the altar. But the Samaritan Pentateuch, instead of Ebal, reads Gerizim; because the altar, sanctuary, &c. of the Samaritans were, and are at this day, upon Mount Gerizim. The Scripture seems at first to intimate that six entire tribes were upon one mountain, and six upon the other; but, besides that the tribes were too numerous to stand upon these two mountains, it was not possible for them to see the ceremony, nor to hear the blessings and curses, in order to answer to them. The Hebrew particle signifies near, over against, as well as at the top of. (Josh. viii. 33.) With respect to the great stones set up and plastered over, to receive the law, expositors are not agreed whether this monument was the altar on which the peace-offerings were sacrificed. It would appear, however, by comparing verses 30—32. with Deut. xxvii. 2—5. that the altar is distinguished from the pile formed by the stones.

EBIONITES, a sect who appeared in the second century, and whose tenets were considered as destructive of the fundamental principles of Christianity. It is not certain whence the Ebionites derived their name, whether from that of their leader, or from their poverty. Though they believed the celestial mission of Christ, and his participation of a Divine nature, yet they regarded him as a man born of Joseph and Mary, according to the ordinary course of nature. They likewise asserted, that the ceremonial law instituted by Moses, was obligatory not only upon the Jews, but also upon all others, and that the observance of it was essential to salvation. They observed both the Jewish Sabbath, and the Lord's-day; and in celebrating the eucharist, they used unleavened bread. They abstained from the flesh of animals, and even from milk. They rejected the Old Testament, and in the New Testament received only the Gospel of St. Matthew. They made great use of a book which they denominated 'The Gospel according to the Hebrews.' Traces of this sect appeared so late as the fourth century. It has been contended whether the Nazarenes and Ebionites were the same, or a different sect. *Tracts in Controversy with Dr. Priestley, by Bishop Horsley; Mosheim, vol. i. pp. 173, 174.*

ECBAT'ANA, אַחְמֶתָא *Achmetha*, 'Εκβά-*rava*, signifies *brother of death*. It was the name of a city of Media, built by Dejoces, king of the Medes, and encompassed with seven walls of unequal heights; the largest, according to Herodotus, was equal in extent with those of Athens, being 178 furlongs, or nearly eight leagues. The battlements of these walls were of different colours. The first was white, the second black, the third red, the fourth blue, the fifth a deep red, the sixth overlaid with silver, and the seventh gilded. The First Book of Judith attributes the building of this city to Arphaxad, whom Archbishop Usher and Dr. Prideaux suppose to be the same as Dejoces, but whom Calmet thinks to be the successor of Dejoces.

In Ezra vi. 2. we read, that there was 'found at Achmetha, in the palace (that is in the province) of the Medes, a roll,' &c. The word *achmetha* may denote, as is observed in the margin of our Bible, *a coffer*, or it may be an office for records; but it is commonly understood to denote *Ecbatana*, the principal city of Media.

ECCLESIAS'TES, a canonical book of the Old Testament. It is called 'the words of the preacher, the son of David, king of Jerusalem,' that is, of Solomon, who, from the great excellency of his instructions, was emphatically styled the preacher. The author also describes his wisdom, his riches, his writings, and his works, in a manner applicable only to Solomon; and to the in-

ternal evidence we may add the concurrent testimony both of Christian and Jewish tradition. It is generally thought that Solomon wrote this book, after he repented of the idolatry and sin into which he fell towards the end of his life. Though of the didactic kind, it differs from the preceding book, inasmuch as it seems to be confined to a single subject, namely, an inquiry into the chief good. Solomon here introduces himself as discussing this important question; and by a just and comprehensive consideration of the circumstances of human life, he points out the vanity of all secular pursuits, in a manner not to excite a peevish disgust of this world, but to induce us to prepare for that state in which there will be no 'vanity or vexation of spirit.' It is very difficult to distinguish the arrangement and connexion of the parts of this work; and there is so little of elevation or dignity in its language, that the Rabbins will not allow it to be reckoned among the poetical books of Scripture. That this work was written after Solomon repented of his idolatry and sin, appears from the marks of repentance contained in it. He tells us that he had studied every gratification, and had denied himself no pleasure, but that he had found only vanity. He closes his inquiry after worldly happiness, by saying, 'Fear God, and keep his commandments, for this is the whole duty of man.' *Bishop Tomline's Elements of Theology, vol. i. p. 103; Du Pin's History of the Canon.*

ECLECTICS, certain philosophers who, though they held Plato in the highest esteem, yet scrupled not to join with his doctrines whatever they thought conformable to reason in the tenets and opinions of others. The founder of this sect was Potamon, an Alexandrian, who had become weary of doubting of all things, with the Sceptics and Pyrrhonians. It appears that this philosophy was in a flourishing state at Alexandria in the time of our Saviour. *Mosheim's Eccles. Hist. vol. i. p. 30, &c.*

ECTHESIS, an edict issued by the emperor Heraclius, in the year 639, for the purpose of composing the troubles occasioned by the Eutychian heresy. This Ecthesis, or confession of faith, prohibited all controversies on the question whether in Christ there were one or two operations; though in the same edict the doctrine of *one will* was plainly inculcated. A considerable number of the eastern bishops declared their assent to this law, which was also submissively received by Pyrrhus, the new patriarch of Constantinople. In the west, the case was quite different. The Roman pontiff, John IV., assembled a council at Rome, A.D. 641, in which the Ecthesis was rejected, and the Monothelites were condemned. *Mosheim's Eccles. Hist. vol. ii. pp. 33, 34.*

E'DEN, עֵדֶן, signifies *pleasure, or delights*,

and was a province of Asia, in which Paradise was situated. (Gen. ii. 8.) Many attempts have been made to fix the site of the garden of Eden. Some have placed it in Syria. Huetius supposed it to have been in Babylonia, near the mouth of the river Euphrates. Reland conjectured, that it was situated in Armenia, where issue the heads of the Euphrates and Tigris, two of the Paradisaical rivers, well ascertained; and two others whose springs are in the neighbourhood, agree in many respects with the third and fourth rivers mentioned by Moses. This last opinion has been chiefly adopted. Captain Wilford, however, has given the Indian account of the situation of Eden, published in the Asiatic Researches. By this account it appears, that, 'according to an uniform tradition of very long standing, as it is countenanced by the *Hindu* sacred books, and *Persian* authors, the progenitors of mankind lived in that mountainous tract, which extends from *Bálkh* and *Candáhár* to the *Ganges*: we may then reasonably look for the terrestrial Paradise in that country; for it is not probable, that *Adim'a* and *Ioa* should have retired to any great distance from it.' See PARADISE. *Sacred Geography*.

EG/LON, עֵלֹן, signifies *heifer*, *chariot*, *round*. Eglon, king of Moab, oppressed Israel eighteen years. (Judg. iii. 12, 13, 15.) In conjunction with the Ammonites and Amalekites he advanced to the city of palm-trees, that is Jericho or Engedi, which he took, and where was his usual residence. The Lord delivered Israel from his oppression by the hand of Ehud.

E'GYPT, מִצְרַיִם, *Mizraim*, Αἴγυπτος, signifies *that binds or straitens*, or *that troubles or oppresses*. Egypt, a country of Africa, is situated between the forty-eighth and fifty-third degrees of longitude, and the twenty-fourth and thirty-third degrees of north latitude: its length, from north to south, is nearly six hundred miles; and the breadth of its coast on the Mediterranean, from east to west, about three hundred miles; but it grows much narrower about the division of the Nile. The boundaries of this country are, the kingdom of Sennar, and the cataracts of the Nile on the south; the Mediterranean Sea on the north; the Red Sea and the Isthmus of Suez on the east; and a region of Libya, called *Marmarica*, on the west. The name by which Egypt is commonly denoted in Scripture is the land of *Mizraim*, who was a son of Ham; and hence the Arabians and other oriental nations still call it *Misr*. The reason of its being denominated Egypt is variously accounted for.

Egypt is frequently divided into three parts, distinguished by the appellations of the Upper Egypt, or Thebais; the Middle Egypt, or Heptanomis; and the Lower Egypt, which includes the Delta. If, how-

ever, we adhere to the opinion received among the Greeks, we are to consider the whole of Egypt, commencing from the Cataract, and the city Elephantina, as divided into two parts, with distinct appellations: the one belonging to Libya, and the other to Asia. These may be called Western and Eastern Egypt. This may throw some light on the expression, (Ezek. xxix. 10.) 'I will make the land of Egypt waste from the tower of Syene to the border of Cush,' meaning the Cush on the Red Sea. This threat, therefore, includes the eastern district of Egypt according to the Greeks; and it begins as the Greeks began 'from the tower of Syene,' which is opposite to the island of Elephantina, along the confines of Cush, that is, running up the Red Sea, from the port of Berenice south, to Suez and Colsum north. This gives a different meaning to the denunciation of the prophet, 'no foot of man or beast shall pass *through* (rather *across*) it,' that is from the Nile to the Red Sea, from Coptos to Berenice or Kosseir, as the caravans of merchants with their goods used to pass, 'neither shall it be inhabited forty years.' We know of no interval in which this has happened to Egypt, generally taken; but it is very credible, that after the ravages of Nebuchadnezzar, and till the death of Cambyses, this tract of mercantile conveyance was stopped, and the foot of man or beast did not pass that way in conveying goods. The passage by this road was afterwards very much promoted by the Ptolemies, kings of Egypt. In confirmation of this division of Egypt into two parts, it is observable, that this country is usually spoken of in the *dual* number, even when the word *land* is connected with it. (Ezek. xxx. 13.)

Besides the division of the *country* of Egypt into two parts, we ought also to notice one or more *cities* of this name. After Ezekiel had spoken of the *land* of Egypt with a double application, he mentions several places in this country, as Pathros, Zoan, No, Sin, the strength of Egypt. He then mentions the following cities: 'I will cut off the multitude of No; and I will set fire in Egypt; Sin shall have great pain.' He also adds No, Noph, Aven, Pibeseth, and Tehaphnehes. It seems probable, that Coptos, whence some have thought the Egyptians were named Copts, is really an ancient city; but whether it might originally be denominated *Misr* is uncertain. The town now called Fostat, a little south of Cairo, is also denominated '*Misr el attik*,' *Old Misr*: in situation it agrees sufficiently with the *Misr* of Moses, to justify the idea that not far from it stood, in ancient times, a city of the same name. It is evident, that in the early part of Exodus, a distinction is ob-

observed. Sometimes 'Egypt' is mentioned without addition; and sometimes the phrase is 'the land of Egypt.' Besides, the transactions are occasionally too rapid to admit of any interval of country between Pharaoh and Moses. In Exodus ix. 29, Moses says, 'As soon as I am gone out of the city,' and at verse 33, 'Moses went out of the city;' but no city is mentioned in this history, unless it be Misr. With this double acceptance of the word agrees also the Hindoo account; and the Hebrew word *aretz*, rendered *land*, seems to be used like the Persian and Hindoo *sthan*, which is of the same import. But, *Misra sthan* denotes, 1. the country of Egypt at large; 2. the city of Misr. It would seem, indeed, that one of these cities of Misr was on the island, called the *land of Egypt*; the other on the eastern shore opposite to the former; and that both together are denominated, in the dual, Mizraim.

The inhabitants of Egypt may be considered as including three distinctions: 1. the Copts, or descendants of the ancient Egyptians; 2. the Fellahs or husbandmen, who probably represent the people called Phul in Scripture; 3. the Arabs, or conquerors of the country, including the Turks, Mamelukes, &c. The Copts have seen so many revolutions in the governing powers, that they concern themselves very little with respect to the successes or misfortunes of those who aspire to dominion. The Fellahs suffer so much oppression, and are so despised by the Bedouins, or wandering Arabs, and by their despotic rulers, that they seldom acquire property, and very rarely enjoy it in security. The Arabs hate the Turks; yet the Turks fill most offices of government, but hold their authority by no very certain tenure.

The fertility of Egypt, and the excellence of its productions and fruits, are much celebrated by ancient writers, and by Moses himself (Gen. xiii. 10.) This fertility depends on the annual inundation of the Nile, which obtains its increase from Ethiopia and Abyssinia.

The Scripture calls Egypt the land of Ham, (Psalm cv. 27.) but so was the whole of the African continent denominated. It is also called the land of *Misr*, in the singular, in the opinion of some of the most learned commentators, (2 Kings xix. 24. Isa. xix. 6.; xxxvii. 25. Micah vii. 12.); in every other place it is written *Mizraim*, in the plural. This plural arose from the division of the country into north and south, or east and west; which division appears to be of the earliest antiquity. There can be no doubt that Egypt was peopled from the east; but the tribes which first entered it seem to have been under no regular guide. After Ham had founded in Asia several potent

kingdoms, he might visit Africa, and his son Mizraim might govern Egypt. However, we find that Egypt was peopled in the time of Abraham, and also governed by a Pharaoh. The Hamites, who settled in the provinces allotted to the posterity of Shem, probably expelled the Shemites, and were the cause of their transmigration into Egypt. At least, appearances indicate, that the Pharaohs of Egypt spoke the same language as Abraham, Jacob, and Joseph; and that Jehovah, the God of these patriarchs, was not to them unknown. Between the periods of Joseph's exaltation in Egypt, and the Exodus of Israel, perhaps an invasion of Egypt by the Palli or shepherds from India took place, and to this race we might probably refer that 'king which knew not Joseph.' We read little more of Egypt in Scripture for many ages, till the kings of Israel had official intercourse with that country.

The ancient history of Egypt is narrated in so fabulous a manner, that, however it may be founded in truth, it is impossible to separate truth from falsehood. The Egyptians claimed an antiquity of ten, twenty, or even fifty thousand years. They affirmed that their country was originally governed by gods, and that their first mortal king was Menes. We know not what length of time answered to that which is termed a year; nor whether the same word which is rendered *gods* did not also signify *judges*, as it does in the Hebrew. It cannot be ascertained whether Noah was the Menes of the Egyptians; or whether this term does not import son of Nueh, and consequently denote either Ham or Mizraim. Opinion may safely rest on the latter. From him the Egyptians deduced a list of kings, comprising about 330 in 1400 years. Of these princes the Scripture has given us the proper names of four only; Shishak, Necho, So, and Hophrah. Others are designated by the name of Pharaoh only, which is allowed to be a title of dignity, honour, exaltation, and is probably analogous to that of Highness among ourselves.

In the government of Egypt, established by Selim, who conquered this country in 1517, the Mamelukes possess a considerable share of power. It is impossible to be acquainted with the history of Egypt, without perceiving the import and fulfilment of the prediction recorded by Ezekiel, (xxx. 13.) who says, that there never should be any more a reigning prince of the Egyptian nation over this country. Egypt was to be a *base* kingdom: and what can be more *base* than a government composed of rulers who have been slaves, and the property of others? The governors of Egypt are not hereditary, nor elective by the people, nor promoted through merit; but, degraded by the foulest of crimes, as

well political as personal, they raise themselves by intrigue, from the lowest stations. *Sacred Geography; Fragments annexed to Calmet's Dict.* No. lxxxix. p. 149.

EGYPT, River of. This stream was the limit of Judea towards Egypt. That which in Isaiah (xxvii. 12.) is rendered 'unto the river of Egypt,' is translated in the Septuagint 'to Rhinocolura.' This town was certainly distant from the Nile, the proper river of Egypt. In confirmation of this idea it may be observed, that it is very doubtful whether the power of the Hebrew nation ever extended to the Nile, and if it did, it was over a mere desert. As this desert is indisputably the natural boundary of the Syrian dominions, no reason can be assigned why the political boundary should exceed it. *Sacred Geography.*

ELCESAITES, a denomination in the reign of Trajan, in the second century. They derived their name from Elcesai, their leader. His fundamental doctrine was, that Jesus Christ, who was born from the beginning of the world, had appeared from time to time under different bodies. The Elcesaites were an absurd sect, who grafted many opinions derived from the oriental philosophy on a mixture of Judaism and Christianity. *History of Religion*, vol. iv. *Gregory's Hist. of the Christ. Church*, vol. i. p. 103.

ELDERS OF ISRAEL, the heads of tribes, or rather of the great families in Israel, who, before the settlement of the Hebrew commonwealth, had a government and authority over their families, and the people. When Moses was sent into Egypt to deliver Israel, he assembled the elders of Israel, and told them that the God of Abraham, Isaac, and Jacob, had appeared to him. (Exod. xii. 16. 21.; iv. 29, &c.) Moses and Aaron treat the elders of Israel as the representatives of the whole nation. When God gave the law to Moses, he said, (Exod. xxiv. 1. 9, 10.) 'Take Aaron, Nadab, and Abihu, his sons, and the seventy elders of Israel, and worship ye afar off.' They advanced to the foot of the mountain. On all subsequent occasions, we find this number of *seventy* elders is mentioned. But it has been thought probable, that as there were twelve tribes, there were seventy-two elders, six from each tribe, and that seventy are mentioned instead of seventy-two; or that Moses and Aaron were added to the number of seventy, and there were only four elders of the tribe of Levi. Some, among whom is Grotius, have been of opinion, that these seventy elders formed a kind of senate in Egypt, and that hence was derived the famous Sanhedrim in later ages. But Calmet thinks it more credible, that in the beginning, each of these elders exercised over his

respective tribe, and all together over the whole people, a jurisdiction similar only to that which fathers of families exercise over their children, and which is founded on the respect and obedience due to parents.

After Jethro's arrival in the camp of Israel, Moses made a considerable change in the government of the people. He established over Israel heads of thousands, hundreds, fifties, and tens, that justice might be readily administered; and only difficult cases were referred to Moses. (Exod. xviii. 24, &c.) However, when the people murmured at the encampment called the Graves of Lust, (Numb. xi.) Moses appointed seventy elders of Israel, to whom God communicated part of that legislator's spirit, and who began to prophesy, and did not afterwards cease. This, according to the generality of interpreters, was the beginning of the Sanhedrim. The establishment of the seventy elders by Moses continued not only during his life, but also under Joshua, and the judges. But we are not much acquainted with the authority of these elders under the judges, and still less with it under the kings who succeeded the judges. See **SANHEDRIM**.

ELDERS is also a name given to certain laymen in the Presbyterian discipline, who are ecclesiastical officers, and in conjunction with the ministers and deacons compose the kirk sessions in Scotland. The number of elders is proportioned to the extent and population of the parish, and is seldom less than two or three, but sometimes exceeds fifty. 'They are laymen in this respect, that they have no right to teach, or to dispense the sacraments; and on this account they form an office in the Presbyterian church inferior in rank and power to that of pastors. They generally discharge the office, which originally belonged to the deacons, of attending to the interests of the poor. But their peculiar business is expressed by the name *ruling* elders; for in every question of jurisdiction within the parish, they are the spiritual court, of which the minister is officially moderator; and in the Presbytery, of which the pastors of all the parishes within its bounds are officially members, lay-elders sit as the representatives of the several sessions or consistories.'

It has long been a matter of dispute whether any such officers as lay-elders are mentioned in Scripture. It appears certain, however, that the elders mentioned by St. Paul (1 Tim. v.) did not hold the same office as those in the Presbyterian churches, but 'laboured in the word and doctrine.' In this place, the apostle seems to mean only ministers, when he directs that double honour should

be paid to the elders that rule well, especially those who labour in the word and doctrine; and the distinction does not appear to consist in the order of officers, but in the *degree* of their diligence, faithfulness, and eminence, in laboriously fulfilling their ministerial duties. It is said, that Calvin admitted lay-elders into church courts, on what he conceived to be the sanction of primitive practice, and 'as an effectual method of preventing the return of inordinate power in a superior order of clergy.' To this it is answered by Episcopalians, that neither the name nor office of lay-elder was ever known to any general or provincial council, or even to any particular church in the world before the time of Calvin. *Dr. Hill's Theolog. Lect.* pp. 170, 171, &c. *Adam's Religious World*, vol. ii. p. 301, &c.; vol. iii. p. 17.

ELECTION, the choosing, appointing, or separating, of any person or thing to some particular purpose. The doctrine of absolute election, as held by some Christian sects, appears to be unscriptural, and in different ages of the church has been the fruitful source of a great variety of controversies. God is represented in Scripture as having pre-ordained the redemption of mankind through Christ, before the foundation of the world. This redemption was to be in the nature of a covenant between God and man; and the salvation of every individual was to depend on his observance of the proposed conditions. Men, in consequence of their free agency, would have it in their power to accept or reject this offered salvation; and God, by his prescience, foresaw who would accept or reject it. We cannot, indeed, suppose that a Being of infinite justice and mercy would arbitrarily select out of his rational creatures a determinate number on whom he would bestow the blessing of eternal happiness, while he consigned all the rest to eternal punishment, or passed them over as unworthy of his regard and attention. Such an idea of election ought surely to be rejected. We are to consider men as elect according to the foreknowledge of God, that is, as he foresaw they would be obedient to his laws.

'The errors and vain disputes,' says Mr. Pyle, 'that have arisen in the latter ages of Christianity concerning faith and works, justification and sanctification, election and reprobation, that have distracted the minds of many Christians, have proceeded from applying particular phrases or passages in the Epistles to particular persons, which originally referred to the state and condition, not of particular persons, but of whole churches in their collective capacity. Thus the body of heathens, while in their heathen state, are called aliens, strangers, enemies to God, &c.; but such

of them as were converted (the churches to whom the apostles wrote) are styled no longer strangers, but of the household of God, a chosen or elected generation, a royal priesthood, justified, sanctified, saints, &c. So the major part of the Jewish nation, who obstinately rejected the Gospel of Christ, instead of being any longer the holy nation, the people of God, are called the vessels of wrath, fitted (by their own obstinacy) for destruction, reprobate; while the believing Jews became vessels of mercy, fore-ordained, to be called into the kingdom or covenant of the Gospel, chosen to eternal life; which expressions mean no more than their having been offered the means and opportunities of attaining to the future happiness of heaven, by their knowledge and practice of Christ's religion. Their actual enjoyment of future happiness depended entirely on their virtuous obedience to the Gospel; on their diligence to make their calling and election sure, that is, effectual to their salvation. No private persons are ever mentioned in these writings as elected to eternal life by any absolute decree of God. Paul was a chosen vessel; but he was chosen as a proper minister of Christ's Gospel, to bear his name to the Gentiles; his being chosen to the crown of life hereafter, was the fruit of his earnest endeavours to keep the faith, (his fidelity) to finish his course, and of his labouring abundantly. To take these expressions otherwise, is to pervert the design of these writings.'

It is observed by Dr. Clarke, 'that the true Scripture doctrine of election and reprobation is this, that it pleased the Almighty, of his own free grace and mercy, to determine, before the world was, to invite the Gentiles, as well as Jews, to repentance and faith in his only-begotten Son, at the time appointed for his appearing among men; and it pleased him to decree, that all who should obey his invitation, should be assisted here with his grace, and obtain eternal glory; whilst those who abused and rejected his mercy, should suffer the severe punishments due to their impenitency, both in this world and the next. So that this decree is both general and conditional; it does not personally relate to any one, but in general to all, to whom the glad tidings of the Gospel have been brought. And as to another life, it is not absolute, without regard to the actions of men; but conditionally founded on their faith and obedience. The divulging the Gospel to some men and nations and not to others, is matter of mere grace and favour, and is to be resolved into the divine wisdom and goodness. No man can merit this at the hands of God, for all have sinned and offended him. But the election of those who em-

brace the faith, thereby to inherit the promises hereafter, will depend on their having on the wedding-garment of faith and charity; for those rewards will be distributed to every man, only according to his works.' *Warner's System of Divinity and Morality*, vol. iii. p. 369; *Pyle's Preface to the Epistle to the Romans*; *Bishop Tomline's Elements of Christian Theology*, vol. ii. pp. 299, 300, &c.; *Mesurier's Sermon on Predestination and Assurance*.

E'LI, אֵלִי, signifies *elevation, offering*. Eli, high-priest, of the race of Ithamar, died in the year of the world 2888, having been forty years judge of Israel. (1 Sam. iv. 18.) He succeeded Abdon, and was succeeded by Samuel, in the government; but in the high priesthood by his third son Ahitub. How Eli came to possess the high priesthood, and by what means this dignity was transferred from the family of Eleazar to that of Ithamar, from which Eli was descended, we are not informed. Some think this was done on account of the negligence, the minority, or want of proper qualifications, of Eleazar's family. Others say, that this dignity was bestowed on him as judge of Israel. That it was not done without an express declaration of God's will, appears from the language of the man of God, who was sent to reproach him with the ill conduct of his sons. (1 Sam. ii. 27, &c.)

The great fault of Eli was his negligence, and his indulgence of his sons. Instead of vigorously punishing them, and removing them from the sacred ministry, he was satisfied with reprimanding them. God admonished him by Samuel, then a child; and Eli received those awful admonitions with a mind fully resigned to the Divine will. 'It is the Lord,' said he, 'let him do what seemeth him good.' God deferred the execution of his vengeance twenty-seven years. At length, however, Hophni and Phinehas, the sons of Eli, were slain by the Philistines; the ark of the Lord was taken; and Eli himself, hearing this melancholy news, fell backwards from his chair, and broke his neck, in the ninety-eighth year of his age. (1 Sam. iv. 12—18.)

ELIE'ZER, אֱלִיעֶזֶר, signifies *help, or court of my God*. The Mahometans believe that Eliezer was a black slave given to Abraham by Nimrod. Abraham conceived such regard for him, that he gave him the superintendence of his whole family, and before the birth of Isaac designed him for his heir. Gen. xv. 2. is thus translated in our Bible: 'I go childless, and the steward of my house is this Eliezer, of Damascus.' In the original it is as follows: 'And the son of the steward of my house, is this Damascus-(born) Eliezer.' The omission of the word *son* in our Bible, shows that the translators had considered the passage as interpolated by that word. Schultens renders it '*filius pectinationis domus meæ*,' the

son of combing of my house, that is, who keeps it in order. Mr. Parkhurst renders it, not without difficulty, 'the son of him who runs about my house, (that is as overseer) is my help.' These harshnesses, and some other differences of versions, prove that the passage is obscure. Now, if our translators had considered the word *steward*, instead of *son*, as supplementary, or rather explanatory, the passage would have been as follows: 'I go childless; and the son of my house (the steward) is this Eliezer, of Damascus.' This would have rendered the passage at least in conformity to the usages of the East. The phrase 'son of my house,' which has been the stumbling-block to translators, signifies in the eastern countries the *freed man*, who had been patronized by his master, and is sometimes called the *child of the house*. Hence we may infer, that Eliezer, who was a native of Damascus, had been purchased as a slave by Abraham, and had behaved so well, that his master gave him his liberty, and at length promoted him to the superintendence of all his property. A similar occurrence took place with respect to Joseph. (Gen. xxxix.)

When Abraham sent Eliezer into Mesopotamia, he said to him, Put thy hand under my thigh, and promise with an oath that thou wilt not take a Canaanite for a wife unto my son; but go into the country where my relations live, and there take a wife to my son Isaac. Eliezer departed with many camels and rich presents, and went to the city of Nahor, in Mesopotamia, whence he brought Rebecca for Isaac. (Gen. xxiv.) Whether Eliezer might live so long as to be the person here mentioned is uncertain; but by his fidelity he seems likely to have been the same person, and so he is usually understood. The passage is, 'And Abraham said unto his eldest servant of his house, that ruled over all that he had;' in which he is not called the 'son of the house,' possibly because Isaac was now the natural heir of Abraham. If it be supposed that this was not Eliezer, the omission of the name, &c. in the history, may countenance the supposition. *Fragments annexed to Calmet's Diet. No. xliii. p. 75.*

ELIJAH, אֵלִיָּהוּ, signifies *God the Lord*. Elijah or Elias, a prophet, was a native of Tishbe beyond Jordan in Gilead. Some think that he was a priest descended from Aaron, and say that one Sabaca was his father: but this has no authority. He was raised up by God, to be set like a wall of brass, in opposition to idolatry, and particularly to the worship of Baal, which Jezebel and Ahab supported in Israel. The Scripture introduces Elijah saying to Ahab, (1 Kings xvii. 1.) in the year of the world 3092, 'As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.' It is remarkable, that the

number of years is not here specified; but in the New Testament, we are informed, that it was *three years and six months*. By the prohibition of dew as well as rain, the whole vegetable kingdom was deprived of that moisture, without which neither the more hardy, nor more delicate, kinds of plants could shoot into herbage, or support that herbage to maturity.

The Lord commanded Elijah to conceal himself beyond Jordan, near the brook Cherith. He obeyed; and God sent ravens to him morning and evening, which brought him flesh and bread. Scheuzer observes, that he does not think the *orebim* of the Hebrews, rendered ravens, means the inhabitants of a town called Oreb;—nor a troop of Arabs called *Orbhim*; but the birds, ravens. Suppose that Elijah was concealed from Ahab in some rocky or mountainous spot, where travellers never came; and that here a number of voracious birds had built their nests upon the trees which grew around it, or upon projecting rocks, &c. These flying every day to procure food for their young, the prophet availed himself of a part of what they brought, and while they, obeying the dictates of nature, designed only to provide for their offspring, Divine Providence directed them to provide at the same time for the wants of Elijah. What, therefore, he collected, whether from their nests, from what they dropped, or brought to him, or occasionally from all these means, was enough for his daily support. ‘And the *orebim* furnished him bread, or flesh, in the morning, and bread, or flesh, in the evening.’ But as there were probably several of them, some might furnish bread, and others flesh, as it happened; so that a little from each formed his solitary but satisfactory meal. To such straits was the exiled prophet driven! and such was the dependence of this zealous man of God! God’s *commanding* the ravens, is a mode of speech used, where vocal commands were not employed. Perhaps these *orebim* were not strictly ravens, but rooks. The word rendered raven, includes the whole genus, among which are some less impure than the raven, as the rook. Rooks living in numerous societies are supposed by some to be the kind of birds employed on this occasion, rather than ravens, which fly only in pairs. According, however, to the Arabic version, Elijah was fed by the Orebim, or natives, who might be the descendants of Oreb, slain by Gideon. (Judg. vii. 25.) It seems, therefore, most likely, notwithstanding the opinion of Scheuzer, that some of the inhabitants of Oreb or Orbo, furnished the prophet with food, being specially and divinely directed so to do.

After a time the brook dried up, and God sent Elijah to Zarephath, a city of the Sidonians. At the city gate he met with a widow woman gathering sticks, from whom

he desired a little water, adding, *Bring me, I pray thee, also a morsel of bread*. She answered, *As the Lord liveth I have no bread, but only an handful of meal, and a little oil in a cruse; and I am gathering some sticks, that I may dress it for me and my son, that we may eat it, and die*. Elijah said, *make first a little cake, and bring it me, and afterwards make for thee and thy son; for thus saith the Lord, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day the Lord sendeth rain upon the earth*. His prediction was accomplished, and he dwelt at the house of this widow.

Some time after, the son of this woman fell sick, and died. The mother, overwhelmed with grief entreated the assistance and interposition of Elijah, who, taking the child in his arms, laid him on his own bed, and cried to the Lord for the restoration of the child’s life. The Lord heard the prophet’s petition, and restored the child.

After three years of drought, the Lord commanded Elijah to show himself to Ahab. The famine being great in Samaria, Ahab sent people throughout the country, to inquire after places where they might find forage for the cattle. Obadiah, an officer of the king’s household, being thus employed, Elijah presented himself, and directed him to tell Ahab, *Behold, Elijah is here!* Ahab came to meet the prophet, and reproached him as the cause of the famine. Elijah retorted the charge on the king, and on his iniquities, and staked his credit and innocence on the event of a miracle from Heaven, on a sacrifice to be openly offered in the sight of Israel, who should determine between Jehovah and Baal. Ahab therefore convened the people of Israel, and 400 prophets of Baal. The prophets of Baal prepared their altar, sacrificed their bullock, placed it on the altar, and called on their gods. They leaped upon the altar, and cut themselves after their manner, crying with all their force. Elijah insulted them, and said, *Cry louder, for Baal is perhaps asleep, or on a journey, and does not hear you*. When mid-day was past, Elijah repaired the altar of the Lord; and with twelve stones, in allusion to the twelve tribes of Israel, he built a new altar. He then laid his bullock upon the wood, poured a great quantity of water three times upon the sacrifice and the wood, so that the water filled the trench which was dug round the altar. After this, he called on the Lord. In answer to his prayer, the Lord sent fire from heaven, and consumed the wood, the burnt sacrifice, the stones and the dust of the place, and even dried up the water in the trench. On this, all the people fell on their faces, and said, ‘the Lord he is the God.’ Elijah then excited the people to slay the false prophets of Baal.

After this, Elijah said to Ahab, go home, eat and drink, for I hear the noise of abundance of rain. Elijah went to the top of Carmel, and throwing himself on the earth, sent his servant to look toward the sea. The servant went six times without seeing any thing; but the seventh time he told his master, that he saw a cloud rising out of the sea as large as a man's hand. Elijah said to his servant, 'Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.' The king obeyed the prophet's advice. Elijah girded up his loins, and ran before Ahab to Jezreel; and the rain fell in abundance.

Jezebel, the wife of Ahab, threatened Elijah for having slain her prophets. The prophet, therefore, fled to Beersheba, in the south of Judah, and thence into Arabia Petrea. In the evening, being extremely fatigued, he laid himself down under a juniper-tree, and prayed God to take him out of the world. An angel touched him, and said, Arise and eat. He arose, and saw a cake baked on the coals, and a cruse of water; and he ate and drank, and slept again. The angel awakened him, and said, Rise and eat, for the journey is too great for thee. He rose, ate and drank, and went in the strength of that meat forty days and forty nights, unto Horeb, the mount of God.

When he was come thither, he lodged in a cave, and the Lord said to him, What dost thou here Elijah? He answered, I have been very jealous for the Lord of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only am left, and they seek my life to take it away. The Lord said, Go forth, and stand at the entrance of the cave. While he stood there, a strong wind passed by, but the Lord was not in the wind; after the wind, the earth trembled, but the Lord was not in the earthquake; after the earthquake was a fire, but the Lord was not in the fire; after this fire was the breathing of a gentle wind, which when Elijah heard, he immediately prostrated himself on the earth, and covered his face in his mantle. The Lord asked him as before, What dost thou here Elijah? And he repeated his former answer. The Lord said to him, Return to the wilderness of Damascus, anoint Hazael king over Syria, and Jehu king over Israel, and appoint Elisha thy successor in the prophetic office. Whosoever escapeth the sword of Hazael, shall Jehu slay: and him that escapeth the sword of Jehu, shall Elisha slay. Do not think, that thou only hast continued faithful to my covenant; for I have reserved seven thousand men in Israel, who have not bowed their knees to Baal, who have not adored him by lifting up their hands to their mouths and

kissing them. Elijah, therefore, departing from Horeb, went into the tribe of Ephraim, and called Elisha.

Some years after, Ahab having seized Naboth's vineyard, and Jezebel having condemned that honest Israelite, the Lord commanded Elijah to reproach Ahab with the crime he had committed. Elijah met him going to Naboth's vineyard to take possession of it, and said, In the place where dogs licked the blood of Naboth, shall they lick thy blood, even thine. And the dogs shall eat Jezebel by the wall of Jezreel.

Ahaziah, king of Israel, being hurt by a fall from the platform of his house, sent to consult Baalzebub, the god of Ekron, whether he should recover. Elijah met the messengers, and said to them, Is it because there is no God in Israel that ye go to inquire of Baalzebub, the god of Ekron? Now therefore saith the Lord, Thou shalt surely die. The messengers of Ahaziah returned, and informed the king, that a stranger had told them he should certainly die; and Ahaziah knew that this was the prophet Elijah. The king, therefore, sent a captain to him with his company of fifty men; and when the officer was come to Elijah, who was sitting upon a hill, he said, 'Thou man of God, the king commands thee to come down.' Elijah answered, 'If I be a man of God, let fire come down from heaven, and consume thee and thy fifty.' The prophet's words were followed with the effect predicted. The king sent another captain, who was also consumed. A third captain, going to Elijah, entreated him to save him and his people's lives. Elijah, therefore, accompanied him to the king.

Elijah, understanding by Revelation, that God would soon translate him out of this world, was desirous of concealing it from Elisha, his inseparable companion. He, therefore, said to Elisha, Tarry thou here, for the Lord hath sent me to Bethel; but Elisha answered, I will not leave thee. At Bethel, Elijah said, Tarry thou here, the Lord hath sent me to Jericho; but Elisha replied, he would not forsake him. At Jericho, Elijah desired him to stay; but Elisha would not leave him. They went therefore together to Jordan, and fifty of the sons of the prophets followed them at a distance. When they were come to the Jordan, Elijah took his mantle, and with it struck the waters, which divided, and they went over on dry ground. Elijah then said to Elisha, Ask what I shall do for thee before I be taken away from thee. I pray thee, said Elisha, let a double portion of thy spirit be upon me, that is, obtain the gift of prophecy from God for me, in the same measure that thou possessest it. Double may signify like; or give me a double

share in thine inheritance, a double portion of thy spirit, the gift of prophecy, and of miracles in a degree double to what thou dost possess, or to what I now possess. Elijah answered, Thou hast asked me a very hard thing: yet, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. As they journeyed, a fiery chariot, with horses of fire, suddenly separated them, and Elijah was carried in a whirlwind to heaven. At the same time, Elisha cried out, 'My father, my father, the chariots of Israel, and the horsemen thereof.' Stackhouse says, 'the account of Elijah's ascension is not to be taken in a literal sense, since a fiery chariot and horses would not have been a vehicle so proper for a nature as yet not impregnated with immortality.' He then observes, that those, who think that angels assumed on this occasion the form of the chariot and horses, do not appear to err much.

The prophets of Jericho were convinced that the spirit of Elijah had rested on Elisha; and they went out to meet him, and desired that he would give them leave to send fifty strong men in search after Elijah. Elisha gave them leave, but told them the search would be useless.

Eight years after the miraculous ascension of Elijah, a letter of reproof, admonition, and threatening, was brought to Jehoram, king of Judah, from the prophet Elijah. Some believe, that this letter was written from the place where Elijah is at present; some, that it was sent before the prophet's translation; and others, that Jehoram dreamed this. It is, however, observable, that in 2 Chron. xxi. 12, the Masorete text reads Elisha, instead of Elijah, by whom the letter to Jehoram appears to have been sent.

Elijah and Enoch are believed to be still living, and some, both Jews and Christians, imagine, that they are to come at the end of the world to encounter Antichrist: they suppose them to be the two witnesses, who 'shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.' (Rev. xi. 3.)

The author of the book of Ecclesiasticus has dedicated an encomium to the memory of Elijah. (Eccles. xlviii.) Malachi (iv. 5, 6.) has this passage: 'Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.' Our Saviour informs us, (Matt. xi. 14.; xvii. 10, 11, 12.) that Elijah is already come in spirit, in the person of John the Baptist. The Evangelists tell us, that, in the transfiguration of our Saviour, Elijah and Moses both appeared and conversed with him respecting his future passion. (Matt. xvii. 3, 4. Mark ix. 4. Luke ix.

30.) Many of the Jews in our Lord's time believed him to be Elijah, or that the soul of Elijah had passed into the body of Jesus Christ. (Matt. xvi. 14. Mark vi. 15. Luke ix. 8.)

The Mahometans have several traditions relating to Elijah; and the Magi of Persia pretend that their master Zoroaster was one of Elijah's disciples. *Scripture Illustrated, Expos. Ind.* pp. 109, 110; *Hales's New Analysis of Chronology*, vol. ii. pp. 421, 428; *Horne's Introduction*, vol. ii. p. 559.

ELIS'ABETH, אלישבע, *Ἐλισαβέτ*, signifies *God of the oath*, or *the oath of God*, and was the name of the wife of Zacharias, and mother of John the Baptist. St. Luke, (i. 5.) tells us, that she was of the daughters of Aaron, of the race of the priests. An angel having foretold to Zacharias the birth of John the Baptist, Elisabeth conceived, and for five months concealed the favour which God had done her; but the angel Gabriel discovered to the virgin Mary this miraculous conception, as an earnest and assurance of the birth of the Messiah.

Mary visited her cousin Elisabeth, and saluted her. The child with which Elisabeth was big, leaped in her womb; and Elisabeth, full of the Holy Ghost, said, 'Blessed art thou among women, and blessed is the fruit of thy womb.' When her child was to be circumcised on the eighth day, his mother named him John.

ELI'SHA, אלישע, signifies *it is my God*; otherwise, *lamb of God*; otherwise *God that gives help*. Elisha, son of Shaphat, Elijah's disciple and successor in the prophetic office, was of the city of Abelmeholah. (1 Kings xix. 16, &c.) Elijah, having received God's command to anoint Elisha as a prophet, came to Abelmeholah; and finding Elisha plowing with twelve pairs of oxen, he threw his mantle over the shoulders of Elisha, who left the oxen, and accompanied him.

In the article ELIJAH, we have observed that Elisha was following his master, when the Lord took the prophet up in a whirlwind; and that he inherited Elijah's mantle, with a double portion of his spirit. Elisha smote the waters of Jordan, and divided them; and he cured the water of a rivulet near Jericho. As he was going afterwards to Bethel, the children, rather youths, of that place ridiculed him, saying, Go up thou bald pate, go up thou bald pate. Elisha cursed them in the name of the Lord, and at the same time two bears came out of a neighbouring forest, and lacerated or wounded forty-two of them. It is usually said, that the children from Bethel who mocked Elisha, were destroyed by two bears; and Calmet, with others, tells us, the two devoured two-and-forty children. However, our own translation keeps clear of this error, and renders 'two she bears *tare* these children;' that is, not limb from limb, not to death, but scratched, wounded, clawed them,

agreeably to the meaning of the Hebrew root (קצב), which signifies to cleave, to separate adjoining parts, to divide, in short, to *tear* more or less.

The kings of Israel, Judah, and Edom, having taken the field against the king of Moab, who had revolted from Israel, were in danger of perishing for want of water. Elisha was at that time in the camp; and seeing Jehoram, the king of Israel, he said, 'What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. As the Lord liveth, were it not out of respect to Jehoshaphat, the king of Judah, who is here present, I would not so much as look on thee. But now send for a minstrel. And while this man played, the spirit of the Lord fell upon Elisha, and he said, Thus saith the Lord, make several ditches along this valley, for ye shall see neither wind nor rain, yet this valley shall be filled with water, and you and your cattle shall drink of it.'

The widow of one of the prophets told Elisha, that her husband's creditor was determined to take her two sons and sell them for slaves. Elisha multiplied the oil in the widow's house, and enabled her to discharge the debt.

Elisha went frequently to Shunem, a city of Manasseh, on this side Jordan, and was entertained by a certain matron at her house. As she had no children, Elisha promised her a son; and his prediction was accomplished. Some years after, the child died. Elisha, who was then at Mount Carmel, was solicited by the mother to come to her house. The prophet went, and restored the child.

At Gilgal, during a great famine, one of the sons of the prophets gathered wild gourds, which he put into the pot, and they were served up to Elisha and the other prophets. It was soon found that they were mortal poison; and Elisha ordered meal to be thrown into the pot, and corrected the virulence of the poison.

Naaman, general of the king of Syria's forces, having a leprosy, was advised to visit Elisha in order to be cured. Elisha appointed him to wash himself seven times in the Jordan; and by this means Naaman was perfectly healed. He returned to Elisha, and offered him large presents, which the man of God resolutely refused. But Gehazi, Elisha's servant, did not imitate the disinterestedness of his master. He ran after Naaman, and in Elisha's name begged a talent of gold, and two changes of raiment. Naaman gave him two talents. Elisha, to whom God had discovered Gehazi's action, reproached him with it, and told him, that the leprosy of Naaman should cleave to him and his family for ever.

The king of Syria, being at war with

the king of Israel, could not imagine how all his designs were discovered by the enemy. He was told that Elisha revealed them to the king of Israel. He therefore sent troops to seize the prophet at Dothan; but Elisha struck them with blindness, and led them in that condition into Samaria. When they were in the city, he prayed to God to open their eyes; and after he had made them eat and drink, he sent them back to their master.

Some time after, Benhadad, king of Syria, having besieged Samaria, the famine became so extreme, that a certain woman ate her own child. Jehoram, king of Israel, imputing to Elisha these calamities, sent a messenger to cut off his head. Elisha, who was informed of this design against his life, ordered the door to be shut. The messenger was scarcely arrived, when the king himself followed, and made great complaints of the condition of the town. Elisha answered, 'To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.' One of the king's officers said, 'Were the Lord to open the cataracts of heaven, and rain corn from heaven, it might be so.' The prophet answered, 'Thou shalt see it with thine eyes, but shalt not eat thereof.' It happened according to Elisha's prediction.

Elisha sent one of the sons of the prophets to anoint Jehu, the son of Jehoshaphat, and grandson of Nimshi, to be king, in pursuance of an order given to Elijah some years before. See АНАБ, JEHU, JEZEBEL.

Elisha falling sick, Joash, king of Israel, came to visit him, and said, 'O my father, my father, the chariot of Israel and the horsemen thereof.' Elisha desired the king to bring him a bow and arrows. Joash having brought them, Elisha requested him to put his hands on the bow, and at the same time the prophet put his own hand upon the king's, and said, 'Open the window which looks east, and let fly an arrow.' The king having done this, Elisha said, 'This is the arrow of the Lord's deliverance; thou shalt be successful against Syria at Aphek.' Elisha desired him again to shoot, which he did three times, and then stopped. The man of God with some passion said, 'If thou hadst smitten five or six times, then thou hadst consumed Syria; whereas now thou shalt smite Syria only thrice.'

When Elisha died, a band of Moabites invaded the land; and it happened, that as some Israelites were going to bury a man in a field, they saw these robbers, and hastily threw the body into Elisha's grave. As soon as the body touched the bones of Elisha, the man revived, and stood up.

The manner in which Elisha healed the waters of the fountain was by casting salt into it. Now, it may be safely observed, that any quantity of salt thrown into the reservoir, or apparent issue of the waters, could not correct the offensive qualities of so much water as was then contained in it. The salt could never reach the actual source of this fountain, which we may well believe was at a distance under the earth. Even if it had been a lake exposed to the air, that by channels under ground supplied this spring, still the quantity of salt which was used by Elisha, and which is said to have been contained in a dish, could never year after year have *neutralized* those portions of the *strata*, through which the water ran. The miracle, therefore, is the more evident.

The history of the miraculous supply of water, adds another to the gracious interpositions of Divine Power. But to understand this history properly, we must notice the direction of the prophet, *dig ditches in this valley*. It was then a *valley*, where a current of water might pass, where it might be collected, or where, on digging, it might be expected to be found. The next morning after the ditches were dug, water was seen to come *from the way of Edom*; and these ditches, trenches, &c. being ready, received and detained the salubrious streams. The fact, therefore, proves to be, that rain had fallen at a distance, during the night, and had been *providentially* directed to take that course among the mountains, and after quitting them, which led to the trenches cut in the valley where Israel was encamped. That Edom was a mountainous country, we learn from Numb. xx. 23. Mal. i. 3. The inference from what has been said is, that the prophetic impulse on the mind of Elisha rather constitutes this miracle, than the actual fall of rain. On other occasions we may observe, that predictions of natural *phenomena* are in their nature supernatural; and that time, place, and circumstances, contribute greatly to characterize events as miraculous.

All miracles in general surpass the powers of nature; but some are greater, and of a more elevated rank than others. There is, perhaps, among them an infinity of degrees, the knowledge of which is reserved to glorified saints, and to angels. The miracle of the widow's oil multiplied by Elisha is, perhaps, one of the greatest mentioned in Scripture, and is almost the same as that performed by the prophet Elijah at Zarephath or Sarepta. (1 Kings xvii. 14.) It is, indeed, an astonishing miracle, performed immediately by an Infinite Power: whether we suppose that a drop of liquor was multiplied into twenty others of the same size, and of the same nature; or whether the air which sur-

rounded it, or that contained in the empty vessels, was changed into oil, without suffering those processes which are necessary in the ordinary production of oil, through the pores, the glands, or the ducts of trees, appointed and formed to that purpose. In a word, this miracle surpasses the understanding of every philosopher; as indeed does the series of changes, which takes place in concocting plain rain-water into the nourishment of plants, endued with all the properties of their dissimilar juices, sweet, sour, rough, smooth, &c. This reasoning applies no less to the immediate production, or multiplication of food, in the New Testament. The oil and the meal of Elijah seem to be accretions, or prolongations, not unlike those in nature. *Scripture Illustrated, Expos. Index*, pp. 112. 114. *Supplem. Addenda to Calmet's Dict.*

EMBALMING. The ancient Egyptians, and the Hebrews in imitation of them, embalmed the bodies of the dead. Joseph ordered the body of his father Jacob to be embalmed. (Gen. l. 1, 2.) The embalming of dead bodies among the Egyptians was as follows: When a man died, his body was carried to the artificers who made coffins, and who prepared a coffin proportioned to its stature, to the dead person's quality, and to the price. The upper part of the coffin represented the person who was to be enclosed in it. A man of condition was distinguished by the figure upon the cover of the coffin; and generally suitable paintings and embellishments were added. The embalmers' prices were different: the highest was a talent; twenty minæ was moderate; and the lowest price was small. The Egyptian talent is supposed to have been worth about 300*l.* A dissector, with a very sharp Ethiopian stone, made the incision on the left side. The embalmers drew the brains of the dead person through his nostrils, with a hooked piece of iron, and filled the skull with astringent drugs. They drew all the bowels, except the heart and kidneys, through the hole in the left side. They then washed the intestines in palm wine, and in other strong and binding drugs. They anointed the body with oil of cedar, with myrrh, cinnamon, &c. about thirty days: by this means, it was preserved entire without losing its hair; and sweet, without any signs of putrefaction. After this, the body was put in salt about forty days. Therefore, when Moses says, that forty days were employed in embalming Jacob, we understand him of the days during which he continued in the salt of nitre, without including the thirty days spent in the previous ceremonies; so that in the whole, they mourned seventy days in Egypt, as Moses observes. Lastly, the body was

taken out of this salt, washed, wrapt up with swaddling bands, dipt in myrrh, and rubbed with a gum which the Egyptians used instead of glue. It was then restored to the relations, who put it in a coffin, and kept it in their houses, or in tombs.

They who could not afford such expenses, contented themselves with infusing by a syringe, through the fundament, a liquor extracted from the cedar, and, leaving it there, wrapt up the body in salt of nitre. This oil preyed on the intestines so, that when it was taken out, the intestines came along with it dried, but not putrefied. The body being enclosed in nitre, grew dry. The poor only cleansed the inside, by injecting into it a certain liquor, which washed it; then put the body into nitre for seventy days to dry it.

The Scripture also mentions the embalming of Joseph, (Gen. l. 26.) which was doubtless performed after the manner of the Egyptians, since he died in that country.

In later times, where the deceased parties were persons of rank or fortune, after washing the corpse, the Jews 'embalmed it, by laying all around it a large quantity of costly spices and aromatic drugs, in order to imbibe and absorb the humours, and by their inherent virtues to preserve it as long as possible from putrefaction and decay. Thus we read that Nicodemus brought a mixture of myrrh and aloes, about a hundred pounds' weight, to perform the customary office to the dear deceased. This embalming was usually repeated for several days together, that the drugs and spices thus applied might have all their efficacy in the exsiccation of the moisture and the future conservation of the body. They then swathed the corpse in linen rollers or bandages, closely enfolding and wrapping it in that bed of aromatic drugs with which they had surrounded it. Thus we find that Joseph of Arimathea and Nicodemus 'took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.' (John xix. 40.) This custom we behold also in the Egyptian mummies, round which Thevenot informs us, the Egyptians have sometimes used above a thousand ells of filleting, beside what was wrapped about the head. Thus, when our Lord had cried with a loud voice, 'Lazarus come forth!' it is said, 'the dead came forth, bound hand and foot in graveclothes.' (John xi. 44.) We learn from Scripture, also, that about the head and face of the corpse was folded a napkin, which was a separate thing, and did not communicate with the other bandages in which the body was swathed. Thus we read, that the face of Lazarus was bound about with a napkin, (John xi. 44.); and when our Lord was risen, Peter, who

went into the sepulchre, saw the linen clothes lie, and the napkin that had been folded round his head, not lying with the linen clothes, but wreathed together in a place by itself, lying at some distance from the rollers in which his body had been swathed, and folded up, exactly in the state it was when first wrapped round his head. (John xx. 7.) *Horne's Introduction*, vol. iii. pp. 519, 520.

EMBLEMS. The figurative style of writing and speaking frequently indulges in the use of hyperbolical expressions, whose prototypes do not exist in nature. In like manner, the figurative style of representation to the eye, that is of emblems and allegory, has ever claimed a prescriptive right to combine forms and figures, of whose originals nature knows nothing, but which art and genius have rendered expressive. Yet, the emblems used by the sacred writers have sometimes originals in nature more nearly similar than we are aware.

A remarkable emblem, which appears to us as an unusual and *monstrous* production, is that of the wheat in Pharaoh's dream, (Gen. xli. 5.) which had *seven ears*, full and good, on one stalk. This has always been considered as a liberty taken with nature, for the purpose of furnishing a symbol: but the fact is, that a species of wheat which grows in Egypt actually bears when perfect, this number of ears on one stalk, as its natural conformation. This wheat differs from our own, by having a *solid stem*, or at least a stem *full of pith*, in order to yield sufficient nourishment and support to so great a weight as the ears which it bears, and which demand a proportionate supply of nutritive juices. But the stem of our own wheat is a mere hollow straw. Was this the kind of corn which Isaac sowed, and reaped in one year an hundred fold? (Gen. xxvi. 12.) If it was the *dorra*, which sometimes yielded *three hundred for one*, why is it recorded as extraordinary?

Among the most remarkable conformations of symbolical animals, are those of the prophet Daniel, (vii. 7.) who, by describing creatures with horns to the number of ten, seems to us to have imagined so many monsters. However, this is not altogether the fact; and it is well to know, that in the east are races of goats, sheep, &c. which differ in the number of their horns from those common in our own country. The Persian sheep are of the many horned kinds, and are probably very mischievous and pugnacious. The prophet Daniel, therefore, in describing a goat, &c. with numerous horns, added little to his allegorical animal beyond what was in daily observation around him in the natural animals of the country where he wrote.—This applies, in part, to other al-

legorical beasts; as in the Revelation, &c. *Fragments annexed to Calmet's Dict.* No. cxlvii. p. 108.

EMMAN'UEL, or IMMAN'UEL, a Hebrew word which signifies 'God with us.' Isaiah (vii. 14.) in that celebrated prophecy, in which he foretells to Ahaz the birth of the Messiah, from a virgin, says, 'This child shall be called, and really be, Emmanuel, God with us.' He repeats this while speaking of the enemy's army, which, like a torrent, was to overflow Judea; 'The stretching of his wings shall fill the breadth of thy land, O Emmanuel.' St. Matthew (i. 23.) informs us, that this prophecy was accomplished in the birth of Christ, born of the Virgin Mary, in whom the two natures, divine and human, were united; so that he was really Emmanuel, or 'God with us.'

ENCRATITES, or CONTINENTS, a name given to a sect in the second century, because they condemned marriage, forbade the eating of flesh, or drinking of wine, and rejected with a sort of horror all the comforts and conveniences of life. Tatian, an Assyrian, and a disciple of Justin Martyr, was the leader of this sect. He was greatly distinguished for his genius and learning, and the excessive austerity of his life and manners. He regarded matter as the fountain of all evil, and therefore recommended in a peculiar manner the mortification of the body. He distinguished the creator of the world from the Supreme Being, denied the reality of Christ's body, and blended the Christian religion with several other tenets of the oriental philosophy. *Mosheim*, vol. i. p. 180.

ENERGICI, a denomination in the sixteenth century, who were so called because they held that the eucharist was the energy and virtue of Jesus Christ, not his body, nor a representation of it. *History of Religion*, vol. iv.

EN'-GEDI, עֵינֵי גֵדִי, signifies fountain, or eye of the goat, or of happiness, and was the name of a city, which was also called Hazazon-tamar, the palm-tree city, (2 Chron. xx. 2.) there being a great number of palm trees around it. It abounded with Cyprus vines, and trees that bore balm. Solomon (Cant. i. 14.) speaks of the vineyards of Engedi. This city stood near the lake of Sodom, 300 furlongs from Jerusalem, not far from Jericho, and the mouth of the river Jordan. In some cave of the wilderness of En-gedi, David had an opportunity of killing Saul, then in pursuit of him. (1 Sam. xxiv. 1, 2, 3, &c.) *Wells's Geography*, vol. ii. p. 18.

E'NOC'H, חֲנוֹךְ, signifies dedicated, or disciplined and well regulated. ENOCH, the son of Cain, (Gen. iv. 17.) in honour of whom the first city mentioned in Scripture was called Enoch, and was east of Eden. Huëtius was of opinion, that the city

Anuchtha, mentioned by Ptolemy in the description of Susiana, was the same as Enoch; but this opinion is controverted, or at least rendered doubtful, by Dr. Wells. *Geography of the Old and New Testament*, vol. i. p. 23.

ENOCH, the son of Jared, and father of Methuselah, was born in the year of the world 622. He begat Methuselah at the age of sixty-five. He walked with God; and after he had lived three hundred and sixty-five years, 'he was not, for God took him.' Some construe these words, as importing, that Enoch died a natural, but untimely death; because in reality he lived not near so long as the other patriarchs of those times. But the generality of the fathers and commentators assert, that God transported him out of the sight of men, as he long after took up Elijah in a fiery chariot. St. Paul (Heb. xi. 5.) shows very clearly, that Enoch was translated, and did not see death.

Jude (14, 15.) seems to cite a passage from the book of Enoch, which has very much exercised interpreters. The question is, whether the apostle took this passage out of any book, which might be then extant; whether he received it by tradition; or, by revelation. Dr. Doddridge observes on the passage of Jude as follows: 'A precious fragment of antediluvian history is here presented to us, as it seems by the special providence of God, who taught the apostle Jude to distinguish between what was genuine and spurious in the tradition. It can by no means be proved, that this is a quotation from that foolish book, called *Enoch's Prophecy*, as Bishop Sherlock has very rightly urged; nor would it prove the inspiration of the book from whence it was taken, but only the truth of this particular passage.'

It appears that Mr. Bruce procured in Abyssinia three manuscript copies of the book of Enoch, one of which he presented to the Library at Paris, another to the Bodleian Library at Oxford, and the third he reserved for himself. In 1821, Dr. Laurence, now Archbishop of Cashel, published from the Bodleian manuscript a translation of this book, to which he prefixed an elaborate preliminary dissertation on the history, &c. of this apocryphal work. Dr. Laurence observes, that, as this book was written before the doctrines of Christianity were promulgated to the world, the references in the book of Enoch to the nature and character of the Messiah afford credible proofs of what were the Jewish opinions on those points before the birth of Christ, and consequently before the possible predominance of the Christian creed. He then shows, by extracts from this apocryphal book, that, contrary to the assertions of the Unitarians, who contend that the existence of Christ commenced at his birth, and who affirm that no Jew of any age ever held the opinion of

his pre-existence, much less ever regarded him as an object of divine worship, that the pre-existence of the Son of Man, or the Messiah, *from the beginning*, is stated in language which cannot admit the least doubt, and that divine worship is said to be given to him, and prayer offered to him for mercy. He also shows, that as the description in this book of the Son of Man may be considered as the Jewish comment at that time on the vision of Daniel, a precise and distinct Trinity of persons, under the supreme appellation of Lords, is represented in a comment of the same nature on that account of Moses, which describes the commencement of the creation. *Laurence's Prelim. Diss.* pp. xliii. xlvii.; *Supplem. Addenda to Calmet's Dictionary*; *Bruce's Travels*, vol. i. p. 449; *Doddridge's Family Expositor*, vol. v. p. 410.

ENOS, אֵנוֹשׁ, signifies *mortal man, sick, despaired of, forgetful*. Enos, son of Seth, and father of Cainan, was born in the year of the world 235, and died in the year of the world 1140, aged 905 years. Moses (Gen. iv. 26.) says, 'then began men to call upon the name of the Lord,' or, as some translate the passage, 'Enos began to call upon the name of the Lord;' that is, they observe, he was the inventor of religious rites and ceremonies in worship. This worship was preserved in the family of Enos, while Cain's family was plunged into irregularities and impieties. Several Jews translate thus: 'Then men began to profane the name of the Lord,' that is, by calling it on the creature and idols. This passage may also be translated, 'Then men began to call themselves by the name of the Lord.' Good men, to distinguish themselves from the wicked, began to take the name of sons, or servants, of God; and hence Moses (Gen. vi. 1, 2.) says, that the sons of God, that is, the descendants of Enos, seeing the daughters of men that they were fair, took them wives of all which they chose. Some, however, who render the word ALEIM by *dignitaries*, supreme, sovereign, above the law, explain this passage as follows: 'The sons of dignity, of power above the law, in fact, the emperors and ruling powers, or the sons of the *dignitaries*, saw the daughters of the inferior classes of men; and they formed their seraglios, by collecting them into their harems, from among all whom they chose.' Hence proceeded wars, commotions, and *violences* of every kind. This view of the passage is not new: Onkelos and the Targums read, 'the sons of the *great*;' the Samaritan, 'the sons of the *sultans*;' the Arabic, 'sons of the *nobles*;' but it destroys the idea of angelic commerce with women, as some have interpreted the words; or of the descendants of Seth, as sons of God, that is, good men, mingling with the beauties of the house of

Cain. *Scripture Illustrated, Expos. Index*, p. 18.

ENTHUSIASM, in its best sense, signifies a divine afflation or inspiration, and also denotes that noble ardour of mind which leads us to imagine any thing sublime, grand, or surprising. In its worst sense, it signifies any impression on the fancy, or agitation of the passions, of which a man can give no rational account. It is observed by a learned divine, that all religion is either natural or instituted. The rule of natural religion is the common reason of mankind. The rule of instituted religion is divine revelation, or the word of God. Nothing, therefore, can pretend to religion, but what can be proved by Scripture, or by reason, or by both. How confident soever we may be of opinions destitute of this proof, every person who understands the grounds of religion, will immediately reject them; because there is no reason to regard a man's confidence, if the arguments and reasons which he produces bear no proportion to it. We find from experience, that confidence is generally ill-grounded, and is a kind of passion in the understanding, which is commonly used to supply the weakness and want of argument. If a man's reasons and arguments be not good, his confidence adds no strength to them, and tends only to refute itself. None are so much to be suspected of error, or a design to deceive, as those who pretend most confidently to inspiration; as we may perceive in all enthusiasts, who pretend to inspiration, but who afford no proofs in support of their pretensions. Every pretence to inspiration, unless accompanied by miracles, is liable to be considered as enthusiastical. There is no doubt but that the Spirit of God formerly inspired men in an extraordinary manner, and may do so again when the Almighty pleases; but since the great and standing revelation of the Gospel, we should be careful not to be rash in giving heed to such pretences. If those who pretend to inspiration declare only what is revealed in the Gospel already, their inspiration is needless; if they declare any thing contrary to the Gospel, we are sufficiently cautioned against them; if any thing in addition to the revelation of the Gospel, but not contrary to it, we must consider the evidence they bring for their inspiration. God does not inspire men for their own sakes, but for the sake of others; and another man's inspiration is nothing to me, unless he can satisfy me that he is inspired.

Devotion, when not subjected to the control of reason, is very apt to degenerate into enthusiasm. When the mind is greatly heated by devotions, men are inclined to think that these devotions proceed from something divine. If this

thought be indulged to excess, and the growing passion be cherished, they fall into imaginary raptures and ecstasies; and when once men fancy themselves under the influence of a divine impulse, it is no wonder if they slight human ordinances, and refuse to comply with any established form of religion, since they suppose themselves directed by a much superior guide. There is not a more melancholy object, than a man whose head is turned with religious enthusiasm. An insane person, whose mind has been injured by pride or malice, is a very mortifying sight to human nature; but when the distemper arises from any indiscreet fervours of devotion, or from too intense an application of the mind to its mistaken duties, it deserves our compassion in a more particular manner. From it, however, we may learn this lesson, that since devotion itself, which we might be disposed to think could not be too warm, may disorder the mind, unless its heats are tempered by caution and prudence, we ought to be particularly careful to keep our reason as cool as possible, and on all occasions to guard ourselves against the influence of passion and imagination.

The sober Christian is as fully convinced as the enthusiast, that only He who made the heart can new make it. He is as fully persuaded that his natural dispositions cannot be changed, nor his affections purified, but by the agency of the Divine Spirit, as the fanatic. If he cannot recapitulate feelings, he can and does produce such evidences of his improvement, as virtuous habits, a devout temper, a humble and charitable spirit, 'repentance towards God, and faith in our Lord Jesus Christ;' and this gives an evidence less equivocal, as existing more in the heart than on the lips, and more in the life, than in the discourse. *Tillotson's Sermons*, Sermon iv. ix.; *Spectator*, No. 201.; *Cælebs*, vol. ii. p. 224.

ENVY, a sensation of uneasiness and disquiet, arising from the superior advantages which others are supposed to possess, and accompanied with malignity towards those who possess them. It is one of the most hateful and unsightly abortions of a malevolent disposition. It is always desirous, and often striving, to effect the degradation of others; to load them with ignominy or contempt; to disparage their virtues and their excellences; not so much because it aspires to elevation itself, 'as because it delights to depress others; not so much because it thinks or seeks to obtain distinction itself, by obscuring those who are more deserving of it, as because it possesses such an unmixed infusion of malignity as makes it behold, with the bitterest aversion, the worth, the excellence, the prosperity, and the happiness of others, and most of those

whom it most knows, and with whom it has the most frequent intercourse.

Envy is a vice, of all others, the most odious and detestable, because it has no temptations of pleasure or advantage to plead; but it springs solely from a vitiated and malignant heart, unable to endure the happiness of others, and unwilling to acquiesce in its own allotments. It is a miserable passion, which, like a distempered eye, is incapable of bearing the brightness of any light. Whatever way the person who is under its influence directs his sight, he is sure to meet with objects that give him pain. He observes one man invested with authority, and, therefore, contemplated with awe; another universally beloved and esteemed for his good qualities; a third rich, and, therefore, surrounded with crowds of obsequious admirers; and a fourth wise and learned, which occasions his judgment to be followed, his opinion embraced, and his person respected. Should either of those characters occur to the view of the envious man, or pass over the horizon of his mind, how wretchedly, how excessively disquieted is he? Such a man will expose to the public view, with a malignant joy, those blemishes and failings of others, which the principles of humanity should lead him to conceal. He will take advantage of men's little faults and failings, to sully their best and most laudable actions, and even, by misrepresentation, convert their virtues into vices.

It is a natural consequence of envy to render the life of him who is under its dominion, one continued scene of uneasiness and discontent. So long, indeed, as he envies, he cannot be otherwise than miserable; and where once this vice is rooted in the heart, there is little chance of its being extirpated but with life. What the prophet has declared concerning the wicked in general, 'that they are like a troubled sea which cannot rest,' is strictly applicable to the envious man in particular: he is agitated to and fro by the force of his unruly passion; he is his own busy tormentor, his own restless persecutor; his envy like a worm corrodes him, and like a canker frets him. Envy is also such a diabolical passion, that it disqualifies men for the performance of those duties which religion indispensably requires, and leads to those practices which it solemnly forbids. It tends to give us wrong notions of the greatest and best of Beings; it prompts us to detract from His attributes, and to blaspheme Him in our hearts, by representing His ways as unequal, and His dealing as unrighteous. It inclines men to increase the weight of their neighbour's afflictions, to repine at their prosperity, to depreciate their characters, to sow strife amongst brethren, and to separate bosom

friends. St. James represents this sin as attended with every evil work.

Let him, therefore, who envies his neighbour, seriously consider, and deliberately weigh in his mind, the great absurdity as well as the sin of envy, which, impartially viewed, is one of the most inexcusable in the list of human errors. So far from profiting, so far from affecting the mind with any transient joys, the very nature of envy is to disquiet a man's life, and to prove at once his sin and his punishment. Let him also consider the nature of those things for which he envieth his neighbour. Does he envy his superior wealth and affluence? Our Saviour has observed, and daily experience confirms, that 'the happiness and comfort of man's life consist not in the abundance of those things which he possesseth.' Let him consider not only the uncertainty of riches, but the various changes and conditions of human life; how some have heaped up wealth for a time, and flourished amidst prosperity and abundance, but have afterwards been reduced to a mean estate, and become as much the objects of pity, as they once were of envy and admiration! In a word, to settle this point, there is certainly nothing this world affords worth our envy; because it contains nothing which is not attended with uneasiness and disquietude. Let us rightly appreciate internal spiritual gifts, as compared with eternal and spiritual enjoyments. It is evident that beauty, wealth, and honour, frequently captivate the affections, and betray men into luxury and pride, into violence and deceit, into sloth and wantonness. On the contrary, virtue and grace, those fair endowments of the mind, possess an innate beauty, which can neither be tainted by sordid motives, nor prostituted to vile and disingenuous purposes. It will also be expedient to impress deeply on our minds just sentiments and apprehensions of Divine Providence; to consider that he who created all things still keeps a watchful eye over his creatures, still rejoices to do them good; and to reflect at the same time, that he who appears least befriended, has obtained more than he could possibly have claimed. These and similar reflections on Providence, if allowed to influence the heart of man, will disarm his envy, silence his murmurs, and make him ashamed to repine; they will induce him humbly to acquiesce in, and patiently to submit to, the will and pleasure of that God, who has ordered every thing for the best.

Lastly, it will be useful to consider, that, notwithstanding all the visible inequalities of conditions here below, the time is not far distant, when they will all be reconciled; and they who envy, and they

who are envied, shall all be on a level. When the stage of life is once closed, we shall all be alike, though the parts we acted upon it may have been widely different. We must all return to the same common earth out of which we were first formed; and till the awful sound of the last trumpet shall awake us, we must lie in that dark mansion of death, the grave, without difference, and without distinction. 'There the wicked shall cease from troubling, and the weary be at rest; there the prisoners shall sleep together; they shall not hear the voice of the oppressor: the small and great are there promiscuously mixed together; and the servant is free from his master.' From that state, the same God that made us all shall call all his creatures. The consideration of final and impartial justice ought to prevent us from envying those who, in this short and transitory scene, figure above us, and dispose us in 'whatever state we are, therewith to be content.' *Fellowes's Body of Theology*, vol. ii. pp. 361, 362.

EONIANS, the followers of Eon, a wild fanatic, of the province of Bretagne, in the twelfth century. This man, whose brain was undoubtedly disordered, was condemned in the council which was assembled at Rheims, in the year 1148, and at which pope Eugenius III. presided, for pretending to be the Son of God. Having heard, in the form that was used for exorcising malignant spirits, these words pronounced, *per EUM, qui venturus est judicare vivos et mortuos*, he concluded from the resemblance between the word EUM and his name, that he was the person who was to come to judge both the quick and the dead. He was followed as a great prophet. Sometimes, he walked with a great number of people; sometimes, he lived in solitude, and afterwards appeared in greater splendour than before. This infatuated person, says Mosheim, should rather have been delivered over to the physicians, than placed in the list of heretics. He ended his days in a miserable prison, and left a considerable number of followers, whom persecution and deaths in the most dreadful forms, could not persuade to abandon his cause, or renounce an absurdity, which one would think could never have gained credit, except in such a place as Bedlam. This remarkable example is sufficient to show not only the astonishing credulity of the multitude, but also how far even the rulers of the church were destitute of judgment, and strangers to the knowledge of true and genuine religion. *Mosheim*, vol. ii. pp. 457, 458. *Broughton's Hist. Library*, vol. i. p. 361.

EOQUINIANS, a denomination in the sixteenth century. They derived their name from their master, Eoquinus, who

taught that Christ did not die for the wicked, but for the faithful only. *Adam's View of Religions*, p. 132.

EP'APHRAS, Ἐπαφῤῃᾱς, signifies *covered with foam*. It is believed that Epaphras was the first bishop of Colosse. He was converted by St. Paul, and contributed much to convert his fellow-citizens of Colosse. He came to Rome while St. Paul was there in bonds, and is thought to have been imprisoned with St. Paul. (Philem. 23.) However, Dr. Benson observes, and perhaps truly, that the appellation of fellow-prisoner, as applied by St. Paul to Epaphras, did not imply that they were imprisoned together at the time; any more than your calling a person your fellow-traveller, imports that you are then upon your travels. If he had, upon any former occasion, travelled with you, you might afterwards speak of him under that title. It is just so with the term fellow-prisoner.

Epaphras, having understood that false apostles, taking advantage of his absence from Colosse, had sown tares among the wheat in his church, engaged St. Paul, whose name and authority were revered throughout Phrygia, to write to the Colossians to correct them. *Paley's Horæ Paulinæ*, p. 372.

EPAPHRODIT'US, Ἐπαφρόδιτος, signifies *agreeable, handsome*. Epaphroditus was bishop, or rather the apostle, or messenger of the Philippians, being sent by that church to carry money to Paul, who was then in bonds, and in their name to render him service. He executed this commission with zeal, and exposed himself to great risks, by which he brought on himself a dangerous illness, that obliged him to stay long at Rome. The year following, A.D. 62, he returned with haste to Philippi, having heard that the Philippians, on receiving information of his sickness, were much afflicted. By him St. Paul sent a letter to the Philippians. (Philip. iv. 18.)

On the subject of the sickness of Epaphroditus it has been observed, that no intimation is given that the recovery of Epaphroditus was miraculous, but that it is plainly spoken of as a natural event. This instance, together with that which occurs in the Second Epistle to Timothy, affords a proof that the power of performing cures, and consequently of working other miracles, was a power which the apostles only occasionally possessed, and did not depend on their own will. *Paley's Horæ Paulinæ*, p. 261.

E'PHAH, a hollow measure used among the Hebrews, and contained three pecks and three pints. It was also called a bath. It was a measure of things dry, as of barley, (Ruth ii.) and meal, (Judg. vi. Numb. v.) and was of the same capacity with the bath in liquids. It contained three sata or seahs. The Chaldaic paraphrase renders the ephah three seahs, the ancient version three modii. (Ruth ii.) Josephus, (lib. 9.

cap. 2.) makes the seah equal to one and a half Italic modius, the sesquimodius containing twenty-four sextarii, which multiplied by three makes seventy-two, the measure of the ephah assigned by him.

Mr. Cumberland thinks that the ephah was about 1747 solid inches of English measure, not much distant from the English foot solid, which is 1728; and is near the inches solid of 1000 ounces of water. Or in wine measure it was seven gallons, two quarts, and about half a pint. In corn measure, six gallons, three pints, and three solid inches. *Arbutnot's Tables of Ancient Coins, Weights, and Measures*, &c. p. 101; *Cumberland's Essay towards the Recovery of the Jewish Measures and Weights*, p. 63.

EPHESUS, Ἐφεσος, signifies *desire*, and was the name of a celebrated city of Ionia, in Asia Minor. This city was principally famous for its temple of Diana, which occasioned a great resort of strangers. This temple was one of the seven wonders of the world, being in length 425 feet, and in breadth 220. It contained one hundred and twenty-seven pillars made by so many kings. All the provinces of Asia contributed to the building, and two hundred years were employed on it. This place, with its embellishments, no longer appears. The extreme sanctity of the temple of Diana inspired universal awe and reverence. During many ages, it was a repository of treasures foreign and domestic. This property was deemed secure; the temple having been spared by Xerxes, who spared scarcely any other. But Nero removed many costly offerings and images, and an immense quantity of silver and gold. It was again plundered in the time of Gallienus, A.D. 262, by Goths from the other side of the Danube, who carried off a prodigious booty. The temple was probably destroyed at the same time as other heathen temples, by an edict of Constantine. 'We now,' says Dr. Chandler, 'seek in vain for the temple; the city is prostrate; and the goddess is gone.'

In Roman times, the city of Ephesus was the metropolis of Asia. Of the city then extant Lysimachus was the founder. He contrived the ruin of the old city, after preparing a new one for the inhabitants. Ephesus was greatly damaged by an earthquake in the reign of Tiberius, who repaired and embellished the city. In the time of Strabo, the posterity of Androcles were styled kings, though a new form of government had been long established. They also assumed the dress and distinctions of royalty. In the war between Mithridates and the Romans, the Ephesians took part with the former, and massacred the Romans who dwelt in their city. Sylla severely punished this cruelty; but, afterwards, Ephesus was treated with lenity, and enjoyed its own laws, with other privileges. Ephesus was only a ruinous place, when the emperor Justinian, A.D.

528—566, transported its statues to Constantinople. About the end of the eleventh century, it was seized by a Turkish pirate, named Tangripermes, who was afterwards routed by John Ducas, the Greek admiral, in a bloody battle. In 1308, it surrendered to sultan Saisan, who removed the inhabitants to Tyræium, where they were massacred. It was exposed to the ravages of the Mahometans, who took it more than once. Tamerlane, after the battle of Angora, A.D. 1401, commanded the lesser princes of Anatolia to join him at Ephesus, and employed a whole month in plundering the city and its adjacencies. Soon after, it was set on fire, and mostly burnt, in a combat between the Turkish governor and the Tartars. Mahomet I. took Ephesus, and since that time it has continued in the possession of the Turks.

Dr. Chandler says, 'the inhabitants are a few Greek peasants, living in extreme wretchedness, dependence, and insensibility; the representatives of an illustrious people, and inhabiting the wreck of their greatness; some, the substructions of the glorious edifices which they raised; some, beneath the vaults of the stadium, once the crowded scene of their diversions; and some by the abrupt precipice, in the sepulchres which received their ashes. Its streets are obscured and overgrown. A herd of goats were driven to it for shelter from the sun at noon; and a noisy flight of crows from the quarries seemed to insult its silence. We heard the partridge call in the area of the theatre and the stadium. The glorious pomp of its heathen worship is no longer remembered; and Christianity, which was here nursed by apostles, and fostered by general councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible.' In March 1826, when visited by the Rev. Messrs. Hartley and Arundell, green corn was growing, in all directions, amidst the forsaken ruins; and *one* solitary individual only was found who bore the name of Christ, instead of its once flourishing church.

The first time St. Paul came to Ephesus was in A.D. 54, or according to Lardner, in 53, (Acts xviii. 19. 21.) he abode there only a few days, and went to Jerusalem. He promised the Ephesians to return; and after some months, he came back to Ephesus, where he continued three years, till A.D. 56, or as some think 57, when he was obliged to leave the city in consequence of a sedition raised by Demetrius the silversmith. Thence the apostle wrote his first Epistle to the Corinthians. The Ephesians were addicted to curious arts, to magic, sorcery, and judicial astrology. Ephesian letters, *Ephesia grammata*, became a proverbial expression for magic characters. Certain Jews, who took upon them to exorcise persons possessed with the devil, were ill-treated by the possessed. This terrifying several who were addicted to curious arts, they pub-

licly burnt their books relating to such subjects, the value of which was very considerable. (Acts xix. 14, &c.)

The apostle in his last journey to Rome, took Ephesus in his way, A.D. 64 or 65. St. Paul wrote his Epistle to the Ephesians whilst a prisoner the first time at Rome; and as he does not express in it any hope of a speedy release, which he does in his other Epistles sent from Rome, it is conjectured that it was written during the early part of his confinement, and probably in the year 61. Some learned men have thought that this Epistle was not addressed to the Ephesians, but to the Laodiceans, conceiving it to be the Epistle mentioned in the fourth chapter of the Colossians, 'and that ye likewise read the Epistle from Laodicea.' However, all the ancient fathers, who quote this Epistle, treat it as written to the Ephesians, and almost all the ancient manuscripts and versions attest the same thing, by supporting the reading of our Bibles, 'Paul, an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus.' These authorities fully justify us in considering this Epistle as written to the Ephesians. This Epistle was sent to Ephesus by Tychicus. It is written with great animation, and has always been much admired, as well on account of the importance of its matter, as the elegance of its composition. 'It consists of six chapters, the first three of which are usually considered as doctrinal, and the other three as practical. St. Paul, after saluting the saints at Ephesus, expresses his gratitude to God for the blessings of the Gospel dispensation, and assures the Ephesians, that since he heard of their faith in Christ Jesus, and of their love to all Christians, he had not ceased to return thanks for them, and to pray that their minds might be still farther enlightened; he points out the excellence of the Gospel dispensation, and shows that redemption through Christ is solely to be ascribed to the grace of God; he declares the mystery, or hidden purpose of God to be, that the Gentiles as well as the Jews should be partakers of the blessings of the Gospel, and that through the goodness of God he was appointed to be the Apostle of the Gentiles; he desires the Ephesians not to be dejected on account of his sufferings, and closes this part of this Epistle with an affectionate prayer and a sublime doxology. In the last three chapters, St. Paul gives the Ephesians many practical exhortations; and in particular, he recommends union, purity of manners, veracity, and meekness; he enjoins charity, and forbids every species of licentiousness; he enforces the duties of wives, of husbands, of children, of fathers, of servants, of masters; he recommends watchfulness and firmness in the Christian warfare, and concludes the Epistle with a general benediction.'

St. John passed the latter part of his

life in Asia Minor, and principally at Ephesus, where he died; and Timothy, St. Paul's disciple, was made first bishop of Ephesus by the apostle, who laid his hands on him. *Dr. Chandler's Travels*, p. 131, Oxford 1775; *Sacred Geography*; *Bishop Tomline's Elem. of Christian Theology*, vol. i. pp. 405, 406; *Lardner's Hist. of the Apostles and Evangelists*; *Marsh's Michaelis*, vol. vi. p. 134, edit. 1802; *Hartley's Journal, in Missionary Register*, 1827, pp. 200—202; *Arundell's Visit to the Seven Churches*, pp. 27—56.

E'PHOD, an ornament of dress worn by the Hebrew priests, and deriving its name from *aphad*, to tie, to fasten, to gird. Ephod seems also to have been the name of an upper garment, which was worn by persons of distinction of various characters. King David, (2 Sam. vi. 14.) and the eighty-five priests who were murdered by Saul, (1 Sam. xxii. 18.) and even Samuel when a child, (1 Sam. ii. 18.) were girded with a linen ephod. It is, therefore, probable, that the peculiarity of the high-priest's ephod did not consist in its being of a different shape from that worn by other persons; but in the richness of the materials of which it was made, and the fine embroidery and jewels with which it was adorned, inasmuch that it might be properly called the ephod.

The description of this garment in the book of Exodus, relates only to its materials, and not to its shape or form. It was made 'of gold, of blue, and of purple, of scarlet, and fine twined linen with cunning work.' (Exod. xxviii. 6.) We are not very certain with respect to the nature of these colours. As to the shape of the ephod, the Septuagint call it *epomis*, which signifies that it was worn upon the shoulders. Josephus says, that it was a cubit in length. St. Jerome compares it to the Roman *caracalla*, which was a sort of short cloak, but had a head or hood, which the ephod had not. Maimonides says, that it reached down to the feet; which some suppose to be true respecting the hinder, but not the fore part. They think that it consisted of two parts, the one an oblong rectangular piece, which hung down behind from the shoulders to the feet, and which the rabbins say was the breadth of his back who wore it from shoulder to shoulder; the other, a short rectangular piece, which hung down before, the length of a cubit.

The high-priest's ephod had a very rich button upon each shoulder, made of a large onyx stone set in gold. This stone was so large, that the names of the twelve tribes of Israel were engraven, six on each stone. (Exod. xxviii. 9—12.) The word *shoham*, which we render onyx, is translated by the Septuagint *smaragdus*, an emerald; but as we have no certain knowledge either of this, or of any of the twelve stones of the breast-plate, we may as well be satisfied with our translation as with any other. To the ephod belonged a curious girdle, of the same rich

fabric as the ephod itself. This girdle is said to be upon the ephod, (Exod. xxviii. 8.) that is, woven with the ephod, as Maimonides understands; and coming out from the ephod on each side, it was brought under the arms like a sash, and tied upon the breast. See GIDEON. *Jennings's Jewish Antiquities*, b. i. ch. v.

E'PHRAIM, אֶפְרַיִם, signifies *that brings fruit*, or *that grows*, and was the name of Joseph's second son, by Asenath, Potiphar's daughter. He was born in Egypt, about the year of the world 2294. Ephraim, with his brother Manasseh, was presented by his father Joseph to Jacob on his death-bed. (Gen. xlviii. 8, &c.) Jacob laid his right hand on Ephraim the younger, and his left on Manasseh the elder. Joseph was desirous to change his hands, but Jacob answered, I know it my son; Manasseh shall be multiplied, but Ephraim shall be greater.

The sons of Ephraim having made an inroad into Palestine, the inhabitants of Gath killed them. Ephraim their father mourned many days for them, and his brethren came to comfort him. (1 Chron. vii. 20, 21.) Afterwards he had a son named Beriah, and a daughter Sherah. He had also other sons, Rephah, Resheph, Tela, &c. His posterity multiplied in Egypt to the number of 40,500 men capable of bearing arms. In the land of promise, Joshua, who was of this tribe, gave them their portion between the Mediterranean west, and the river Jordan east. The ark and tabernacle remained long in this tribe at Shiloh; and after the separation of the ten tribes, the seat of the kingdom was in Ephraim, and hence Ephraim is frequently used to denote the whole kingdom. The district belonging to this tribe is called Ephratah. (Ps. cxxxii. 6.) Ephraim was led captive beyond the Euphrates, with all Israel, by Shalmanezzer, king of Assyria, in the year of the world 3283.

EPI'CUR'EANS, the disciples of Epicurus, who lived about the year of the world 3700. They maintained that the supreme good of man consists in pleasure; and, consequently, the supreme evil in pain. Nature itself, says Epicurus, teaches us this truth, and prompts us from our birth to procure whatever gives us pleasure, and to avoid that which gives us pain. For this purpose he proposed a remedy against the sharpness of pain. This consisted in diverting the mind from it, by turning our whole attention on the pleasures which we have formerly enjoyed. He held, that the wise man must be happy so long as he is wise; and that pain, not depriving him of his wisdom, cannot deprive him of his happiness. Nothing is more plausible in appearance, than the moral doctrine of Epicurus. Gassendus pretends, that the pleasure in which this philosopher has placed the sovereign good, was the highest tranquillity of mind, in conjunction with the perfect health of

the body ; but Tully, Horace, Plutarch, and others, give us a very different account. Indeed, the nature of the pleasure in which the chief happiness is supposed to consist, is a problem in the morals of Epicurus. He asserted the fortuitous origin of the world ; the inability and indifference of the gods respecting human affairs ; and the mortality of the soul. This sect, therefore, offered to its votaries a licence for the most illicit pursuits ; and from it arose the Sadducees of the Jews, the Zendichees of the Arabs, and the Deists of the present age. *Gregory's Hist.* vol. i. p. 19 ; *Prideaux's Connect.* vol. ii. p. 783.

EPISCOPACY, that form of church government, in which are acknowledged three *distinct* orders, bishops, presbyters or priests, and deacons. The Presbyterians contend, that the primitive church acknowledged only two orders, and therefore maintain the identity of bishops and presbyters. On the other hand, the Episcopalians say, it is very clear from ecclesiastical antiquity, that the hierarchy of the ancient church consisted of bishops, priests, and deacons, and consequently, that bishops are to be distinguished from presbyters. In evidence of this they produce the testimonies of many of the fathers, as Clemens Alexandrinus, Origen, Tertullian, St. Cyprian, &c. St. Jerome, who will be allowed to speak the sense of the ancients, called presbyters *priests of the inferior degree*, and deacons the *third degree*. The testimony of St. Ignatius, in particular, is full and satisfactory. In his epistle to the Magnesians he exhorts them "to do all things in unity, under the bishop, presiding in the place of God, the presbyters in the place of the apostolical senate, and the deacons to whom are committed the ministry and service of Jesus Christ." In his Epistle to the Smyrneans, he calls upon them all 'to obey their bishop, even as Christ obeys the Father ; to venerate the presbyters as the apostles ; and the deacons as the commandments of God.' His repeated exhortations in *all* his Epistles sufficiently prove, that in his days, that is, during the life of the apostle John, three distinct orders existed in the Church. He constantly and accurately distinguishes these orders from each other ; and he uses such language respecting the episcopal authority, as it is highly improbable that he, or any other rational person, would have adopted, had it not been well known, and universally acknowledged, that the order of bishops was of apostolical institution.

That this order in the sense contended for by Episcopalians, actually existed, and was generally established, as early as 160 years after Christ, is a fact that cannot be denied by any candid adversary of primitive episcopacy. It is acknowledged, that episcopacy prevailed in the church in St. Cyprian's time ; and what account can

be given of this fact, but continuance, and not usurpation ? How can it be accounted for, except by supposing that it had existed from the beginning ? The mere continuance of an old establishment may easily fail of being directly noticed in the records of the times ; but the commencement of a new one could not be overlooked. 'When I shall see,' says Chillingworth, 'all the democracies and aristocracies in the world lie down and sleep, and awake into monarchies, then will I begin to believe that presbyterian government, having continued in the church during the apostles' times, should presently after, against the apostles' doctrine and will of Christ, be whirled about like a stone in a masque, and be transformed into episcopacy.'

The question between the Episcopalians and presbyterians is not, what degree of power and splendour the primitive bishops enjoyed, or what might be the precise extent of their dioceses ? But it is simply and solely, whether they were the same as the presbyters, or a distinct order ? The Episcopalians contend for this last opinion, and say that the episcopal form of church government was not only primitive and apostolical, but also *universal*. They challenge their antagonists to produce, from all the records of antiquity, a single instance of a presbyterial community, previously to that established by Calvin at Geneva. They think that there is complete Scriptural evidence of the apostolical institution of episcopacy, in the presidency of St. James over the presbyters of Jerusalem ; in the presidency of Timothy and Titus over the presbyters of Ephesus and Crete ; and in the authority which the seven angels unquestionably possessed over all the presbyters of Asia Minor. They allege, that during our Saviour's stay on earth, he had under him two distinct orders of ministers ; the twelve and the seventy : that after his ascension, immediately before which he had enlarged the powers of the eleven, we read of apostles, presbyters, and deacons, in the church : and, that the apostolic, or highest order, was intended to be permanent in the bishops, is evident from the apostles themselves instituting bishops to succeed them in great cities, as Timothy at Ephesus, Titus at Crete, &c. That Timothy and Titus were superior to modern presbyters, appears from the offices assigned them. Timothy was empowered by St. Paul to preside over the presbyters at Ephesus, to receive accusations against them, to exhort, to charge, and even to rebuke them. By the same apostle, Titus was left at Crete for the express purpose of setting things in order, and ordaining presbyters in *every* city. It is said in 1 Tim. v. 19, 'Against an elder

receive not an accusation, but before two or three witnesses.' Therefore, say the Episcopalians, Timothy was a judge, presbyters were brought before him, and he was superior to them.

Thus, should it not be admitted, that there is a positive institution in Scripture of the episcopal form of church government, yet it is by Episcopalians argued, that they have a primitive and even apostolical practice for their precedent, which they think equivalent to an institution. 'It cannot be proved,' says Dr. Paley, 'that any form of church government was laid down in the Christian, as it had been in the Jewish Scriptures, with a view of fixing a constitution for succeeding ages; and which constitution, consequently, the disciples of Christianity would everywhere, and at all times, by the very law of their religion, be obliged adopt. Certainly no command of this to kind was delivered by Christ himself: and if it be shown that the apostles ordained bishops and presbyters amongst their first converts, it must be remembered that deacons also and deaconesses were appointed by them, with functions very dissimilar to any which obtain in the church at present. The truth seems to have been, that such offices were at first erected in the Christian church, as the good order, the instruction, and the exigencies of the society at that time required, without any intention, at least without any declared design, of regulating the appointment, authority, or the distinction of Christian ministers under future circumstances.' It is observed by Bishop Tomline, that 'as it hath not pleased our Almighty Father to prescribe any particular form of civil government for the security of temporal comforts to his rational creatures; so neither has he prescribed any particular form of ecclesiastical polity as absolutely necessary to the attainment of eternal happiness.' *Adam's Religious World*, vol. ii. pp. 275. 288. *Paley's Moral and Polit. Philosoph.* vol. ii. pp. 302, 303. edit. 1810. *Bishop Tomline's Elem. of Theolog.* vol. ii. p. 398.

EPISTLE, a letter written from one party to another. The term epistles is eminently applied to those letters in the New Testament, which were written by the apostles, on various occasions, to direct the conduct of Christian churches.

Of the fourteen epistles ascribed to St. Paul in our canon, the first thirteen have in all ages of the church been universally acknowledged to be written by that apostle. Some doubts have been entertained, as we shall see hereafter, respecting the Epistle to the Hebrews. As the testimonies in favour of the genuineness of these thirteen epistles are nearly the same, it may be as well to state them all at once, especially as the style of these different epistles

is so exactly the same, and of so peculiar a kind, that whatever proves any one of them to be genuine, may be considered as a proof of the genuineness of the rest. Clement of Rome expressly ascribes the first Epistle to the Corinthians to St. Paul, and it is quoted by Polycarp; both Ignatius and Polycarp quote the Epistle to the Ephesians; and Polycarp also quotes the Epistle to the Philippians. All the thirteen Epistles, except the short one to Philemon, are also plainly referred to by one or more of the apostolical fathers, who, however, do not say that they were written by St. Paul. Justin Martyr does not quote by name any one of St. Paul's Epistles; but in his remaining works occur passages, which may be considered as allusions to seven of them, namely, to the Epistle to the Romans, to the first to the Corinthians, to the Galatians, Ephesians, Philippians, Colossians, and the second to the Thessalonians. The first Epistle to the Corinthians is quoted by Athenagoras. Theophilus of Antioch refers to the Romans, to the first and second to the Corinthians, to the Ephesians, Philippians, Colossians, first of Timothy, and Titus. All the thirteen Epistles, except that to Philemon, are quoted by Irenæus, Clement of Alexandria, and Cyprian; and all, without any exception, are quoted by Tertullian, Origen, Dionysius of Alexandria, Eusebius, Athanasius, Epiphanius, Jerome, Augustine, and Chrysostom. These writers reach from the days of the apostles the end of the fourth century, and are amply sufficient to establish the genuineness of these Epistles. It is unnecessary to enumerate writers of a later date. The brevity of the Epistle to Philemon, and the private nature of its subject, account for its not being quoted so early or so frequently as the other Epistles of St. Paul. It appears, that Tertullian is the earliest author who mentions this Epistle; but it was received by Marcion who lived in the beginning of the second century, and bears strong internal marks of being the genuine production of St. Paul. The Epistles are not placed in our Bibles in the order in which they were written; but those to whole churches are placed before those addressed to private persons.

The Epistle of St. James, the two Epistles of St. Peter, the three Epistles of St. John, and the Epistle of St. Jude, are called Catholic or General Epistles. Origen, Eusebius, and several other ancient authors, mention them under that name, which it is probable they obtained, because most of them were written not to particular persons, nor to the churches of single cities or countries, as St. Paul's Epistles were, but to several churches, or to believers in general. The genuineness of five of these seven Epistles was for some

time doubted; but they have all been admitted into the sacred canon since the fourth century. Many writers enumerate these seven Epistles, but not always in the same order.

It is not to be supposed, that every *note*, or *memorandum*, written by the apostles, or by their direction, was divinely inspired, or deserving of preservation to distant ages. The over-ruling hand of Providence has preserved those Epistles only, from which useful directions had been drawn, and might be drawn hereafter by believers, as from a perpetual directory of faith and practice; always supposing that similar circumstances require similar directions. In reading an Epistle, we ought to consider the occasion of it, the circumstances of those to whom it is addressed, the time when written, its general scope and design, as well as the intention of particular arguments and passages. We ought also to observe the style and manner of the writer, his mode of expression, the peculiar effect he intended to produce on those to whom he wrote, to whose temper, manners, general principles, and actual situation, he might address his arguments, &c.

The Epistles afford many and most powerful evidences for the truth of Christianity. They appeal to a great number of extraordinary facts. They allude to principles and opinions as admitted, or as prevailing, or as opposed, among those to whom they are addressed. They mention a considerable number of persons, describe their situations in life, hint at their connections with the churches, and by sometimes addressing them, sometimes recommending them by name, connect their testimony with that of the writer of the Epistle; and they frequently, without doubt, gave a proportionate share of influence to those individuals. It is also probable, that individuals mentioned in the Epistles, would carefully procure copies of these writings, give them all the authority, and all the notoriety in their power, communicate them to other churches, and, in short, become vouchers for their authenticity, &c. *Bishop Tomline's Elem. of Christ. Theology*, vol. i. pp. 381, &c. 463, &c. *Supplem. Addenda to Calmet's Dict. Paley's Horæ Paulinæ*, p. 407, &c.

EPOCH, a term in chronology signifying a fixed point of time from which the succeeding years are numbered. The first epoch is the creation of the world, which, according to the Vulgate Bible, Archbishop Usher fixes in the year 710 of the Julian period, and 4004 years before Jesus Christ. The second is the Deluge, which, according to the Hebrew text, happened in the year of the world 1656. Six other epochs are commonly reckoned in sacred history: the building of the tower of Ba-

bel; the calling of Abraham; the departure of the Israelites out of Egypt; the dedication of the temple; the end of the Babylonish captivity; and the birth of Jesus Christ.

In profane history are reckoned five epochs; the era of Nabonassar, or death of Sardanapalus; the reign of Cyrus at Babylon; the reign of Alexander the Great over the Persians; and the beginning of the reign of Augustus, in which our Saviour was born.

E'SARHAD'DON, אסרחדן, signifies *that binds joy*, or *that closes the point*; or, according to the Syriac, *who forbids novelty, or unity*. Esar-haddon was the son of Sennacherib, and his successor in the kingdom of Assyria, and is also called Sargon, or Saragon. (Isai. xx. 1.) He reigned twenty-nine years, made war with the Philistines, and took Ashdod, by Tartan his general. He attacked Egypt, Ethiopia, and Edom, (Isai. xx. xxxiv.) probably with the design of revenging the affront which Sennacherib his father had received from Tirhakah, king of Ethiopia, and the king of Egypt, Hezekiah's confederates. This Esar-haddon sent priests to the Cuthæans, whom Salmaneser, king of Assyria, had planted in Samaria, in place of the Israelites. He took Jerusalem, and carried king Manasseh to Babylon, of which he had become master, perhaps because there was no heir to Belesis, king of Babylon. He is said to have reigned twenty-nine or thirty years at Nineveh, and thirteen at Babylon, in all forty-two years. He died in the year of the world 3336, and was succeeded by Saosduchinus. Sir Isaac Newton is of opinion, that Esar-haddon is the Sardanapalus, who, as Cleotarchus says, died of old age after the revolt of Syria; the name Sardanapalus being derived from Asserhadon Pul.

E'SAU, עשו, signifies *he that does, or acts, or finishes*. Esau was the son of Isaac and Rebekah, and was born in the year of the world 2168, and before Jesus Christ, 1836. When the time of Rebekah's delivery came, she had twins, (Gen. xxv. 24, 25, 26.) the first of which was hairy, and therefore called Esau, that is, a man full grown, or of perfect age. Some derive Esau from the Arabic gescha, or gescheva, which signifies a hair-cloth. Esau delighted in hunting, and his father Isaac had a particular affection for him. One day Esau returned out of the fields greatly fatigued, and desired Jacob to give him some of his red pottage; to this Jacob agreed, provided he would sell him his birth-right. Esau, thinking himself weakened almost to death, sold it, and by oath resigned it to him. After this, he ate his mess, and went away, little concerned at what he had done.

At the age of forty, Esau married two

Canaanitish women; Judith, the daughter of Beeri the Hittite, and Bashemath the daughter of Elon. These marriages were very displeasing to Isaac and Rebekah. Isaac being old, and his sight decayed, directed Esau to procure him by hunting some venison, that at his return he might give him his last blessing. (Gen. xxvii. 1, 2, 3.) Esau went to hunt; but during his absence, Jacob, assisted and disguised by his mother Rebekah, procured from Isaac his blessing. When Esau returned to Isaac, and understood what had passed, he wept, and asked whether his father had not reserved one blessing for him? This he with some difficulty obtained. The conduct of Jacob caused him to be hated by Esau, who determined to murder him; but Rebekah sent Jacob to his uncle Laban, in Mesopotamia, without Esau's knowledge. Esau married several wives, as well Canaanites, as the daughter of Ishmael, sister of Nebajoth, by whom he had children. He settled in the mountains east of Jordan, and became very powerful.

When Jacob returned from Mesopotamia, he feared the resentment of Esau, and sent messengers to him with presents. The messengers were kindly received by Esau, who came himself with four hundred men to meet his brother. Jacob feared that he came with anger; but the intentions of Esau were peaceable, and the two brothers tenderly embraced each other. Esau received the presents of Jacob, and offered to accompany him, and to guard him over Jordan. Jacob, however, thanked him; and Esau returned to Seir. Esau had three wives; Adah, Aholibamah, and Bashemath.

It has been observed, that Esau, every thing considered, was not that very wicked person that some think him to have been. His generous and open temper appears in his affectionate deportment towards his brother, and in the speedy and entire forgetfulness of the injuries which he had received from Jacob. Though St. Paul calls him a *profane person*, and says that *he was hated by God*, yet by the word *hated*, he means no more than a bare *postponing*. The apostle's intention is to show, that God had all along bestowed the favours that led to the Messiah on whom he pleased: on Abraham, not on Lot; on Jacob, not on Esau; on the Gentiles, not on the Jews. St. Paul calls Esau *profane*, not because he was more wicked than other men of his age, but because he seems not to have been so mindful of the promise made to his family as Jacob was; and, consequently, he was not so proper a person to be the heir of the mercies peculiar to that family. *Univ. Hist. lib. c. 4. Shuckford's Connect. vol. ii. 71, pp. 175, &c.*

ES'DRAS, the names of two apocryphal books which were never admitted into the

Jewish canon, and which are too absurd to be received as canonical by the Romanists. They are commonly supposed to have been written originally in Greek, by some Hellenistic Jew, though others imagine, that they were first written in Chaldee, and afterwards translated into Greek. It is uncertain at what time they were composed, though it is generally agreed that the author wrote before Josephus, the Jewish historian.

The first book of Esdras is chiefly historical, and gives an account of the return of the Jews from the Babylonish captivity, the building of the temple, and the re-establishment of divine worship. The truth it contains is borrowed from the canonical book of Ezra, or Esdras as the Greeks and Latins call him; and hence the books of which we are treating, are termed by them the third and fourth books of Esdras. What is not taken from the book of Ezra, is extremely fabulous and trifling, though the whole of this book is allowed by the Greeks to be canonical. The second book of Esdras is written in the prophetic manner, and pretends to visions and revelations, but is very ridiculous and absurd. The author believed that the day of judgment was at hand, and that all the souls both of good and bad men would be delivered out of hell, after the day of judgment. He speaks of two monstrous animals created by God at the beginning of the world, for the purpose of making a feast with them for all the elect, after the resurrection. He says that the ten tribes are gone into a certain country which he calls Arsareth; that Ezra restored the whole of the Scriptures which were entirely lost; and he speaks of Jesus Christ and his apostles in so clear a manner, that the Gospel itself is not more express.

ESPOUSE, ESPOUSALS, a ceremony of *betrothing*, or coming under obligation for the purpose of marriage. It was a mutual agreement between the two parties, which usually preceded the marriage some considerable time. The distinction between *espousals* and *marriage* ought to be carefully attended to, as espousals in the East are sometimes contracted for years before the parties cohabit, and sometimes in very early youth. This custom is alluded to figuratively, as between God, and his people, (Jer. ii. 2.) to whom he was a husband. (Jer. xxxi. 32) The apostle says, that he acted as a kind of assistant (*pronuba*) on this occasion, (2 Cor. xi. 2.): 'I have espoused you to Christ,' that is, have drawn up the writings, settled the agreements, given pledges, &c. of that union. See Isaiah liv. 5. Matt. xxv. 6. Rev. xix. *Supplem. Addenda to Calmet's Dictionary.*

ESSENES, or ESSIENANS, an ancient

sect among the Jews. We are not acquainted with the origin of the Essenes, nor with the etymology of the name. Michaelis says, that Essenes is an Egyptian word, signifying the same as *Θεραπευται* in Greek. They exceeded the Pharisees in their most rigorous observances. Originally of the same sect, they improved upon them in the same manner as among the Romanists, the Carthusians and Cisterrians have improved upon the Benedictines. They held absolute predestination, and allowed to man neither free-will nor liberty of choice. They admitted a future state, but denied a resurrection from the dead. Though our Saviour frequently censured all the other sects of the Jews, yet he never spoke of the Essenes; and they are never mentioned by name in any part of the New Testament. This silence of the evangelical history concerning the Essenes, is by some imputed to their eremitic life, which secluded them from places of public resort. Others think that the Essenes, who were honest and sincere without guile or hypocrisy, did not deserve the reproofs and censures which the conduct of the other Jews required. But though the Essenes are not expressly mentioned in any of the sacred books, yet it is supposed, and not without reason, that they are referred to by St. Paul in the second chapter of his Epistle to the Colossians: 'Let no man,' saith he, 'beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind:—which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body.' What is here observed concerning a voluntary humility, and neglecting the body, is in a peculiar manner applicable to the Essenes, who are said by Josephus to have had something peculiar among them relating to the angels; for he tells us, 'that when they received any into their number, they made them solemnly swear, that they would keep and observe the books of the sect, and the names of the angels with care.' What is said of 'intruding into things not seen,' is also agreeable to the character of the Therapeutic Essenes, who, placing the excellence of their contemplative life in raising their minds to invisible objects, pretended to such a degree of abstraction and elevation, as to be able to understand the nature of angels, to assign them proper names, or rightly interpret those given them, and to search into futurity and foretell things to come. On this account, it is highly probable, 'they were vainly puffed up by their fleshly mind.' Besides, the dogmata to which St. Paul refers in the following words, 'Touch not, taste not, handle not,' are similar to those held by

the Essenes, who would not taste any pleasant food, but lived on coarse bread, and drank water only. Some of them would not taste food till after sunset; and if they were touched by any not of their own sect, they washed themselves as after a great pollution.

The manner in which the Essenes lived was peculiar and remarkable. They did not marry, but adopted the children of others, whom they brought up in the institutions of their own sect. They despised riches, and had all things in common. They abstained from the use of oils and perfumes, as luxurious and effeminate. They received all travellers of their own sect with great kindness and hospitality. They never changed their clothes till entirely worn out, and unfit for use. They were very religious. They did not speak before the sun-rise, excepting that they put up a prayer to God, that he would cause the sun to rise upon them. They applied themselves to labour till eleven in the morning, when they assembled together, and bathed themselves in cold water. Being thus purified, they went into the refectory, where they began and ended their meal with praise and thanksgiving to God. No noise or tumult ever disturbed the houses in which they dwelt. They guarded their passions; and their word was equally binding to them as an oath. They studied the writings of the ancients, and inquired into the cure of diseases, and the nature of medicinal herbs and roots. None were received into their sect till they had given sufficient proofs of their continence and temperance. When admitted, they were strictly bound not to communicate the mysteries of the sect to any other. The Essenes expelled those whom they found guilty of any enormous crime. In the administration of justice they were most strictly exact, and never gave sentence except when at least a hundred persons were present. Next to God, they paid the highest respect to their legislators, and punished with death those who spoke evil of them. When any ten of them sat together, no one spoke but with the consent of the other nine; and they carefully avoided spitting in the middle before them, or on the right hand. The Essenes distinguished themselves from all other Jews, by a strict observance of the sabbath; and they durst not on that day so much as move a vessel out of its place, or even to ease nature. They were divided into four classes, according to the time they had been in the sect. Many of them lived to the age of a hundred years. They were men of great constancy and resolution; and in the wars with the Romans, they suffered all kinds of tortures without a groan, rather than speak evil of their legislator. Such is

the account of the Essenes as given by Josephus.

Philo speaks of them, and distinguishes them into the Essenes of Judea and Syria, and those of Egypt and other parts. He calls the former practical Essenes, and the other Therapeutic or contemplative Essenes. He derives their name from the Greek word *ἅγιος*, *holy*.

Pliny also mentions this sect, and speaks of them as follows: 'On the western side of the lake Asphaltites dwell the Essenes, who are a solitary kind of men, living without women, and without money, and feeding on the fruit of the palm-tree. They are daily recruited by proselytes, whom ill-fortune drives among them to take shelter in their institution and manner of life. Thus, for several thousand years (incredible as it may appear,) this people are kept up in number, without having any born among them.'

It has been queried, whether John the Baptist was not educated in the community of the Essenes? We may observe, 1. That his father and mother being of great age at the time of his birth, it is probable they did not live to see their son arrived at maturity. 2. The community of the Essenes was a likely place for John to retire to; and his first appearance as a preacher being the desert, seems to hint at his beginning to preach repentance, &c. near to those parts where he was best known. 3. It does not appear that John went up regularly to Jerusalem (and the Essenes did not go thither,) and might therefore have no 'personal knowledge' of Jesus; which he has commonly been understood to declare. 4. His manners, as neither eating nor drinking, that is freely, but being of a reserved conduct, are perfectly agreeable to those of the Essenes. 5. His constant abode in the country, and not entering the principal cities, agrees with their customs. 6. The Essenes baptized. 7. They lived near the Jordan. 8. They fed on dates and certain kinds of fruit; and in many other respects they seem to have agreed with the character of John, as it is described or implied in the Gospels.

Deists and Infidels pretend to discover an agreement between the Christian religion and the doctrines of the Essenes, and would thence infer that Christ and his followers were a sect sprung from the Essenes. But, as Dr. Prideaux observes, there are no traces in the accounts given by Philo and Josephus of the most essential doctrines of Christianity, such as the redemption of mankind by the Messiah, and the use of the two Christian sacraments.

The austere and retired life of the Essenes is supposed to have given rise to monkish superstition. *Jennings's Jewish Antiquities*, book i. chap. 12. *Prideaux's Connection of the Old and the New Testament*, part ii.

book x. pp. 483, &c.; *Supplem. Addenda to Calmet's Dictionary*; *Bishop Tomline's Elements of Christian Theology*, vol. i. pp. 262, 263.

ESTABLISHMENTS, Religious. A religious establishment forms no part of Christianity; it is only the means of inculcating it. The authority, therefore, of a church establishment is founded on its utility. When, on this principle, we deliberate concerning the form, propriety, or comparative excellence of different establishments, the single view under which we ought to consider any of them is, that of a scheme of instruction; the single end we ought to propose by them is, the preservation and communication of religious knowledge. The notion of a religious establishment comprehends three things:—a clergy, or an order of men secluded from other professions to attend on the offices of religion; a legal provision for the maintenance of the clergy; and the confining of that provision to the teachers of a particular sect of Christianity.

1. The first and most important question is, whether the knowledge and profession of Christianity can be maintained in a country without a class of men set apart by public authority to the study and teaching of religion, and to the conducting of public worship. It must be remembered, that Christianity is an historical religion, founded on facts which are related to have passed, on discourses which were holden, and letters written, in a remote age, and distant country of the world, as well as under a state of life and manners, and during the prevalence of opinions, customs, and institutions, very unlike any found among mankind at present. Besides, this religion having been first published in the country of Judea, and built on the more ancient religion of the Jews, is necessarily and intimately connected with the Sacred Writings, and with the history and polity of that remarkable people. To this must be added, that the records of both revelations are preserved in languages which have long ceased to be spoken in any part of the world. Books which come down to us from times so remote, and under so many causes of unavoidable obscurity, cannot, it is evident, be understood without study and preparation. The languages must be learned. The various writings which these volumes contain must be carefully compared with one another, and with themselves. The modes of expression, the habits of reasoning and argumentation which were in use at that time, and to which the discourses even of inspired teachers were necessarily adapted, must be sufficiently known, and can be known only by a due acquaintance with ancient literature. Lastly, to establish the genuineness and integrity of the canonical Scrip-

tures themselves, a series of testimony, recognising the notoriety and reception of these books, must be deduced from times near to those of their first publication, through the succession of ages which have existed since that period. The qualifications necessary for such researches demand a degree of leisure, and a mode of education, inconsistent with the exercise of any other profession. Without an order of clergy educated for the purpose, and led to the prosecution of these studies by the habits, the leisure, and the object of their vocation, it may well be questioned whether the learning itself would not have been lost, by which the records of our faith are interpreted and defended. It is therefore contended, that an order of clergy is necessary to perpetuate the evidences of Revelation, and to interpret the obscurity of those ancient writings, in which the religion is contained. But in addition to this, which without doubt forms one design of their institution, the more ordinary offices of public teaching, and of conducting public worship, require qualifications not commonly to be found amidst the employments of civil life.

2. If an order of clergy be necessary, and if it be also necessary to seclude them from the employments and profits of other professions, it is evident that they ought to be enabled to derive a maintenance from their own. This maintenance must either depend on the voluntary contributions of their hearers, or arise from revenues assigned by the authority of law. To the scheme of voluntary contribution this insurmountable objection exists, that few would ultimately contribute any part of their property. Though the zeal of a sect, or the novelty of a change, might support such an experiment for a time, yet no reliance could be placed on it as a general and permanent provision. It is a bad constitution, which presents temptations of interest in opposition to the duties of religion; or which renders the offices of religion expensive to those who attend them; or which allows pretences of conscience as an excuse for not sharing in a public burthen. If men, by refusing to frequent religious assemblies, could save their money, whilst at the same time they indulged their indolence, and their disinclination to exercises of seriousness and reflection; or if, by dissenting from the national religion, they could be excused from contributing to support the ministers of religion; it is to be feared that many would take advantage of the choice thus imprudently left open to them, and that this liberty might finally operate to the decay of virtue, and an irrecoverable forgetfulness of all religion. Is it not to be feared, that, if it were referred to the discretion of each neighbourhood, whether they would maintain among them

a teacher or not, many districts would remain unprovided with a minister? It is probable, that associations for the support of Christian worship and instruction would neither be numerous nor long continued. Besides, preaching would in time become a mode of begging. With what sincerity, or with what dignity, can the truths of Christianity be dispensed by a preacher, whose thoughts are constantly solicited to the means of increasing his subscription? For a preacher to be thus at the mercy of his audience; to be obliged to adapt his doctrines to the pleasure of a capricious multitude; to be continually affecting a style and manner neither natural to him, nor agreeable to his judgment; to live in constant bondage to tyrannical and insolent directors; are circumstances extremely mortifying, and are seldom submitted to without a sacrifice of principle, and a deprivation of character.

3. If it be admitted, that a legal provision for the clergy, compulsory on those who contribute to it, is expedient, ought this provision to be confined to one sect of Christianity, or extended indifferently to all? If religious opinions exist, not only so various, but so contradictory, as to render it impossible to reconcile them to each other, or to any one confession of faith, rule of discipline, or form of worship; and if, consequently, separate congregations and different sects must unavoidably continue in a country; it is a question of great importance, whether the laws ought to establish one sect in preference to the rest. This question is very nearly related to, and indeed dependent on another; namely, in what manner, and by whom, ought the ministers of religion to be appointed? If the form of patronage be retained to which we are accustomed in this country, and which allows private individuals to nominate teachers of religion for districts and congregations to which they are entire strangers, without some test proposed to the persons nominated, the greatest discordance of religious opinions might arise between the teachers and their congregations. Wherever, therefore, this constitution of patronage is adopted, a national religion, or the legal preference of one particular religion to all others, must almost necessarily accompany it. If the appointment of the minister should in every parish be left to the choice of the parishioners, without their being limited to the teachers of any particular sect, a Papist, a Presbyterian, a Methodist, a Moravian, or an Anabaptist, might successively obtain possession of the pulpit, according as a majority of the party prevailed at each election. This would create the greatest animosities among the people; and the teacher and his religion would be received by the de-

feated party with the most unconquerable aversion. If the state appoint the ministers of religion, this constitution will differ little from the establishment of a national religion.

It appears, therefore, that the argument by which ecclesiastical establishments are defended, proceeds as follows: the knowledge and profession of Christianity cannot be upheld without a clergy; a clergy cannot be supported without a legal provision; a legal provision for the clergy cannot be constituted without the preference of one sect of Christians to the rest. *Paley's Moral and Polit. Philosophy*, Book vi. ch. x.

ESTHER, אֶסְתֵּר, signifies *secret*, or that *demolishes*, or *proof of physic*. Parkhurst observes that the note of the Chaldee Targum on Esth. ii. 7. seems remarkable: 'They called her *הַדַּסָּה* *Hadassah*, because she was just, and the just are those that are compared *לַמֵּיטֵל* to myrtle.' The myrtle tree is famous for the *sweetness or fragrance* of its flowers and leaves; and hence the name *Hadassah*.

Esther, or *Hadassah*, was of the tribe of Benjamin, and daughter of Abihail. Her parents being dead, Mordecai, her uncle by the father's side, took care of her education. After Ahasuerus had divorced Vashti, search was made throughout the Persian empire for the most beautiful women. Esther was one that was chosen, and was carried to court, and committed to the care of an eunuch. Seven young women waited on her; and she continued thus a whole year. When the time was come that she was to be conducted to the king's apartment, she found favour in the sight of king Ahasuerus, who declared her queen in the room of Vashti, and married her with great magnificence. He also bestowed on his people largesses and pardons. Esther had not declared who she was, nor that Mordecai was her uncle, because he had forbidden her.

Mordecai refusing to honour Haman, drew upon himself the indignation of the latter, who, in revenge, obtained from the king an order to put all Jews to death. Mordecai gave notice of this to Esther, and informed her of the necessity that she should wait on the king, and desire the revocation of this edict which Haman had procured from Ahasuerus by surprise. Esther excused herself; but Mordecai, not satisfied, represented to her, that no danger ought to deter her, and that God had in all probability for this purpose raised her to the royal dignity. Esther, therefore, disposed herself by prayer, fasting, and humiliation, to appear before the king.

When Ahasuerus beheld Esther, he stretched out his golden sceptre towards her, and said, Esther, what is thy petition?

for shouldst thou ask half of my kingdom I would give it thee. Esther humbly entreated the king, that he would come to a banquet, and, if he pleased, bring Haman with him. At that banquet she requested that he and Haman would dine with her again the next day. The king came, and Haman with him; and Ahasuerus, warmed with wine, repeated his former promises to her. Esther replied, if I have found favour in thy sight, O king, give me my own life, and the lives of my people for whom I implore thy clemency. The king demanded, who had conspired against her life, and the lives of her people? Esther answered, Haman. This enraged the king; and Haman was seized and executed. Immediately, the king revoked his orders to destroy the Jews, whom he permitted to defend themselves.

The book of Esther is a canonical book of the Old Testament. Though Calmet asserts that it has always been esteemed canonical by both Jews and Christians, yet it is still matter of dispute whether it was included in the canon of the Jews. The last six chapters, from the fourth verse of the tenth chapter, are not in the Hebrew. These were probably collected by the Hellenistic Jews, and are expunged from the canon of the sacred books by the Protestants; but the Latin and Greek churches consider them as canonical. There is great diversity of opinion concerning the author of this book. It has been ascribed to Ezra, to Mordecai, to Joachim, and to the joint labours of the great synagogue; and it is impossible to decide which of these opinions is the most probable. As it appears that Dr. Prideaux has satisfactorily shown, that by Ahasuerus we are to understand Artaxerxes Longimanus, the commencement of this history must be placed about the year of the world 3544. It continues through a space not exceeding twenty years. *Parkhurst's Heb. Lexicon*, p. 153. *Bishop Tomline's Elem. of Christ. Theolog.* vol. i. p. 92.

ETERNITY, an attribute of God, by which is meant infinite duration or existence, without beginning and without end. The self-existent Being must of necessity be eternal. The ideas of eternity and self-existence are so closely connected, that because something must necessarily be eternal, independently and without any outward cause of its being, it must therefore be necessarily self-existent; and because it is impossible but something must be self-existent, it is therefore necessary that it be also eternal. To be self-existent, is to exist by an absolute necessity in the nature of the thing itself. As this necessity is absolute, and not dependent on any thing external, it must be always unalterably the same; for nothing is changeable, un-

less it be capable of being affected by something external. That being, therefore, which has no other cause of self-existence, except the absolute necessity of its own nature, must of necessity have existed from everlasting, without beginning, and also, of necessity, exist to everlasting, without end.

With respect to the manner of this eternal existence, it is manifest, that in this it infinitely transcends the manner of the existence of all created beings, even of such as shall exist for ever. It is impossible for their finite minds to comprehend all that is past, or to understand perfectly all things that are present, much less to know all that is future. They cannot have entirely in their power any thing that is to come. Their thoughts, and knowledge, and power, must necessarily have degrees and periods, and be successive and transient, as the things themselves. On the contrary, the eternal Supreme Cause must of necessity have such a perfect, independent, unchangeable comprehension of all things, that there can be no one point or instant of His eternal duration, in which all things that are past, present, and to come, will not be as entirely known and represented to Him in one single thought or view, and that all things present and future be equally entirely in His power and direction, as if there were in reality no succession, but all things were actually present at once.

The schoolmen suppose, that the difference between the manner of the eternal existence of the Supreme Cause, and of the existence of created beings is, that the latter is a continual transient succession of duration, whilst the former is one point or or instant, which comprehends eternity, and in which all things are really co-existent. But on this it has been observed, that we may as well conceive the immensity of God to be a point, as his eternity an instant. As, according to our manner of thinking, we must necessarily suppose the immensity of God to be an infinite expansion of His essence pervading all imaginable space; so must we consider the eternity of God to be a perpetual continuance, co-existent with all imaginable succession of ages. How that can be together, which must necessarily be imagined co-existent with successions, is not easily to be conceived.

In several passages of Scripture, God is styled eternal: 'The eternal God is thy refuge.' (Deut. xxxiii. 27.) 'Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.' (1 Tim. i. 17.) In the Revelation of St. John, the eternity of God is thus described: 'I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.' (Rev.

i. 8.) *Bishop Tomline's Elements of Christ. Theolog.* vol. ii. p. 65. *Clarke on the Being and Attributes of God*; *Tillotson's Sermon*. vol. vii. p. 168, edit. 1772.

EVANGELIST, a Greek word which literally signifies one who publishes glad tidings, or is the messenger of good news; but which is generally applied to one who writes or preaches the Gospel of Jesus Christ. In Isaiah (xli. 27.) the Lord says, that He will give Jerusalem one that bringeth good tidings, an evangelist. In Acts (xxi. 8.) Philip, one of the seven deacons of Cæsarea, is called an evangelist. St. Paul speaks of the evangelists (Ephes. iv. 11.) and ranks them after apostles and prophets. He exhorts Timothy to perform the duty of an evangelist. At the commencement of Christianity, there were evangelists and preachers, who without being fixed to any church, preached wherever they were led by the Holy Spirit. (Grot. Acts xxi. 8.) Evangelists, says a learned author, were presbyters of principal sufficiency, whom the apostles sent abroad, and employed as agents in ecclesiastical affairs, wherever they deemed it expedient. Those who are called in Scripture evangelists, as Ananias, Apollos, Timothy, and others, were thus employed. With respect to evangelists afterwards, in the time of Trajan, history mentions, that many of the apostles, disciples, and scholars who were alive at that time, with singular love of wisdom affected the heavenly word of God, and showed their willingness to execute that which Christ first of all requireth at the hands of men: they sold their possessions, which they gave to the poor, and betaking themselves to travel, they undertook the labour of evangelists, and preached the Gospel to those who had not yet heard of the doctrine of faith. The term evangelist is now generally confined to Matthew, Mark, Luke, and John, the writers of the four Gospels, which bring glad tidings to all men. *Hooker's Ecclesiastical Polity*, b. v. sect. 78.

EVE, חַוָּה *chavah*, signifies in the original, *life*, and is so translated by the Septuagint. Our translators, therefore, ought not to have called the first woman *Eve*, but *Life*, because she was to be the mother of all the *living*. After God had created Adam, He said, it is not good for man to be alone; I will make him an help-meet (help-mate) for him. He therefore made a woman, and brought her to Adam, who said, this is now bone of my bones, and flesh of my flesh: she shall be called *ishah* (maness, female man; womman, woman,) because taken out of man. It is believed that she was created on the sixth day of the creation, after Adam had reviewed the animals.

Adam and Eve were placed in Paradise, and God forbade them to touch one particular fruit. But the evil one *insidiously* seduced Eve to eat of the forbidden fruit;

and Eve afterwards seduced Adam. By thus transgressing the law of God, they both became degraded, and were punished by expulsion from Paradise, and by subjection to evil, natural and moral. God said to Eve, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee: but thy posterity shall overcome the evil one. After being expelled from Paradise, Eve conceived and brought forth Cain, saying, I have gotten a man from the Lord, or through the divine blessing. She afterwards had Abel and some daughters, Seth, and doubtless many others. Some are of opinion, from the words of the original, that Cain and Abel were twin brothers, of whom Cain was the first-born. The year of Eve's death is unknown. It is presumed that she died about the same time as Adam, in the year of the world 930.

The eastern people have paid some honours to Adam and Eve, as to saints. The Greeks commemorate them on the 19th of November. Epiphanius says, that the Gnostics composed a gospel of Eve, which contained a thousand ridiculous and immodest things. Other heretics said, that Eve had Cain and Abel, not by her husband, but by a monstrous intercourse with the devil. The Indian Brachmans believe, that the sin of the first man consisted in the carnal knowledge of Eve, who was presented to him by the devil. The Mahometans still reverence Eve's grotto in mount Gerizim, three miles from Mecca. They believe that the tomb of this first of woman-kind is at Gidda, on the Red Sea.

EVILMERO'DACH, אֵיל־מֶרֶדַּח 'Eṣṭa-merodach, signifies the *fool of Merodach*, or *despising, the bitterness of the fool*; otherwise, *the fool grinds bitterly*. Evilmerodach, the son and successor of Nebuchadnezzar, king of Babylon, was a profligate and vicious prince, and was therefore called Evilmerodach, that is, *foolish Merodach*, for his proper name was only Merodach. The accession of this prince is fixed by Dr. Hales to the year before Christ 561. He first governed the kingdom during the indisposition of his father, who after seven years recovered his understanding, re-ascended the throne, and, as some think, imprisoned Evilmerodach. In this confinement, Evilmerodach contracted an acquaintance and friendship with Jehoiachim, king of Judah, who, after the death of Nebuchadnezzar, was delivered out of prison by Evilmerodach, and placed above all the other kings that were captives at Babylon. (2 Kings xxv. 27. Jerem. lii. 31.) Evilmerodach reigned only one year, according to the chronology of Usher; but Dr. Prideaux thinks that he reigned two years, and was succeeded by Neriglissar, his sister's husband, who had been at the head of the conspiracy formed against him. Others are of

opinion that he reigned three years, and was succeeded by his son Belshazzar. *Prideaux's Connect.* p. l. b. l; *Hales's New Analysis of Chronology*, vol ii. pp. 489. 502.

EVIL-SPEAKING, signifies speaking with a malevolent intention, with a design of injuring another's reputation, or in some way to injure him, whether what we say to his disadvantage be true or false. When, therefore, we condemn all manner of evil-speaking, we limit our reprobation to that of which, whether true or false, malice is the cause; of which pain, inconvenience, or injury to another is the object; or which ill-will effuses only in order to occasion misery. It will often happen in the varied intercourse and multiform transactions of life, that we must necessarily say what may redound to the disadvantage of another, in order to serve the cause of truth, justice, and humanity. But let us never forget, that no evil-speaking can be lawful, consistent with the prohibitions of the Gospel, except that which has truth for its basis, benevolence for its origin, and good for its end. A witness in a court of justice is bound to declare the truth respecting any criminal. A judge or magistrate may reprove a delinquent with that gravity which is suitable to his station, and with that warmth which the love of virtue or the abhorrence of vice will inspire; but, in order to avoid the offence of evil-speaking, it is his duty to regulate his rebukes by discretion, and temper them with charity. If a tradesman were to ask whether he might safely, or without any probable chance of loss, give credit to an individual with whose character and circumstances we were well acquainted, we should be guilty of sinning against truth, justice, and humanity, if we represented him in affluence whom we knew to be involved in pecuniary difficulties, or if we described him as punctual in his engagements, and honest in his dealings, in whom we had discovered a laxness of morals, or a want of fidelity or justice.

We ought never to speak of any one in harsh and opprobrious language without sufficient cause, or more than the circumstances of the case will justify. We are not to speak ill of others because they do not think as we do; because their political or religious opinions are different from ours; because they disagree with us in manners, taste, and other things of an indifferent nature; because they have refused us what perhaps we had no right to ask, or not conferred upon us what we had no reason to expect. Men are often prompted to speak evil of others from resentment; and when they are prevented by impotence, or restrained by fear, from doing any other injury, they think that they may safely give vent to the rancour of their hearts, in foul aspersions, mischievous slanders, and envenomed lies. They are too prone to speak slightly and

contemptuously of others. But it is our duty not to harbour any contempt in our hearts against any one, however inferior he may be to us in acquired endowments, personal accomplishments, or outward circumstances. The prosperity of others, their elevation or affluence, their success in life, the lustre of their virtues, or the celebrity of their reputation, frequently excite the calumnies of those who measure their own honour by others' depression, their own wealth by others' poverty, their own happiness by others' misfortunes. Men sometimes speak evil of others, in order to gratify some sinister views, or to promote some selfish ends. But surely all such conduct is totally repugnant both to the spirit and the letter of the Gospel of Christ, which enjoins the utmost benevolence, simplicity, and disinterestedness in our conduct.

Men will sometimes throw out the most injurious aspersions, or vent the most indecent and unfounded reports respecting the reputation of others. But from whatever cause, except that of obedience to some moral obligation, evil-speaking may proceed, or whatever form it may assume, it is diametrically opposite to that religion which we profess, and of which the crowning excellence is an unbounded charity, and cannot therefore be too strongly prohibited, or too scrupulously avoided. The perfection of practical religion consists in doing as we would be done by. But how opposite is every species of evil-speaking to this sovereign rule of life? Who would willingly have evil spoken of him? and can he, therefore, without doing violence to his own sense of right, speak evil of others? Who amongst us loves to be reviled? On the contrary, does not every malicious word, every foul reproach, or scurrilous taunt which is uttered against us, excite our aversion towards the person that utters it? What a powerful dissuasion from evil-speaking have we in the prohibitions and denunciations of the Scriptures! Our Lord says, 'Whosoever shall say to his brother, Raca, shall be in danger of the council;' that is, whoever shall speak reproachfully of his fellow-creature, though only in a slight degree, shall receive a proportionate punishment. But 'whosoever shall say, Thou fool, shall be in danger of hell-fire;' that is, whoever shall give vent to the malice of his heart, in virulence of invective, and fury of abuse, will, in a greater degree, provoke the wrath, and incur the vengeance of God. *Fellowes's Body of Theology*, vol. ii. pp. 298—317; *Sermons by George Carr*, vol. ii. pp. 289, &c.

EUNUCH, *Εὐνοῦχος*, signifies a keeper of the bed, or bed-chamber; otherwise, deprived of cohabitation. Eunuchs are persons so called, because generally in the courts of eastern kings, the care of the beds and apartments belonging to the princes and princesses, is committed to

them; but chiefly of the princesses, who live secluded. The Hebrew *saris* is generally supposed to denote a real eunuch, whether naturally born such, or rendered such. But in Scripture this word frequently denotes an officer belonging to a prince, attending his court, and employed in the interior of the palace; and hence it is a name only of office and dignity, and does not necessarily imply that he who is so employed had suffered personal mutilation. In the Persian and Turkish courts, the principal employments are at this day possessed by real eunuchs. Potiphar, the eunuch of Pharaoh, and master of Joseph, had a wife and children. (Gen. xxxix. 1. 7.; xli. 45.)

God forbid his people to make eunuchs; and such persons were not to enter into the congregation of the Lord. (Deut. xxiii. 1.) Some think, that God by this forbids eunuchs to marry with Israelites; some, that he prohibits them to enter his temple; some, that he excludes them from the magistracy; and others, that he debars them simply the possession of some outward privileges belonging to the Israelites, as people of the Lord. They were considered in the commonwealth as dry and useless wood, and might say of themselves, 'Behold I am a dry tree.' (Isai. lvi. 3.) In the courts of the kings of Judah and Israel were officers called *Sarisim*, eunuchs, who probably were real eunuchs, if they were slaves taken or bought from foreigners, but if Hebrews, the name eunuch expresses simply their office and dignity. Our Saviour (Matt. xix. 12.) speaks of a sort of eunuchs, 'who have made themselves eunuchs for the kingdom of heaven's sake;' the word eunuch is here used in a figurative sense, to denote a person who, on a religious account, mortifies his natural inclinations, and refrains from marriage. *Parkhurst's Greek and Eng. Lexicon*, p. 270, octav. edit. 1812. *Heb. and Eng. Lexicon*, p. 504. *Fragments annexed to Calmet's Dict.* No. xciv. p. 153.

EUPHRA'TES, *פַּרַת* *Phrath*, signifies fruitful, or fructifying, or increasing. The Euphrates rises in Armenia, and runs in a southern direction to the Persian Gulf. Between this river and the Tigris, which is east of it, are Mesopotamia and the land of Shinar; and east of the Tigris is Assyria.

Some have thought that the Euphrates is the Hirmund in India, which is supposed by them to have been one of the rivers of Paradise, and which in the language of the country implies *ablation*.

The Mesopotamian Euphrates, is a river of consequence in Scripture geography, being the boundary which separated Padan Aram from Syria, and the utmost limits, on the east, of the kingdom of the Israelites. Its general course is south-east; but in some places it runs westerly, and

by this means approaches the Mediterranean, near Cilicia. It is accompanied in most parts of its course by the Tigris; and the country included between them is called Mesopotamia, or 'Between the rivers.' Upon its banks are many towns, and much fruitful land, in different places. It does not appear to be of a very great breadth. Abulfeda says, that it rises north-east of Erzeroum; that it receives the waters of many streams in its course, as the Murad, the Rouha, the Khabour or Chaboras, and others; that at length it joins the Tigris, and the united waters of those rivers form a kind of sea, in which are many islands; and that all their branches being combined at Korna, they flow together to Basra, whence they fall into the Persian Gulf.

Tournefort tells us, that the sources of the Euphrates are two; one about a day's journey, the other nearly double the distance, from Erzeroum. They rise in mountains not so high indeed as the Alps, but covered with snow nearly the whole year. These two branches are called the *Frat*, the name of the river which they form. After their junction, which is three days' journey from Erzeroum, the *Frat* begins to be capable of carrying little *Saicks*, but its channel is full of rocks. The mountains in which are the sources of the Euphrates, are one of the divisions of Mount Taurus, according to Strabo; but Dionysius, the geographer, calls it the Armenian Mountains.

Moses (Gen. ii. 14.) says, that the Euphrates is the fourth river whose source was in Paradise.

Ranwolf says, that the Euphrates, when he crossed at Beer, about the year 1575, was a *mile* broad; Maundrell, that it was as broad, in his time, as the Thames at London; Otter, who crossed it in 1734, that its breadth, according to conjecture, exceeded not two hundred common paces, though lower down, upon the plain, it spread to the width of five or six hundred paces, at the time of its increase; and Mr. Buckingham, who crossed it in 1816, that the river is hereabout, (near Beer,) the general breadth of the Nile, below the first cataract to the sea, and that it is considerably larger than the Orontes or the Jordan, and is at least equal to the Thames at Blackfriars-bridge. *Buckingham's Travels in Mesopotamia*, vol. i. p. 49; *Sacred Geography*.

EUSTATHIANS, a denomination in the fourth century, who derived their name from Eustathius, a monk. This man was the occasion of great disorders and divisions in Armenia, Pontus, and the neighbouring countries; and, in consequence, he was condemned and excommunicated by the council of Gangra, which was held soon after that of Nice. Whether this was the same Eustathius, who was bishop of Sebastia in Armenia, and the chief of

the Semi-arians; or whether the ancient historians have confounded two different persons of the same name, is a matter difficult to determine. However, the leader of the Eustathian sect prohibited marriage, the use of wine and flesh, feasts of charity, and other things of that nature. To those who were joined in wedlock he prescribed immediate divorce; and he obliged his followers to quit all they had, as incompatible with the hopes of heaven. *Mosheim*, vol. i. p. 313.

EXAMPLE, a copy or pattern. It has often been said, that example is more instructive than precept. In example we see precept not only in its theoretical beauty, but in its practical effects. General exhortations to duty are frequently vapid and unsatisfactory, and take little hold on the mind and affections; but when we see the different consequences of virtue and vice, illustrated in the lives of our fellow-creatures, our attention is more powerfully excited, and we are impelled to good or deterred from evil, less by the cogency of the precept than of the example. When we view the good actions of others, the temptations which they resisted, or the virtues which they displayed in difficult circumstances, we are naturally led to admire them. This admiration will kindle in us a desire to do the same, while it causes us to think the work more easy, or invigorate our exertions by the success of their's. What has been once done, we know may be done again; and as far as acts of moral goodness are concerned, nothing is impossible to those who, through divine grace, labour to do the will of God. The contemplation of the good actions of others, naturally tends to produce a love of those actions, and with a desire to imitate them it will infuse a secret regret for our past neglect. The bitterness of heart, the painful dissatisfaction with ourselves, occasioned by the consciousness of having lived viciously or unprofitably, is often the germ of improvement, and the first advance towards virtue. To admire good actions is to detest bad ones; for we cannot, at the same time, admire both good and bad actions, any more than we can admire beauty and deformity. When we contemplate the virtues of any of our fellow-creatures, our affections vibrate towards them; we learn to sympathize with their feelings, and to put ourselves in their situations. Hence, good examples are a powerful incentive to virtue.

But in the examples even of the best men, considered as patterns for our imitation, we shall always find something to blame as well as to commend, something to shun as well as to pursue. Though we may imitate the general conduct of good men, yet we must always do it with certain reserves and

limitations. But in imitating the life of Jesus Christ, we need not be afraid of being seduced into sin, or led into error. The rule of life which the evangelic history shows us, embodied in the example of Christ, is as perfect as that which is inculcated in His precepts. Hence the apostles, when they wish to impress on their followers the practice of any of the Christian virtues, and particularly of those which are most difficult, because most adverse to the human appetites and inclinations, labour to animate their endeavours by appealing to the example of Christ. Thus St. Peter, exhorting Christians to exhibit an habitual purity in their manners and conversation, says, 'as he which hath called you is holy, so be ye holy in all manner of conversation.' (1 Pet. i. 15.) The same apostle, recommending patience, invites the attention of those whom he addressed, to the example of Christ, who, he says, 'left us an example that ye should follow his steps; who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.' (1 Pet. ii. 21—23.) St. Paul urging on the Ephesians the necessity of mutual charity, says, 'Walk in love, as Christ also hath loved us.' (Ephes. v. 2.) The author of the Epistle to the Hebrews (xii. 1, 2, 3.) exhorts also to patience with pious earnestness: 'Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.' The apostles uniformly suppose, that we cannot be Christians without imitating the example of Christ; and it is certain that the more assiduously we copy after His example, and endeavour to approach the likeness of His most holy life, the better Christians we become. *Fellowes's Body of Theology*, vol. i. pp. 429, 430, 436; *Richardson's Divine and Moral Essays*, p. 81.

EXCOMMUNICATION, an ecclesiastical penalty, by which they who incur the guilt of any heinous sin are separated from the communion of the church, and deprived of spiritual advantages.

Excommunication among the Jews is said by Selden to have been of two kinds; the greater and the less. The form of the less excommunication was short, and consisted only in saying, 'Let such an one be excommunicated.' That of the greater was long, and filled with terrible maledictions. The judges of the synagogue, or even private persons, had a right to excommunicate; but, regularly, the house of judgment, or the court of justice, so-

lemnly pronounced the sentence of excommunication. One particular person might excommunicate another; and this excommunication, if well founded, was of force; otherwise he, who excommunicated another without reason, was himself excommunicated. With respect to the effects of the Jewish excommunications, the less excluded the excommunicated person from the society of men, and he was not to approach even his wife, children, and domestics, within four cubits. The greater excommunication entirely secluded the person from the conversation of others; and sometimes he was shut up in a small chamber or prison, where he lived alone. Baronius and Beza say, that the greater excommunication excluded men from the use of sacred things, that they were not suffered to enter into the temple or synagogue to sacrifice. But this is controverted by Selden and Buxtorf, who think that they were allowed to be present at the public worship in the temple; but the latter adds that they were obliged to go in and out by the same way. The Jews were expressly commanded 'to cut off from the congregation' (Exod. xii. 19. Lev. vii. 20.; xvii. 14.) those who had been guilty of certain offences; and it is, therefore, scarcely credible, that excommunicated persons were allowed to enter the temple, and be present at public worship. It appears also from the New Testament, that the practice of casting or putting out of the synagogue prevailed among them in the time of our Saviour. (John ix. 22. 34; xii. 42.; xvi. 2.)

Every Christian church has power to excommunicate in cases of gross immorality or obstinate disobedience. A wilful contempt of order and authority includes in it the source of every irregularity; it destroys the respect by which all the other ends of religious society are to be attained, and tends directly to the dissolution of the whole body. Hence we find that exclusion from sacred rites, when occasion required it, was practised under the heathen forms of worship, and was always esteemed a severe punishment. Under the Gospel dispensation, St. Paul directs the Corinthians to excommunicate a man who had been guilty of an incestuous marriage, (1 Cor. v. 13.); and afterwards, on his giving proofs of repentance, he ordered them to receive him again into the church. (2 Cor. ii. 6.) The same apostle said to Titus, to whom he had entrusted the care of the Cretan churches, 'A man that is an heretic, after the first and second admonition, reject.' (Tit. iii. 10.) Our Saviour observed to his disciples, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the

mouth of two or three witnesses every word may be established. And if he shall neglect to hear thee tell it unto the church; and if he neglect to hear the church, let him be unto thee as an heathen man and a publican.' (Matt. xviii. 15, &c.) If Christ gave this direction concerning the private trespass of one Christian against another, the same authority ought surely to be allowed in case of public offences. Yet, as repentance, in regaining the favour of God, is unequivocally required in Scripture, it becomes us to pay all possible regard to it in the present world. If therefore we have reason to believe that an excommunicated person sincerely repents of his crimes, we ought to receive him, and treat him again as a fellow Christian. For this we have the example of St. Paul, in the case of the incestuous person at Corinth. However, as excommunication is a public sentence pronounced by a lawful magistrate, so restoration of an excommunicated person to communion with the church ought to be a public act, and with such forms, and after performing such penance, as the church has thought proper to prescribe.

In the early age of the Christian church, excommunication was practised for certain offences, and excommunicated persons were upon repentance again restored to communion. There were two sorts of excommunication, the less and the greater. By the former, men were excluded from partaking of the sacrament, but were allowed to attend the other parts of divine service; by the latter they were expelled entirely from the church, and were not permitted to be present at the performance of any public office of religion: the former was temporary; but the latter perpetual, unless the delinquent gave full proof of his repentance. These punishments, whilst a just sense of religion prevailed, and separation from the public worship was considered as a great evil, produced a very salutary effect; but the power of excommunication, which was at first kept within due bounds, was gradually enlarged, and was at last carried to an exorbitant height, and perverted to the worst of purposes. The popes of Rome inflicted it upon the most trifling and improper occasions, and in a manner authorized neither by reason nor Scripture, and utterly unknown in more ancient times. Among the early Christians, excommunication did not deprive a person of any of his natural or civil rights. But the popes, by their excommunications, pretended not only to take away the common rights of nature and of social life, as the obedience due from children to their parents, and protection from the magistrate, but also to depose princes from their thrones, and absolve subjects

from their allegiance. They even interdicted whole churches and nations, and forbade them the use of the sacraments. For the most frivolous and unjust causes, they endeavoured to dissolve every tie which keeps mankind united, and to deprive whole countries of every social and religious comfort. In consequence of this extravagant and mischievous usurpation, papal excommunication fell, in process of time, into total disregard. Most of the reformed churches asserted the power of excommunication; it forms a part of our church discipline, but has of late years been very seldom exercised. *Bishop Tomline's Elem. of Christ. Theol.* vol. ii. p. 518, &c.; *Mosheim's Eccles. Hist.* vol. i. p. 97; ii. p. 64.

EX'ODUS, "Ἐξόδος, signifies the *going out* or *departure*; and by the Codex Alexandrinus, this book is called "Ἐξόδος Αἰγύπτου, *the departure from Egypt*, because the departure from Egypt is the most remarkable fact mentioned in the whole book. It is the second of the sacred books of the Old Testament. It contains the birth of Moses, his education, and flight; the persecutions of the Hebrews by the kings of Egypt; the return of Moses; the plagues of Egypt; the departure of the Hebrews; the passage of the Red Sea; the giving of the law; the erection of the tabernacle; and the celebration of the second passover. It contains the history of about 145 years, from the death of Joseph, in the year of the world 2369, to the year of the world 2514.

Though, according to the general computation, the Hebrews dwelt in Egypt only 215 years, yet we read in Exodus (xii. 40.) that 'the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.' To obviate this difficulty, it has been proposed to adopt the reading of the Samaritan Pentateuch, which is as follows: 'Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was 430 years.' This same sum is given by St. Paul (Gal. iii. 17.) who reckons from the promise made to Abraham, when God commanded him to go to Canaan, to the giving of the law, which soon followed the departure from Egypt. This chronology of the apostle agrees with the Samaritan Pentateuch, which, by preserving the two passages, *they and their fathers*, and, *in the land of Canaan*, which are lost out of the present copies of the Hebrew text, has rescued this passage from all obscurity and contradiction. It may be necessary to observe, that the Alexandrian copy of the Septuagint has the same reading as that in the Samaritan. *Kennicott's Dissertation on the Hebrew Text*; *Dr. Adam Clarke's Comment. on Exodus*.

EXPIATION. The Hebrews had se-

veral sorts of expiatory sacrifices: for sins of ignorance; for purification from certain legal pollutions, as of a woman after lying-in, of a leper when cleansed of his leprosy, &c. who were to offer sacrifices in order to be purified.

EXPIATION, *the great day of*, the tenth of Tizri, which answers to our September. The Hebrews call it *chippur*, pardon or expiation, because the faults of the year were then expiated. The principal ceremonies were the following. After the high-priest had washed not only his hands and his feet, as usual at common sacrifices, but his whole body, he dressed himself in plain linen, like the other priests. At the same time, he wore neither his purple robe, nor the ephod, nor the pectoral, because he was to expiate his own sins, as well as those of the people. He first offered a bullock and a ram for his own sins and those of the priests; and putting his hands on the heads of these victims, he confessed his own sins, and the sins of his house. He then received from the princes of the people two goats for a sin-offering, and a ram for a burnt-offering, to be offered in the name of the whole nation. The lot determined which of the two goats should be sacrificed, and which set at liberty. After this, the high-priest put some of the sacred fire of the altar of burnt-offerings into a censer, threw incense upon it, and entered with it thus smoking into the sanctuary. After he had perfumed the sanctuary with this incense, he came out, took some of the blood of the young bullock he had sacrificed, carried that also into the sanctuary, and dipping his fingers in it, sprinkled it seven times between the ark and the vail, which separated the holy from the sanctuary, or most holy. He then came out a second time, and beside the altar of burnt-offerings killed the goat, which the lot had determined to be sacrificed. He carried the blood of this goat into the most holy sanctuary, and sprinkled it seven times between the altar and the vail, which separated the holy from the sanctuary. He thence returned into the court of the tabernacle, and sprinkled both sides of it with the blood of the goat. During all this, none of the priests or people was admitted into the tabernacle, or into the court. After this, the high-priest came to the altar of burnt-offerings, wetted the four horns of it with the blood of the goat and young bullock, and sprinkled it seven times with the same blood. The sanctuary, the court, and the altar being thus purified, the high-priest directed the goat which had been set at liberty by the lot, to be brought to him. He put his hand on the goat's head, confessed his own sins, and the sins of the people, and then delivered the goat to a person appointed, who was

to carry it into some desert place, and let it loose, or, as others say, throw it down some precipice. See AZAZEL and SCAPE GOAT.

The great day of expiation was a principal solemnity of the Hebrews. It was a day of rest and strict fasting; and the Hebrews confessed themselves ten times on this day. They also put an end to all differences, and were reconciled to each other. Many Jews spent the night preceding the great day of expiation in prayer and penitential exercises. It was the custom for the high-priest to separate from his wife seven days before this festival, lest he should contract some pollution. He was also obliged to swear, that he would not change the ancient rites in any particular. When the ceremony was finished, the high-priest read the law, gave the blessing to the people, changed his dress, and made a great entertainment for joy that he had come unhurt out of the sanctuary. The people fasted punctually during the whole of this holy day, to which they attributed great effects; for, according to the Jews, repentance, though accompanied with the resolution of living well, only suspends sins, but the feast of expiation abolishes them entirely, and they who die before this day expiate them by their death.

The modern Jews prepare themselves for this feast by prayer and ablution. They carry wax candles to the synagogue; and the most devout have two, one for the body, the other for the soul. The women also light up candles in their houses, from the brightness of which, and the consistency of the tallow or wax, they form presages. The whole day is spent in strict fasting, without exception of age or sex. Since the destruction of their temple, they sacrifice on this occasion a cock instead of the legal victims. At the conclusion of the solemnity, the Rabbi gives his blessing to the people, who afterwards return home, put on clean white clothes, and break their fast.

Some Jews believe that Adam repented, and began his penance on the day of solemn expiation; that on this day Abraham was circumcised; that Isaac was bound in order to be sacrificed; and, lastly, that on this day Moses descended from Mount Sinai with the new tables of the law. *Maimon. de Poenitent.* cap. 10, p. 99; *Buxtorf. Synagog. Jud.* c. xx; *Basnage Hist. des Juifs.* T. v. lib. viii. c. 15.

EXTREME UNCTION, the fifth of the Popish sacraments, is practised by the priests of the church of Rome upon the sick, who are supposed to be past recovery, and is believed to give final pardon for sin, with all necessary assistances in the last agony. The oil, which has been pre-

viously blessed by a bishop, is applied to the five senses, with these words, *Per hanc sacram unctionem, et suam piissimam misericordiam, indulgeat tibi Deus quicquid peccasti per visum, auditum, olfactum, gustum et tactum*: and as each of the words denoting the five senses is pronounced, the organ of that sense is anointed. The church of Rome quotes the two following passages in the New Testament, to prove that extreme unction ought to be considered as a sacrament: St. Mark (vi. 13.) relates, that the apostles, to whom Christ gave a temporary commission to preach in Judea, 'anointed with oil many that were sick, and healed them.' And St. James gives this direction in his General Epistle, (v. 14.) 'Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up.' Among other miraculous gifts communicated by Christ to his apostles during his ministry, and afterwards by the Holy Ghost to the early preachers of the Gospel, was that of curing diseases; and it is evident that both the above passages refer to the exercise of that supernatural power, and of course the efficacy of anointing with oil would cease, when that power was withdrawn from the church. Besides, the unction spoken of by these two apostles was intended to restore the sick to health, and not for the good of their souls when life was despaired of. Indeed, it was nothing more than one of those symbolical actions with which miracles were wrought under both the old and new dispensation. Oil was constantly used in the eastern countries, and therefore the apostles and elders applied it to the sick, whom they were empowered to heal. The gift of healing diseases probably ceased in the third century. No general practice of anointing is noticed or alluded to in any of the numerous writers, or in the canons of the various councils, of the first six centuries. In the seventh century, the Christians began to anoint their sick, but it was intended only to promote their recovery. This anointing frequently failed, as the means of restoring health; and in the tenth century, the clergy pretended, that though it did not benefit the bodies, it was of great service to the souls, of the sick. This doctrine was generally believed about the middle of the twelfth century. Pope Eugenius, in the council of Florence, decreed extreme unction to be a sacrament; this was confirmed by the council of Trent; and it is still practised as such by Papists. *Bishop Tomline's Elem. of Christ. Theolog.* vol. ii. p. 428.

EYE, the organ of sight. The Hebrews call fountains *eyes*, and give the same name to colours (Num. xi. 7.) The Psalmist (Ps. cxxiii. 2.) says, 'As the eyes of servants

look unto the hands of their masters,' that is, to observe their least motions, and obey their least signal; for in the east, many of the most important orders which a master can give, or a servant receive, are given and received in profound silence: the least wink of the eye, or motion of the fingers, in a manner imperceptible to strangers, is a sufficient order to the servant. It is said (Gen. iii. 7.) that 'their eyes were opened,' that is, they began to comprehend in a new manner.

The eye and its actions are occasionally transferred to God. 'The eyes of the Lord are in every place, beholding the evil and the good, (Prov. xv. 3.);' 'the eyes of the Lord run to and fro through the whole earth.' (Zech. iv. 10. 2 Chron. xvi. 9. Psalm xi. 4.)

The eye appears to be used symbolically in Zech. iii. 9. 'Therefore, behold the stone, precious stone, ring-stone, *signet*, which I will give to the face of Joshua—it shall be 'one stone having seven eyes' engraved upon it—'behold, I will engrave the engraving thereof'—that is, as a symbol of penetration, and activity—of close inspection, and accuracy, in the management of business: this shall be the device upon his seal of office,—such shall be the character, &c.

We read, (Matt. vi. 22.) 'the light or lamp, of the body is the eye: if therefore thine eye be single, simple, clear (*ἀπλοῦς*), thy whole body shall be full of light: but if thine eye be evil, distempered, diseased, thy whole body shall be full of darkness.' The direct allusion may hold to a lantern, or lamp (*λύχνος*): if the glass of it be clear, the light within will shine through it with a sprightly lustre; but if the glass be soiled, dirty, foul, very little light will pass through it. In the east they had lanterns made of thin linen, &c. which were very liable to receive spots, stains, and foulnesses that impeded the passage of the rays of light from the luminary within. In the natural eye, if the cornea be *single*, and the humors *clear*, the sight will be correct; but if there be a film over the cornea, or a *cataract*, or a skin between any of the humors, the rays of light will make no impression on the retina, the internal seat of light. If the mental eye, the judgment, be honest, virtuous, sincere, and pious, it will enlighten and direct the whole of a person's actions; but if it be perverse, malign, biassed by undue prejudices, it will darken the understanding, pervert the conduct of the party, and suffer him to be misled by his unruly passions.

We read in Matthew (vii. 3.) 'Why beholdest thou the mote, the little black speck, which is in thy brother's eye, but considerest not the beam, the almost cataract-like film, which is in thine own eye?' The word *κάρφος* is interpreted by some a

little splinter of wood, by others a little seed; perhaps it may refer to a small *film*, the size of a seed. The word *δοκός* signifies a beam, or rafter, and may be used parabolically; but it has been queried, whether it might not import a real disorder of the eye, 'so called from its *closure*, *fitting in* to the eye, as beams or rafters are fitted into each other in building: as if our Saviour had said, 'Why beholdest thou, with affected superiority and keenness of observation, the *little seed-like film* which floats in thy brother's eye, but art insensible of the *closed up* state of thine own eye?' Perhaps this would be well expressed by our English phrase a *wall-eye*, that is, one blind, nearly or altogether dark, but not extracted, or absolutely disfigured. *Supplem. Addenda to Calmet's Dict.; Fragments annexed to Calmet*, No. xxix. p. 52.

EYE-LIDS. It is not customary among us for women to paint their eye-lids particularly; and we therefore do not usually perceive the full import of the expressions in Scripture referring to this custom, which is of very great antiquity, and is still observed in the East. It is said (2 Kings ix. 30.) 'Jezebel painted her face,' *put her eyes in paint*, or rather *she painted the internal part of her eye-lids*, by drawing between them a silver wire previously wetted and dipped in the powder of *phue* (rich lead ore), which adhering to the eye-lids, formed a streak of black upon them, thereby, apparently, enlarging the eyes, rendering their effect more powerful, and invigorating their vivacity. This action is strongly referred to in our translation of Jer. iv. 30. 'though thou rendest thine eye with painting,' or though thou cause thine eye-lids to seem to be *starting out* of thine head, through the strength of the black paint applied to them, yet shall that decoration be in vain. It is alluded to in Prov. vi. 25. 'Lust not after her beauty (of the strange woman) in thine heart: neither let her captivate thee with her *eye-lids*,' which she has rendered so large and brilliant by the assistance of art, as to enchant beholders. It is also referred to in Ezek. xxiii. 40. 'for whom hast thou washed thyself, and hast *coloured, painted*, thine eyes, (rather eye-lids), and hast decked thyself with ornaments?' *Supplement. Addenda to Calmet's Dict.; Parkhurst's Hebrew Lexicon*, p. 575. octav. edit. 1811.

EZE'KIEL, יְחִיָּהּ, signifies *the strength of God*, or *supported of God*, or *God is my strength*. Ezekiel, the son of Buzi, a prophet of the sacerdotal race, was carried captive to Babylon by Nebuchadnezzar, with Jehoiachin, king of Judah, in the year of the world 3405. It does not appear that he had prophesied before he came into Mesopotamia. He began his ministry in the thirtieth year of his age, according to the general accounts, or rather in the thir-

tieth year after the covenant was renewed with God in the reign of Josiah, (Ezek. i. 1.) which answers to the fifth year of Ezekiel's captivity, in the year of the world 3409. He prophesied twenty years, to the year of the world 3430, which was the fourteenth after the taking of Jerusalem.

When Ezekiel was among the captives on the river Chebar, the Lord appeared to him in a vision, on a throne, or kind of chariot, borne by four cherubim, supported upon four wheels. There appeared to be presented to him a roll of a book, which he seemed to eat. The Lord directed His word to him, appointed him the watchman of His people, commanded him to shut himself up in his house, and foretold that he should be seized, and bound with chains as a madman, which happened accordingly. Whilst he was thus confined, God commanded him to delineate on a brick, or piece of soft earth, the city of Jerusalem, besieged, and surrounded with ramparts; to put a wall of iron between him and the city; and to continue 390 days lying on his left side, to denote the iniquity of the kingdom of Israel, and 40 days on his right side, to denote the iniquities of Judah. The vision of the 'wheels' is thought by some to be intended to describe the formidableness of the Babylonian army, and the dreadful effects that would follow to both the people that remained in the land, and to the city and temple. This opinion is founded on what was one principal design of the prophet's peculiar business to that people, which was to remonstrate with them on their great national wickedness, and to assure them that if they did not repent and obey the law of God, he would most certainly punish them; as represented by him, and also by Jeremiah his contemporary. The 390 and 40, or 430 days, denoted the siege of Jerusalem by Nebuchadnezzar, its duration, and the length of the captivity of the ten tribes, which was to last 390 years, and that of Judah forty years. This last period commenced at the sackage of Jerusalem, in the reign of Zedekiah, or rather, in the fourth year after this siege, when Nebuzaradan carried away the remains of the Jews to Babylon, in the year of the world 3420, and ended at the death of Belshazzar, about 3466, according to Usher.

Afterwards, God commanded Ezekiel to take wheat, barley, beans, lentiles, millet, and fitches, and with these to make as many loaves as he was to continue days lying on his side, and to bake them with human excrement. Ezekiel expressing his reluctance to this, God permitted him to substitute cow-dung, signifying by this, that in Jerusalem the Israelites should be reduced, during the siege, to the necessity of eating unclean bread, in small quantity, and in

continual terrors. After this, he was to cut off his hair; to divide it into three parts; to burn one, cut another in pieces with a sword, and scatter the rest in the wind; typifying the fate of the inhabitants of Jerusalem. The year following, Ezekiel was transported in spirit to Jerusalem, and shown by God the abominations and idolatries committed by the Jews there. God commanded an angel to mark, as a pledge of security, the penitents in Jerusalem, and other angels to slay those not marked. Five years before the last siege of Jerusalem, the Lord directed Ezekiel to prepare for escape, as it were from enemies, by stealth, in like manner as Zedekiah should do.

During these predictions in Mesopotamia, Zedekiah, king of Judah, combined with Egypt, Edom, and the neighbouring princes, to rebel against Nebuchadnezzar, king of Babylon, who marched against Jerusalem, and besieged it. On the same day, Ezekiel, who was in Mesopotamia, two hundred leagues from Jerusalem, declared this event to the Jews who were his companions in captivity, and represented to them the future ruin of Jerusalem. At the same time, the prophet's wife dying, God forbade him to mourn for her. When the people asked the prophet what he meant by these figurative actions, he answered that God was about to deprive them of their temple, city, country, and friends, and that they should not have even the sad consolation of mourning for them.

From the beginning of the twenty-fifth to the end of the thirty-second chapter, the prophet foretells the conquest and ruin of many nations and cities, which had insulted the Jews in their affliction; of the Ammonites, the Moabites, the Edomites, and Philistines; of Tyre, of Sidon, and Egypt. All these were to be punished by the same mighty instrument of God's wrath against the wickedness of man. In these prophecies, he not only predicts events which were soon to take place, but also describes the condition of the several countries in the remote periods of the world. From the thirty-second to the fortieth chapter, Ezekiel inveighs against the accumulated sins of the Jews collectively, and the murmuring spirit of his captive brethren; exhorts them earnestly to repent of their hypocrisy and wickedness, on the assurance that God will accept sincere repentance; and comforts them with promises of approaching deliverance under Cyrus: he subjoins clear intimations of some far more glorious, but distant, redemption under the Messiah, though the manner in which it is to be effected is deeply involved in mystery. The last nine chapters contain a remarkable vision of the structure of a new temple, and a new polity, applicable in the first instance to the return from the Babylonian captivity, but in its ultimate sense referring to the

glory and prosperity of the universal church of Christ.

It has been observed by Jerome, that the visions of Ezekiel are among the things in Scripture difficult to be understood. This obscurity arises, in part at least, from the nature and design of the prophecies themselves, which were delivered amidst the gloom of captivity, and which, though calculated to cheer the drooping spirits of the Jews, and to keep alive a watchful and submissive confidence in the mercy of God, yet were intended to communicate only such a degree of encouragement, as was consistent with a state of punishment, and to excite an indistinct expectation of future blessings, on condition of repentance and amendment. The last twelve chapters of this book bear a very striking resemblance to the concluding chapters of the Revelation. The writings of this prophet have been always acknowledged canonical; and it was never disputed that he was their author. Yet the Jews say, that the sanhedrim deliberated a long time whether his book should form a part of the canon. They objected to the great obscurity of his prophecy in the beginning and end; and to what he says (xviii. 2—20.) that the son should not bear the iniquity of his father, which is contrary to Moses; who says, that the Lord visiteth the sins of the fathers on the children to the third and fourth generation. But it is observable, that Moses himself (Deut. xxiv. 16.) says the very same thing as Ezekiel; and in the passage respecting the visiting of the iniquities of the father upon the children, God may be understood as saying, 'The judges may not detect this crime, but I will; or if I forbear from punishing the immediate culprit, I will punish his posterity, *if they continue in the same course*: therefore, as you value your children, be sure to avoid idolatry.'

"The style of Ezekiel is characterized by Bishop Lowth, as bold, vehement, and tragical; as often worked up to a kind of tremendous dignity. This book is highly parabolical, and abounds with figures and metaphorical expressions. Ezekiel may be compared to the Grecian Æschylus; he displays a rough but majestic dignity; an unpolished, though noble simplicity; inferior perhaps in originality and elegance to others of the prophets, but unequalled in that force and grandeur for which he is particularly celebrated. He sometimes emphatically and indignantly repeats his sentiments, fully dilates his pictures, and describes the adulterous manners of his countrymen under the strongest and most exaggerated representations, that the license of the eastern style would permit. The middle part of the book is in some measure poetical, and contains even some perfect elegies, though his thoughts are in general

too irregular and uncontrolled to be chained down to rule, or fettered by language.' *Gray's Key to the Old Testament; Bishop Tomline's Elem. of Christ. Theol.* vol. i. p. 114; *Additions to Calmet's Dict.; Fragments annexed to Calmet's Dict.* 2 R. 340.

EZ'RA, עֶזְרָא, signifies *aid, help*; otherwise *court*. Ezra was of the sacerdotal family, and is said by some to have been the son of Seraiah the high-priest, whom Nebuchadnezzar had put to death at Riblatha, after the taking of Jerusalem. Others, however, think it more probable, that he was his grandson, or great grandson. Calmet is of opinion, that the first return of Ezra from Babylon to Jerusalem was with Zerubbabel, in the commencement of Cyrus's reign, about the year of the world 3468; but Dr. Prideaux concludes from the beginning of the seventh chapter, that he did not return to Jerusalem till the reign of Artaxerxes. Ezra wrote the account of the return of the Jews, &c.; and as he was very skilful in the law, and zealous for the service of God, he had doubtless a great share in all the transactions of his time.

The enemies of the Jews procured from the court of Persia an order forbidding them to continue the building of the temple, which they had resumed after the death of Cyrus and Cambyeses; but this order being revoked in the beginning of Darius's reign, the son of Hystaspes, in 3485, they proceeded and dedicated the temple in 3489. In the seventh year of Artaxerxes Longimanus, and in the year of the world 3537, Ezra was chosen by that prince to be chief of those who returned from the captivity; and a full commission was given him to settle the church and state of the Jews, according to the institutions of Moses. Ezra convened a great company of Israelites, and set forward for Jerusalem. (Ezra viii.) At the banks of the river Ahava, he sent to invite some priests and ministers of the temple, who were at Casiphia (probably in the Caspian mountains), to return with him; and two hundred and fifty-eight persons came to him. He appointed a solemnity to pray to God for a prosperous journey, and he gave an account of the gold and silver vessels which the king had restored. They proceeded on their journey, in number one thousand seven hundred and seventy-five men, and all arrived happily in Judea, in the year of the world 3537.

Ezra was informed, that both priests and Levites, magistrates and common people, had married wives who were strangers and idolaters. He, therefore, rent his clothes, and having taken his seat in the temple, continued in great grief and silence till the evening sacrifice, when he put up prayers to God for the sins of the people. A great multitude being convened, he engaged by oath the principal

of the people to renew the covenant with the Lord, and to dismiss their strange wives with their children, and directed all the people to meet at the temple within three days for the same purpose, and with the same effect. Till the arrival of Nehemiah, Ezra had the principal authority in Jerusalem. In the second year of Nehemiah's government, the people being assembled at the temple, at the feast of tabernacles, Ezra was desired to read the law. He read it from morning to noon, and was accompanied by Levites, who stood beside him, and kept silence. The next day they desired to know of Ezra how they were to celebrate the feast of tabernacles. This he explained, and continued eight days reading the law in the temple. All this was followed by a solemn renewal of the covenant with the Lord.

Josephus says, that Ezra was buried at Jerusalem; but the Jews believe that he died in Persia, in a second journey to Artaxerxes. His tomb is shown there in the city of Zamuza. He is said to have lived nearly 120 years.

Ezra was the restorer and publisher of the Holy Scriptures, after the return of the Jews from the Babylonish captivity. 1. He corrected the errors which had crept into the existing copies of the sacred writings, by the negligence or mistakes of transcribers. 2. He collected all the books of which the Holy Scriptures then consisted, disposed them in their proper order, and settled the canon of Scripture for his time. 3. He added throughout the books of his edition what appeared necessary for illustrating, connecting, or completing them; and of this we have an instance in the account of the death and burial of Moses, in the last chapter of Deuteronomy. In this work he was assisted by the same Spirit, by which they were at first written. 4. He changed the ancient names of several places become obsolete, and substituted for them new names, by which they were at that time called. 5. He wrote out the whole in the Chaldee character; that language having grown into use after the Babylonish captivity. 6. Whether he added the vowel points is more difficult to determine; but it would seem that the vowel points, as well as the Massora, were much later than Christianity, and consequently, than Ezra.

The book of Ezra and that of Nehemiah were formerly reckoned by the Hebrews only as one. No doubt exists that Ezra was the author of the first of them. Some, however, ascribe the first six chapters to a more ancient author, because from chapter v. 4. it would seem that the writer of them was at Jerusalem in the time of Darius Hystaspes, and Ezra did not go thither till the reign of Artaxerxes, as appears from the beginning of the seventh chapter.

But this difficulty is thought to be removed, by supposing that the writer, when he says, (Ezra v. 4.) 'Then said we unto them in this manner,' does not speak in his own person, but in the name of the Jews. The book of Ezra begins with the repetition of the last two verses of the second book of Chronicles, and carries the Jewish history through a period of 79 years, commencing from the edict of Cyrus. The first six chapters contain an account of the return of the Jews under Zerubbabel, after the captivity of 70 years; of their establishment in Judea; and of the building and dedication of the temple at Jerusalem. The last four chapters relate Ezra's appointment to the government of Judea, by Artaxerxes Longimanus; the disobedience of the Jews, and the reform which Ezra immediately effected among them. Between the dedication of the temple and the

departure of Ezra, that is, between the 6th and 7th chapters of this book, was an interval of about 58 years, during which nothing is here related concerning the Jews, except that, contrary to God's command, they intermarried with Gentiles. This book, from the 8th verse of the 4th chapter to the 27th verse of the 7th chapter, is written in Chaldee. It is probable that the sacred historian used the Chaldaic language in this part of his work, because it contains chiefly letters and decrees written in that language, the original words of which he might think it right to record. Indeed, the people who were recently returned from the Babylonian captivity, were at least as familiar with the Chaldee as with the Hebrew tongue. *Bishop Tomline's Elem. of Christ. Theol.* vol. i. p. 90; *Prideaux's Connection.*

F.

FAI

F AITH, a dependence on the truth of another, or an assent to the veracity of the speaker. Hence Divine Faith is a firm assent of the mind to what is revealed in the Holy Scriptures on the authority of God. Faith is generally distinguished by divines into four kinds; historical, temporary, the faith of miracles, and justifying or saving faith.

1. Historical faith is a speculative knowledge of, and a bare assent to, the truths revealed in Scripture. Of this kind of faith the apostle James (ii. 17, 24.) speaks: 'Faith, if it have not works, is dead. You see how that by works a man is justified, and not by faith only;' that is, not by a mere profession of faith, or a bare assent to the truth, without good works, which proceed from faith. This kind of faith the devils themselves possess (James ii. 19.): 'Thou believest that there is one God: the devils also believe and tremble.' They are fully persuaded that there is a God, and that Christ is the Son of God, and shall be their Judge. (Matt. viii. 29.)

2. Temporary faith, together with an assent to revealed truths, produces an approbation and joy in receiving these truths; but as the joy thus produced arises from some carnal consideration, this faith soon vanishes and is lost. Of this kind of faith our Saviour speaks in the parable of the sower (Matt. xii. 20.): 'He that received

FAI

the seed into stony places, receives it with joy;' having heard the message of pardon, life, and glory, which the word of the Gospel brings, he immediately receives it with a transport of gladness, and feels his natural passions elevated and enlarged. 'Yet hath he not root in himself, but dureth for a while;' he has no root of deep conviction and real love to holiness, but wants solid affections, firm and fixed resolutions, and habitual dispositions of grace.

3. The faith of miracles is a firm assent of the mind to some particular promise concerning any miraculous work, which, if performed by us, is called an active miraculous faith. (Matt. xvii. 20. 1 Cor. xiii. 2.) But if it be performed on us, it is called a passive miraculous faith: thus the lame man at Lystra had a firm persuasion that Paul and Barnabas were able to cure him. (Acts xiv. 9.) The faith of miracles obtained chiefly in the time of Christ and his apostles.

4. Justifying faith is a saving grace wrought in the soul by the Spirit of God, by which we receive Christ as our prophet, priest, and king, and rely upon Him and His righteousness alone for justification and salvation, and which begets in us a sincere obedience in our lives and conversation. The apostle to the Hebrews (xi. 1.) calls faith, 'the sub-

stance of things hoped for, the evidence of things not seen.' It assures us of the reality and value of eternal and invisible things, and produces a confident hope and satisfaction of soul that God will infallibly perform what He has promised. By the faith, which in the Gospel is said to justify and to save, we are to understand that lively faith which worketh by love, which purifieth the heart, which keepeth the commandments of God. The object of faith is the word of God in general, and especially the doctrines and promises which respect the salvation of man, through Christ. The foundation of faith is the essential Supreme perfections of God, His unerring knowledge, immutable truth, infinite goodness, and almighty power. Faith has a prevailing influence on the will, and is productive of good works. But though by these acts of obedience we demonstrate that we truly and firmly believe the Divine authority of Christ and His doctrines, yet this faith is not so meritorious in its own nature, as to entitle us to the reward of eternal life; it justifies us only by being the condition upon which it has pleased our Almighty Father to offer us salvation. We are not to attribute our justification to the inherent efficacy of faith, but to the mercy of God, and the merits of Christ, from which alone that efficacy is derived. 'By grace we are saved through faith.' This was the doctrine of the early Christians. Clement of Rome, after speaking of the Jews, says, 'And we also, being called by the same will in Christ Jesus, are not justified by ourselves, neither by our own wisdom, or knowledge, or piety, or the works which we have done in the holiness of our hearts, but by that faith by which God Almighty has justified all men from the beginning,' *Bishop Tomline's Elem. of Christ. Theol.* vol. ii. p. 259. *Sherlock's Discourses*, Discourse xiv.

FALL OF MAN. When God placed Adam in the garden of Eden, He said to him, 'Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.' (Gen. ii. 16, 17.) These words 'Thou shalt surely die,' must mean, that from that time Adam should become subject to death, since it is certain that he did not actually die on the day on which he ate the forbidden fruit. Hence we conclude, that if Adam had not have eaten the forbidden fruit, he would not have died; and therefore Adam became subject to death in consequence of his disobedience. The Scripture farther teaches us, that the sin of Adam not only rendered him liable to death, but that it also changed the upright nature, in which he was originally formed,

into one that was prone to wickedness; and that this liability to death, and propensity to sin, were entailed from him upon the whole race of mankind. 'By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.' (Rom. v. 12.) 'As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free-gift came upon all men to justification of life.' (Rom. v. 18.) 'In Adam all die.' (1 Cor. xv. 22.) Hence it appears that Adam, who was at first 'made upright, and in the image of God,' fell by his transgression of the command of God, from a state of innocence, purity, and happiness; became subject to death, sin, and misery; and transmitted his nature thus corrupted to all his posterity. On this universal depravity of mankind, and consequent liability to punishment, is founded the necessity of a Redeemer, whose merits and mediation might atone for those sins which are common, in a greater or less degree, to every descendant of Adam. All those expressions of the New Testament, which assert that every one, before he can be entitled to the benefits of the Gospel dispensation, must be 'born again,' must become 'a new creature,' and 'put on the new man,' imply a corruption of his present nature, and plainly prove, that a great change must have taken place since God 'created man in his own image, and saw every thing that he had made, and behold it was very good.'

The general corruption of human nature, in consequence of Adam's disobedience, was acknowledged by the ancient fathers of the Christian church. The doctrine of Augustine and his followers, with respect to this subject, is thus stated and supported by Bishop Burnet: 'They believe that a covenant was made with all mankind in Adam as their first parent; that he was a person constituted by God to represent them all; and that the covenant was made with him, so that if he had obeyed, all his posterity should have been happy through his obedience; but by his disobedience they were all to be esteemed to have sinned in him, his act being imputed and transferred to them all. This opinion seems to have great foundation in that large discourse of St. Paul's, where, in the fifth of the Romans, he compares the blessings we receive by the death of Christ with the guilt and misery that was brought upon us by the sin of Adam. Now it is confessed, that by Christ we have both an imputation or communication of the merits of His death, and likewise a purity and holiness of nature conveyed to us by His doctrine and Spirit. In opposition then to this, if the comparison is to be closely pursued, there must be an im-

putation of sin, as well as a corruption of nature, transferred to us from Adam. This is the more considerable as to the point of imputation, because the chief design of St. Paul's discourse seems to be levelled at that, since it is begun upon the head of reconciliation and atonement; upon which it follows, that 'as by one man sin entered into the world, and death by sin, and death passed upon all men, for that (or as others render it, in whom) all have sinned.' (Rom. v. 12.) Now they think it is all one to the point, whether it be rendered 'for that,' or 'in whom;' for though the latter words seem to deliver their opinion more precisely, yet it being affirmed that, according to the other rendering, all who die have sinned, and it being certain that many infants die who have never actually sinned, these must have sinned in Adam; they could sin no other way. It is afterwards said by St. Paul, that by the offence of one many were dead; that the judgment was by one to condemnation; that by one man's offence death reigned by one; that by the offence of one, judgment came upon all men to condemnation; and that by one man's disobedience many were made sinners. As these words are positive and of great importance in themselves, so all this is much the stronger by the opposition in which every one of them is put to the effects and benefits of Christ's death, particularly to our justification through him, in which there is an imputation of the merits and effects of His death, that are thereby transferred to us; so that the whole effect of this discourse is taken away, if the imputation of Adam's sin is denied.'

But many, who acknowledge original guilt, do not accede to this opinion of Augustine, concerning the sin derived from Adam. These men think it incompatible with the justice and goodness of God to make the whole race of men liable to punishment for the sin of Adam, in which they had no concern; and the case which appears the most repugnant to the divine attributes, is that of infants and idiots, which being incapable of sinning, ought not to be subject to punishment. They admit that a mortal and corrupt nature is derived from Adam to all his descendants; that this corruption is so strong that no man ever lived to the age of maturity without sin; and consequently that every such person is liable to divine punishment for the sins he has himself actually committed, but not for Adam's sins. They therefore think that infants and idiots die, because of Adam's sin, but that no farther punishment awaits them. They are of opinion, that our being thus adjudged to death, and to all the miseries which accompany mortality, may be well called

God's wrath and damnation, as temporary punishments are frequently so denominated in Scripture.

It must be acknowledged that original guilt, considered in this point of view, is a difficult and abstruse subject. As the Scriptures do not inform us what were the full and precise effects of Adam's disobedience upon his posterity, it is perhaps scarcely to be expected that an uniformity of opinion should prevail upon that point. It may, however, be observed, that the difference between those who confine original guilt to a mere liability to death and sin, and those who extend it to a liability to punishment also, is not very material, since both of them admit that Christ died as a propitiation for all the sins of the whole world, whatever were the nature and character of those sins. In either case, the effects of Christ's obedience are commensurate with those of Adam's disobedience; and upon either principle, if we believe the Gospel, and act conformably to its precepts, all our sins, whether original in Adam, or actual in ourselves, will be forgiven, and we shall be eternally happy. They who consider the sin of Adam as imputed to all his descendants, believe that sin will be remitted for the sake, and through the mediation, of Jesus Christ. They contend that it is as consonant to perfect justice to impute the sin of Adam, as to impute the merits of Christ, to all mankind; and that the divine goodness is fully vindicated by the assurance, that God had pre-ordained the redemption of man by Jesus Christ, when he punished the disobedience of Adam upon his posterity. In Scripture occur many passages, which, from the context, appear to *refer solely* to the redemption of mankind from the guilt and penalty of sin, which Adam entailed upon the human race. In this sense, 'the Lamb slain from the foundation of the world,' was 'the Redeemer of the whole world;' He delivered all mankind, without any exception, from the power of sin and death, to which they are by nature subject, and rendered them capable of eternal happiness, yet at the same time at liberty, as responsible beings, to forfeit or secure that title to immortality, which He purchased by His blood. Thus the case of infants and idiots, which are incapable of actual sins of individual guilt, is clearly consistent with the justice and goodness of God, though considered as by nature liable to punishment. Thus 'the Gentiles who are without the law' of Moses, or of Christ, and cannot be saved by faith ('for how shall they believe if they have not heard?') partake of 'the salvation which is by Christ.' Thus the world *collectively* is 'made free from sin'—free from the punishment of original

sin—' being justified freely by grace.' While *individually* 'all men are sinners,' remain in a corrupted state of nature, subject to diseases and death, and the miseries of this world, and liable to future condemnation; for 'there is no man living that sinneth not,' does not commit actual sins. *Bishop Burnet on the Articles*; *Bishop Tomline's Elem. of Christ. Theol.* vol. ii. p. 231, &c.; *Locke's Reasonableness of Christianity*, in *Bishop Watson's Theol. Tracts*, vol. iv. pp. 1, 2, &c.

FAMINE. The Scripture records several famines in Palestine, and the neighbouring countries; in the time of Abraham, (Gen. xii. 10.); and in that of Isaac, (xxvi. 1.) The most remarkable famine is that of seven years in Egypt, whilst Joseph was in that country. It was considerable for continuance, extent, and severity, particularly as Egypt is one of the countries least subject to such a calamity, by reason of its general fruitfulness. It has been observed on the famine in the time of Ahab, that by the threat there should be no dew nor rain, is not meant there should not be a single drop of rain during three years, but only that the dew and rain should not be in their usual and necessary quantities.

Famine is sometimes a natural effect, as when the Nile does not overflow in Egypt, or rains do not fall in Judea, at the customary times, spring and autumn; or when the caterpillars or locusts swarm and destroy the fruits. The prophets notice these last causes of famine; and Joel compares locusts to a numerous and terrible army ravaging the land. (Joel i. 2, 3, 4, &c.)

Famine was also an effect of God's anger. 'The Lord called for a famine, and it came upon the land for seven years.' (2 Kings viii. 1, 2.) Amos (viii. 11.) threatens another sort of famine, that of hearing the word of God. *Harmer's Observations*, vol. i. p. 87, edit. 1808.

FASTING. Fasting has been practised in all ages, and among all nations, in times of mourning, sorrow, and affliction. We see no example of fasting, properly so called, before Moses. Since the time of Moses, examples of fasting have been very common among the Jews. Joshua and the elders of Israel remained prostrate before the ark from morning till evening, without eating, after Israel was defeated at Ai. (Josh. vii. 6.) The eleven tribes which fought against that of Benjamin, fell down before the ark on their faces, and so continued till evening without eating. (Judg. xx. 26.) David fasted while the first child he had by Bathsheba was sick. (2 Sam. xii. 16.) The Heathens sometimes fasted: the king of Nineveh, terrified by Jonah's preaching, ordered that not only men, but also beasts, should continue without eating or drinking; should be covered with sackcloth, and

each after their manner should cry to the Lord. (Jonah iii. 5, 6, 7.) The Jews, in times of public calamity, appointed extraordinary fasts, and made even the children at the breast fast. (Joel ii. 16.)

Moses fasted forty days upon Mount Horeb. (Exod. xxiv. 18.) Elijah passed as many days without eating. (1 Kings xix. 8.) Our Saviour fasted forty days and forty nights in the wilderness. (Matt. iv. 2.) These fasts were miraculous, and out of the common rules of nature.

Besides the solemn fast of expiation instituted by divine authority, the Jews appointed certain days of humiliation, called *the fasts of the congregation*. The calamities for which these were enjoined, were a siege, pestilence, diseases, famine, &c. They were observed on the second and fifth days of the week; they began at sunset, and continued till midnight of the following day. On these days, they wore sackcloth next the skin, and rent their clothes; they sprinkled ashes upon their heads, and neither washed their hands, nor anointed their bodies with oil. The synagogues were filled with suppliants, whose prayers were long and mournful, and their countenances dejected, with all the marks of sorrow and repentance.

As to the fasts observed by Christians, it does not appear by His own practice or by His commands to His disciples, that our Lord instituted any particular fast. But when the Pharisees reproached Him, that His disciples did not fast so often as theirs, or as John the Baptist's, He replied, 'Can ye make the children of the bride-chamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.' (Luke v. 34, 35.) Fasting is also recommended by our Saviour, in His sermon on the mount, not as a stated, but an occasional duty of Christians, for the purpose of humbling their minds under the afflicting hand of God; and He requires that this duty be performed in sincerity, and not for the sake of ostentation. (Matt. vi. 16.)

FAT. God forbade the Hebrews to eat the fat of beasts: (Lev. iii. 17.) 'All the fat is the Lord's. It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood.' Some interpreters understand these words literally, and suppose fat as well as blood to be forbidden. Josephus says, Moses forbids only the fat of oxen, goats, sheep, and their species. This agrees with Levit. vii. 23; 'Ye shall eat no manner of fat, of ox, or of sheep, or of goat.' This is observed by the modern Jews, who think that the fat of other sorts of clean creatures is allowed them, even that of beasts which have died of

themselves, conformably to Levit. vii. 24: 'And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.' Others maintain, that the law which forbids the use of fat, should be restrained to fat separated from the flesh, such as that which covers the kidneys and intestines; and this only in the case of its being offered in sacrifice. This is confirmed by Levit. vii. 25: 'Whosoever eateth of the fat of the beast of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people.'

In the Hebrew style, fat signifies not only that of beasts, but also the richer or first part of other things. 'He should have fed them with the finest (in Heb. the fat) of the wheat.' Fat is sometimes used for the source of compassion or mercy. As the bowels are stirred at the recital of misfortune, or at the view of melancholy and afflicted objects, it has been thought that sensibility resided principally in the bowels, which are commonly fat. The Psalmist upbraids the wicked with being inclosed in their fat, having shut up their bowels against him, and feeling no compassion at the sight of his extreme grief: 'Mine enemies compass me about; they are inclosed in their own fat.' (Ps. xvii. 10.) Fat denotes abundance of good things: 'I will satiate the souls of the priests with fatness.' (Jer. xxxi. 14.) 'My soul shall be satisfied with marrow and fatness.' (Ps. lxxiii. 5.) The fat of the earth implies its fruitfulness: 'God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.' (Gen. xxvii. 28.)

FATHER. This word, besides the common acceptation of it for immediate father, is used in Scripture for grandfather, great grandfather, or the author and first father of a family, how remote soever. Thus, the Jews in our Saviour's time, and their descendants of the present generation, call Abraham, Isaac, and Jacob, their fathers. Jesus Christ is called the son of David, though David was distant from Him many generations.—By father is also understood the institutor, the original practiser, or master of a certain profession: Jabal was the father of such as dwell in tents, and such as have cattle; Tubal was the father of all such as handle the harp or organ. (Gen. iv. 20, 21, 22.) Huram is called father of the king of Tyre, (2 Chron. ii. 13.) and even of Solomon, (2 Chron. iv. 16.) because he was the principal workman, and chief director of their undertakings. The principal of the prophets were considered as fathers of the younger, who were their disciples, and who are called sons of the prophets, and styled the eldest fathers.

'My father, my father, the chariot of Israel, and the horsemen thereof.' (2 Kings ii. 12.)—Father is a term of respect given by inferiors to superiors, and by servants to their masters: 'My father,' said Naaman's servants to him, 'if the prophet had bid thee do some great thing.'—(2 Kings v. 13.) The king of Israel addresses the prophet Elisha in like manner: 'My father, shall I smite them?' (2 Kings vi. 21.) A man is said to be a father to the poor and orphans, when he supplies their necessities, and is affected with their miseries: 'I was a father to the poor,' says Job. (xxix. 16.) God declares Himself to be a father of the fatherless, and a judge of the widow. (Ps. lxxviii. 5.)—God is frequently called heavenly father, and simply father. He is eminently the father, creator, preserver, and protector, of all, especially of those who invoke Him, and serve Him. 'Is he not thy father that hath bought thee?' (Deut. xxxii. 6.) Through Christ, who has merited adoption and filiation for His people, every believer has a right to call God father. (Rom. viii. 15, 16.) Job entitles God 'the father of rain,' who produces it, and causes it to fall. He observes, 'I have said to corruption, thou art my father;' that is, in the condition to which I am reduced, and that to which I expect to be reduced in the grave, I consider worms and putrefaction as my near kin.—Joseph says, that God had made him a father to Pharaoh, had given him great authority in that prince's kingdom, and that Pharaoh looked upon him as his father, and had bestowed upon him the government of his house and dominions.—The devil is denoted as the father of the wicked: 'Ye are of your father the devil.' (John viii. 44.) Ye would imitate the deeds of your father, says Christ to the Jews; he was a murderer from the beginning, and ye seek my death. He is a liar, and the father of it: he deceived Eve and Adam; he introduced sin and falsehood into the world; he inspires his followers with his spirit and sentiment.—'To be gathered unto their fathers,' to 'sleep with their fathers,' are common expressions signifying death.—God is called 'the Father of spirits.' (Heb. xii. 9.) Our natural fathers are fathers of our bodies only, but God is the Father of our spirits; He not only creates them, but He justifies them also, and glorifies them. Christ (Matt. xxiii. 9.) forbids us to call any man father, because we have one in heaven. Not that we should abandon, or despise, our earthly fathers, for God requires us to honour them; but when the glory of God is at stake, or our salvation, if our fathers and our mothers are obstacles, we should say to them, 'We know you not.'

FATHERS is also a term applied to an-

cient authors in the Christian Church. St. Chrysostom, St. Basil, &c. are called Greek fathers; and St. Augustine, St. Ambrose, &c. Latin fathers. No author who wrote later than the twelfth century is dignified with the title of father. Learned men are not unanimous concerning the degree of esteem which is due to these ancient fathers. Some represent them as the most excellent guides in the paths of piety and morality; whilst others place them in the very lowest rank of moral writers, consider them as the very worst of all instructors, and treat their precepts and decisions as perfectly insipid, and, in many respects, pernicious. It appears, however, incontestable, that in the writings of the primitive fathers are many sublime sentiments, judicious thoughts, and several things naturally adapted to form a religious temper, and to excite pious and virtuous affections. At the same time, it must be confessed that, on the other hand, they abound still more with precepts of an excessive and unreasonable austerity, with stoical and academical dictates, with vague and indeterminate notions, and, what is still worse, with decisions absolutely false, and in evident opposition to the commands of Christ. Though the judgment of antiquity in some disputable points may certainly be useful, yet we ought never to consider the writings of the fathers as of equal authority with the Scriptures. In many cases they may be deemed competent witnesses, but we must not confide in their verdict as judges. *Mosheim's Eccles. Hist.* vol. i. p. 155; *Buck's Theol. Dict.* vol. i. p. 289.

FEAR, is sometimes used for the object of fear, as 'the fear of Isaac,' that is, the God whom Isaac feared. (Gen. xxxi. 42.) God says, that He will send His fear before His people, to terrify and destroy the inhabitants of Canaan. (Job vi. 4.) speaks of the terrors of God, as set in array against him; the Psalmist (xxxviii. 15.) that he had suffered the terrors of the Lord, with a troubled mind.

FEAR OF GOD is such an awe and veneration for the Supreme Being, as renders a man religiously careful not to offend Him, but to endeavour to please Him in all his actions; to cultivate such a temper and disposition of soul as are agreeable to the divine nature. This principle excites a man to perform the duties of a dependent creature, and renders him unwearied in his endeavours to keep a conscience void of offence towards that infinite Being on whom he and all others depend. To fear God is generally the character of good men in Holy Writ, and implies every divine virtue and moral excellence of which a human being is capable in a state of weakness and imperfection. When the inspired penmen say

of a man, that he has no fear of God in him, they give, in that single expression, the character of a wicked and abandoned person, of one who regards no restraints beyond temporary rewards and punishments.

The fear of God is founded in a due consideration of His attributes and moral perfections; particularly, His omnipresence, omniscience, justice, power, and eternity. When a man reflects on the idea we have of the Divine Being, it will unavoidably make a deep impression on his mind; and if he suffer this reflection to have its proper influence, he will become afraid to offend God, and desirous of recommending himself to the Divine favour by always endeavouring to improve in those graces which are ornaments to human nature, and which will dispose him for the enjoyment of spiritual and intellectual pleasures in a future and an eternal state. How solicitous will he be, how diligent and careful to avoid those passions which tarnish the native brightness of the mind, and darken the understanding with respect to spiritual things! How industrious in the search of divine wisdom! How desirous of attaining to a higher degree in the spiritual life! If we fear God, and desire to be like Him, may we not humbly hope, that the Almighty will vouchsafe to enlighten our minds, pour down a blessing on all our pious endeavours, and in due time finish the work which He has begun in us?

A profound veneration for the omnipotent and eternal God, annihilates the evils and calamities of this transitory life. Religious fear entitles a man to the care and protection of divine providence. The Governor of the universe is kind to all; but they who fear Him are the objects of His peculiar favour, and enjoy blessings in which the wicked have no share. The Psalmist frequently speaks with rapture of the care which the Almighty takes of His servants. He calls God his shield, his buckler, his fortress; and he expresses himself on this subject in such a variety of terms, as afford a striking idea of the divine protection. He says, that God plants guards of angels about those who fear Him, and secures them under the shadow of His wings; so that they need not be afraid of the 'terror by night, nor the arrow that flieth by day, the pestilence that walketh in darkness, nor the destruction that wasteth at noon-day.' The fear of man is a loose principle, and will be effectual only where there is danger of discovery and punishment; but the fear of God is obligatory at all times, and causes a man to act as honestly when no one hears or sees him, as if the eyes of the whole world were fixed on him. A constant and habitual reverence for the presence of God observes no distinction of places,

because God is every where present. 'O Abner,' said Joab, 'I fear my God, and I fear none but him.' *Richardson's Divine and Moral Essays*, Essay iii. p. 33, &c. edit. 1760.

FEASTS. God appointed several festivals among the Jews for many reasons.

1. To perpetuate the memory of the great events and wonders which He had wrought in favour of this people: so, the Sabbath commemorated the creation of the world; the Passover, the departure out of Egypt; the Pentecost, the law given at Sinai, &c.
2. To keep them firm to their religion, by the view of ceremonies, and the majesty of divine service.
3. To procure them certain pleasures, and allowable times of rest; for their festivals were accompanied with rejoicings, feasts, and innocent diversions.
4. To give them instruction; for in their religious assemblies, the law of God was read and explained.
5. To renew the acquaintance, correspondence, and friendship of their tribes and families coming from the several towns in the country, and meeting three times a year in the holy city.

The first and most ancient of feasts, the Sabbath, or seventh day, commemorated the creation: 'The Lord (Gen. ii. 3.) blessed the seventh day, and sanctified it,' says Moses, 'because that in it he had rested from all his work.' Some of the ancient fathers and Rabbins were of opinion, that the Sabbath had been observed from the beginning of the world. But the general opinion is, that people did not cease from labour on that day, till after the command of God to the Israelites, after their coming out of Egypt, when they were encamped at Marah. See **SABBATH**.

The Sabbatical Year, which returned every seven years, and was set apart for rest; and the Jubilee Year, at the end of seven times seven years, or the forty-ninth year, were sorts of feasts, too, and may be considered as consequences of the Sabbath.

The Passover was instituted in memory of the Israelites' departure out of Egypt, and of the favour which God showed His people in sparing their first-born, when he killed the first-born of the Egyptians. (Exod. xii. 14. et seq.) See **PASSOVER**.

The feast of Pentecost was celebrated on the fiftieth day after the Passover, in memory of the law being given to Moses on Mount Sinai, fifty days after the departure out of Egypt. They reckoned seven weeks from the Passover to Pentecost, beginning at the day after the Passover. The Hebrews call it the feast of Weeks, and the Christians Pentecost, which signifies the fiftieth day.

The feast of Trumpets was celebrated on the first day of the civil year; on which the trumpets sounded, proclaiming

the beginning of the year, which was in the month Tisri, answering to our September, O. S. It was a civil feast, rather than a sacred solemnity. We know no religious cause of its establishment. Moses commands it to be observed as a day of rest, and that particular sacrifices should be offered at that time.

The New Moons, or first days of every month, were in some sort a consequence of the feast of Trumpets. The law did not oblige people to rest upon this day, but ordained only some particular sacrifices. It appears that on these days also, the trumpet was sounded, and entertainments were made. (1 Sam. xx. 5, 18.)

The feast of Expiation or Atonement was celebrated on the tenth day of Tisri, which was the first month of the civil year. It was instituted for a general expiation of sins, irreverences, and pollutions of all the Israelites, from the high-priest to the lowest of the people, committed by them throughout the year. (Levit. xxiii. 27, 28. Num. xxix. 7.) See **EXPIATION**.

The feast of Tents, or Tabernacles, on which all Israel were obliged to attend the temple, and to dwell eight days under tents of leaves, in memory of their fathers dwelling forty years in tents, as travellers in the wilderness. It was kept on the fifteenth of the month Tisri, the first of the civil year. The first and seventh days of this feast were very solemn. But during the other days of the octave they might work. (Levit. xxiii. 34, 35. Numb. xxix. 12, 13.) At the beginning of the feast, two vessels of silver were carried in a ceremonious manner to the temple, one full of water, the other of wine, which were poured at the foot of the altar of burnt offerings, always on the seventh day of this festival.

Of the three great feasts of the year, the Passover, Pentecost, and that of Tabernacles, the octave, or seventh day after these feasts, was a day of rest as much as the festival itself; and all the males of the nation were obliged to visit the temple at these three feasts. But the law did not require them to continue there during the whole octave, except in the feast of Tabernacles, when they seem obliged to be present for the whole seven days.

Besides these feasts, we find the feast of Lots, or Purim, instituted on occasion of the deliverance of the Jews from Haman's plot, in the reign of Ahasuerus. See **PURIM**.

The feast of the Dedication of the Temple, or rather of the restoration of the temple, which had been profaned by Antiochus Epiphanes, (1 Macc. iv. 52, &c.) was celebrated in winter, and is supposed to be the feast of dedication mentioned in St. John's Gospel. (x. 22.) Josephus says, that it was called the feast of Lights, pro-

bably, because this happiness befel them when least expected, and they considered it as a new light risen on them.

In the Christian Church, no festival appears clearly to have been instituted by Jesus Christ, or his Apostles. Yet as we commemorate the passion of Christ as often as we celebrate his Supper, he seems by this to have instituted a perpetual feast. Christians have always celebrated the memory of his resurrection, and observe this feast on every Sunday, which was commonly called the Lord's day. (Rev. i. 10.)

The birth-day of Christ, commonly called Christmas-day, has been always observed by his disciples with gratitude and joy. His birth was the greatest blessing ever bestowed on mankind. The angels from heaven celebrated it with a joyful hymn; and every man, who has any feeling of his own lost state without a Redeemer, must rejoice and be glad in it. 'Unto us a child is born, unto us a son is given; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.' (Isai. ix. 6.)

The forty days of Lent are appointed as a time of repentance and recollection, in order to prepare the Christian for the proper observance of the great festival of Easter. It appears from the primitive fathers of the church, that the observance of Lent has been most ancient; and this season has been always considered as a time of self-examination and penitence. On the first day of Lent, which we call Ash Wednesday, our Church has appointed a very solemn and awful service.

At the end of the holy season of Lent is the day on which we commemorate the death of our blessed Saviour, and which is commonly called Good Friday. This day ought to be strictly observed. It is a day of the deepest humiliation and sorrow, for those sins which brought the Son of God to the cross.

On Easter Sunday, we celebrate our Saviour's victory over death and hell, when having on the cross made an atonement for the sin of the world, he rose again from the grave, brought life and immortality to light, and opened to all his faithful servants the way to heaven. On this great event rest all our hopes. 'If Christ be not risen,' says St. Paul, 'then is our preaching vain, and your faith is also vain,—But now is Christ risen from the dead, and become the first fruits of them that slept.' (1 Cor. xv. 14. 20.)

Forty days after his resurrection, our Lord ascended into heaven, in the sight of his disciples. This is celebrated by the Church on Ascension-day, or Holy Thursday. Ten days after his ascension, the Lord sent the Holy Spirit to be the Comforter and Guide of his disciples. This

blessing is commemorated on Whit Sunday, which is a very great festival, and as such ought to be observed; for the assistance of the Holy Spirit can alone support us through all temptations, and guide us into all truth.

Many other days are appointed by our Church to be observed in memory of the apostles and evangelists.

The success of some in discovering the remains of certain holy men, multiplied in the fourth century of the Christian Church the festivals and commemorations of the martyrs in a most extravagant manner. The increase of the festivals would not have been offensive to the wise and good, if Christians had employed the time thus appropriated in promoting their spiritual interests, and in forming habits of piety and virtue. But these days, instead of being set apart for pious exercises, were spent in indolence, voluptuousness, and criminal pursuits, and were less consecrated to the service of God, than employed in the indulgence of sinful passions. Many of these festivals were instituted on a pagan model, and perverted to similar purposes. *Mosheim*, vol. i. pp. 323. 466; *Sermons on the Doctrines and Duties of Christianity*, Sermon vii. pp. 74, &c.; *Nelson's Companion for the Festivals and Fasts*, p. 444, &c. edit. 1757.

FESTUS. Portius Festus succeeded Felix in the government of Judea A. D. 60. Felix, his predecessor, to oblige the Jews, when he resigned his government, left St. Paul in bonds at Cæsarea in Palestine. (Acts xxiv. 27.) Festus, at his first coming to Jerusalem, was intreated by the principal Jews to condemn Paul, or to order him up to Jerusalem, they having conspired to assassinate him in the way. Festus answered, that it was not customary with the Romans to condemn any man without hearing him; but he said, that he would hear their accusations against Paul at Cæsarea. From these accusations Paul appealed to Cæsar, and by this means secured himself from the prosecution of the Jews, and the wicked intentions of Festus, whom they had corrupted.

Festus, finding how much robbery abounded in Judea, very diligently pursued the thieves. He also suppressed a magician, who drew the people after him into the desert. He died in Judea about the beginning of A. D. 62, and was succeeded by Albinus. *Josephus, Ant. Jud. lib. xx. cap. 8, seg. 9, 10; De Bell. Jud. lib. ii. cap. 14. seg. 1.*

FIG, FIG-TREE. Our first parents covered their nakedness with fig-leaves, either from common fig-trees, or from some of another kind, the leaves of which were much larger. (Gen. iii. 7.)

There are many kinds of fig-trees. 'The true sycamore fig-tree,' says M. Forskall,

'abounds the most of any in Egypt. It is planted upon the banks, and along the ways near the villages; and it branches out to such a distance, that a full-grown tree furnishes a shade for a circle of forty paces in diameter. Its leaves are widely ovated, bowed, or angulated; rather obtuse, smooth, cordated at the base. The fruit does not grow from the branches; but shoots bearing fruit, and close together, sprout from the trunk itself, or from the wood of the largest branches. The inhabitants say, that the fruit arrives at maturity several times in the year, as often as seven times. Hasselquist affirms, that that can only be in the month of June; but this is to be understood of those figs which are eatable, and have the true seeds. The sycamore figs are called by the Egyptians *precocious sycamores*, because the others are not ripe before the overflowing of the Nile, and these are ripe about the end of the month of April. They are mellow, turning yellow, juicy, sweet, not fecundated or pierced with worms: the buds, however, are large and fleshy. The male flowers are closed to the centre point, which has a small aperture in the middle; and round the outside of that is marked a white shining ring. This ring is not the work of the cynips (insect), but an impression of art; for when the fruit is arrived to the size of an inch diameter, the inhabitants pare off a part at the centre point, which place then turns black. They say, that without this paring it would not come to maturity. They have knives which are formed expressly for this work, and which are made round at the point, and sharp only on one side. If any figs are passed by and not cut, they become full of the cynips (insect) about the time of the overflowing of the Nile.'

This extract furnishes much information connected with Scripture: as, 1. That the mulberry-leaved fig-tree is planted along the sides of the roads. Of this we have an instance in the barren fig-tree cursed by our Lord, which stood by the road side. (Matt. xxi. 19. Mark xi. 13.) 2. That the fruit arrives at maturity several times in a year—so often as seven times. We may observe, that this can scarcely be restricted to one month is clear, because seven times is too often for that space of time; but as M. Forskall refers this to those which are eatable and have seeds, both opinions may be reconciled by saying, figs not prolific are produced in other seasons of the year. 3. That *precocious*, or early, figs are produced in the month of April. These, therefore, are different from those referred to the month of June only, as we have supposed; or this testimony invalidates the former. The barren fig-tree of the Evangelists having leaves, was expected to produce, at least, figs of this inferior

kind. 4. This apparent contradiction in M. Forskall is exactly similar to that of Mark, who says that March or April 'was not a time for figs;' yet Jesus came seeking figs. In like manner, M. Forskall says 'figs are ripe about the end of April,' but 'they come to maturity *only* in the month of June.' This shows, that a contradiction so glaring is no contradiction: proper restriction regulates it to certainty. 5. The forming by art of a white shining ring on the fruit, which is done to cause it to ripen, explains the character attributed to the prophet Amos by himself, (vii. 14.) 'I was a *scraper*, or cutter, or parer, of sycamore fruit,' to forward its maturity. This custom is clear, and sufficiently explains the passage. 6. Those thus cut for ripening have no seeds, and may be supposed to have little hold on the parent tree. So Nahum speaks of 'fig-trees with the first ripe figs, which, if they be shaken, shall fall' easily. This disposition of the fig-tree to part with her *precocious untimely* figs, is noticed in Rev. vi. 13. Isaiah xxxiv. 4. Hosea ix. 10. The time of the fig-tree putting forth her figs is a sign of spring. (Cant. ii. 13.)

A great diversity of opinion has prevailed on the subject of the barren fig-tree cursed by our Lord. (Matt. xxi. 19. Mark xi. 12.) The words of the Evangelists may be thus paraphrased by a slight transposition: 'Jesus coming early in the morning from Bethany—was hungry—seeing a fig-tree from afar—at such a distance that he could only discern its spread of leaves, he went to it, *if perhaps* he might find some figs on it (for it was not yet the usual season for figs to be fit for gathering on fig-trees in general); but he found leaves only: and he said, none shall ever find any fruit on thee hereafter.' It is inquired, if this was *not* the season for figs, with what propriety did our Lord curse this barren fig-tree? Some have rendered the words, 'It was not a year for figs;' but the Greek will not admit of this translation. Some have wished to read, 'It was the season for figs;' but this is violating the text, as the time was March 31, certainly long enough before the general fig season. Dr. Doddridge, and most writers with him, think this was of the *early* and most delicate sort of figs, which are ripe in April, but certainly not so early as at this time. Besides, in that case, what need of the Evangelist's words '*if, perhaps,*' since there could be no such *uncertainty* as these words imply, in the expectation of finding fruit upon it, because the fruit being barely ripe could not be supposed to have been gathered from this tree? Matthew says nothing about its not being the fig season, and also omits the words '*if, perhaps,*' The sycamore fig-tree, as we have seen, is planted along the ways near the

villages in Egypt, and might be also on the road-side between Bethany and Jerusalem. Norden, in his *Travels in Egypt*, says that this 'tree is *always green*,' (doubtless with leaves,) 'and bears fruit *several times in the year*;' so that a person viewing it at almost any time of the year, from a distance, cannot determine whether it has fruit upon it, or not. This very well accounts for the 'if, perhaps' of Mark, and for the advancing of Jesus towards it; as supposing that this kind of tree might bear fruit, though it was not now the general season for gathering figs from the kinds usually cultivated. Though we commonly say our Lord *cursed* the barren fig-tree, yet the expression, strictly speaking, is incorrect. Our Lord only commanded it to *continue in its then present state*. The shrivelling of the leaves was the only alteration which took place in the apparent state of this tree; and those leaves were wholly useless, as figs grow upon the trunk of the tree. Though the tree might be said to be *cursed* by reason of this privation, yet this injury or curse was only apparent, and not real. It was no diminution of any man's property. It is plainly saying in action, as well as in words, 'This tree yields no fruit; let it not therefore produce leaves to disappoint the appetite of any subsequent seeker of food from it.' The general opinion of interpreters is, that this action of our Saviour referred to the state of the Jewish nation at that time. *Scripture Illustrated, Arrangement of Nat. Hist.* p. 28; *Fragments annexed to Calmet's Dict.* Nos. lxxvii. p. 120, cclx. p. 160.

FIND is sometimes used in Scripture for to attack, to surprise one's enemies, to discover them suddenly. It is said (Judg. i. 5.) 'They found Adonibezek in Bezek,' that is, they attacked him there. According to the Hebrew (1 Sam. xxxi. 3.) the archers of the Philistines found Saul, that is, they attacked him. In this sense some explain that passage in Genesis (xxxvi. 24.) 'This was that Anah that found the mules in the wilderness;' in the Hebrew, that found the Emim. Some, however, interpret the word translated *mules* by fountains of salutary streams. *Scripture Illustrated, Expos. Index*, p. 30.

FINGER. The finger of God signifies His power, His operation. Pharaoh's magicians discovered the finger of God in some of the miracles of Moses. (Exod. viii. 19.) That Legislator gave the law written with the finger of God to the Hebrews. (Exod. xxxi. 18.) Christ says, he cast out devils with the finger of God. (Luke xi. 20.) To put forth one's finger, is a bantering gesture. 'If thou take away from the midst of thee the yoke, the putting forth of the finger,' (Isai. lviii. 9.) that is, if thou take away from the midst of thee the chain or yoke with which thou over-

whelmest thy creditors, and forbear pointing at them, and using jeering and insulting gestures.

FINISH. The Evangelist John (xix. 30.) relates, that immediately before our Saviour bowed his head and gave up the ghost, he said, 'It is finished.' When Christ pronounced these words, the prophecies which referred to the Messiah were completed. Then were fulfilled the predictions which foretold his miraculous birth, his bringing salvation to mankind, the miracles which he wrought, the manner of his death, and his being made an offering and atonement for sin. At that time also the types and ceremonies, and, in particular, the sacrifices of the Jewish law, were consummated. It is natural to suppose, that the devout Jew, who had often felt himself at a loss to account for the design of these sacred and mysterious rites, would wish to obtain a more clear and perfect insight into their hidden meaning; though he was too pious to question their propriety, as he was convinced that they had been appointed and commanded by God Himself. All this darkness and uncertainty, however, were dispelled, when Christ upon the cross pronounced that all was finished. The meaning and propriety of the various sacrifices of the law, of the passover, of the paschal lamb, of the high-priest entering the holy of holies, and of all the other mystical representations and parts of the Jewish ritual, were then seen, confessed, and understood.

The sufferings of the Messiah were now finished; and envy and malice and the powers of darkness had poured forth all their resentment, and spent their fury against Him. He closed in torment and cruel anguish a life which had been spent chiefly in poverty and in labour. The Messiah finished those great works in evidence of the truth of the grand scheme in which he had been engaged, and for which he came into the world. With respect to the important services which he finished, and in which men were more immediately concerned, we may mention his opening the Gospel to all mankind. We are induced to believe, that all who, previously to the advent and sufferings of our Saviour, lived according to the dictates of their own conscience, and to the revelation of the divine will which had been afforded them, were saved through His merits and atonement, though that atonement had not yet been made. The great sacrifice of the Messiah had a retrospective as well as a future efficacy; it reached back to the first transgression of man, and forward to the end of time.

The Saviour of the world finished another important service, in giving us a complete rule of life, the means of observing that rule through the assistance of God's Holy

Spirit, and in affording Himself a perfect example of piety and virtue. Indeed, we always find him as attentive to the example as to the precept. He instructed his disciples in no virtue, of which he was not a pattern for their imitation; and his precept and example united, form that rule of conduct, which is to direct and govern the Christian life. But the grand work of redemption, which Christ perfected for man, was his atoning for the sins of mankind, for which they themselves could not have atoned, and, consequently, his enabling them to triumph over death and the grave. We know not in what manner the death of Christ produces this effect, and is rendered a propitiation for the sins of mankind; and it becomes us not to inquire into this mystery of divine providence, which has been kept secret for wise purposes, and which the angels themselves are not permitted to understand. The Scriptures, however, assure us, that this wonderful instance of divine love, in what manner soever accepted by the Almighty, interposed between our guilt and the displeasure of God; and without the atonement of Christ, we had been left destitute of the hope of everlasting life. *Logan's Sermons.*

FIRE. God frequently appeared in fire, or surrounded with fire; as in the burning bush upon Mount Sinai. Fire is a symbol of the Deity: 'The Lord thy God is a consuming fire.' (Deut. iv. 24.) He appeared to Isaiah, Ezekiel, and St. John, in the midst of fire. The Psalmist describes the chariot of God as all in a flame. (Ps. xviii. 9, 10.) It is said, that God will appear in the midst of fire at His second coming. Daniel (vii. 10.) says, that a fiery stream issued from before Him. The wrath of God is compared to fire; and also the effects of his wrath, war, famine, and other scourges. Fire is often used for thunder, lightning, the fire of heaven. (2 Kings i. 10.)

Angels, as ministers of God, are compared to fire. (Ps. civ. 4.) Fire from heaven fell on the victims sacrificed to the Lord, as a mark of approbation. It is thought that God in this manner accepted the sacrifice of Abel. When Abraham made a covenant with the Lord, a fire passed between the divided parts of the sacrifices. Might this be the Shechinah? Fire fell on the sacrifice which Moses offered at the dedication of the tabernacle, (Levit. ix. 24.); on those of Manoah, (Judg. xiii. 19, 20.); on Solomon's at the dedication of the temple, (2 Chron. vii.); on Elijah's at Mount Carmel. (1 Kings xviii. 38.) These are instances of the direction of lightning to a favourable or beneficent effect. It is probable the same meteor was directed to a contrary effect, in the deaths of Nadab and Abihu, (Lev. x. 1.); in the destruction of the companies of fifty

men, (2 Kings i. 10, 12.) in the loss of Job's property, (Job i. 16.) and in the destruction of Egypt. (Exod. ix. 23.) May we reckon among the beneficent effects of lightning, under the description of 'fire from heaven,' the instant translation of Elijah? Or was this fire of the nature of the chariots of fire, and horses of fire, mentioned a little after that history. (2 Kings vi. 17.) If the chariots of fire, and horses of fire, of Elijah, were of the same nature as the chariots of fire, and horses of fire, which surrounded Elisha, then lightning was not the meteor employed to translate Elijah, but one of a much milder nature, probably approaching towards that which was manifested in the Shechinah.

We read (Numbers xi. 1, 2, 3.) of 'a fire of the Lord, which consumed in the extremity of the camp.' The question on this passage is, whether this fire was lightning, or the *samiel*, a fiery wind? The expression, 'it consumed in the extremity of the camp,' is capable of two senses; it consumed the whole of one extreme of the camp; or, it consumed in different places, all of which were at the extremity of the camp. If one part of the camp was the scene of this fire, it was without doubt a burning wind, which passed over that edge of the camp, but did not enter wholly into, or cross over, the centre of it, or where the people were thickest. Otherwise, it might be lightning. Scheuzer prefers the former sense, and observes, that Thevenot mentions the death of 20,000 men, who perished in one night by one of these burning winds. It ought to be observed, that miraculous appearances derive much of their miraculous character from time, place, and circumstances. An earthquake, or lightning, is not miraculous in itself; but if it appear to be in answer to the entreaties of feeble man, it demonstrates that those entreaties receive attention from a power superior to the ordinary course of nature.

A perpetual fire was kept up in the temple, upon the altar of burnt sacrifices, and maintained by burning wood upon it continually. Besides this fire, were several kitchens in the temple, where the provisions of the priests, and the peace-offerings, were dressed.

The apostle says concerning Abel, (Heb. xi. 4.) 'the Lord testified on his gifts.' This, as we have already observed, is understood to mean, that fire from heaven consumed the offerings he had brought. It seems probable, that man, by this means, originally received the use of fire directly from heaven. Indeed, from what other quarter could he receive it? Sanchoniatho says, that the first fires were those kindled by lightning, and these discovered the first melted minerals. Nor let it be forgot, that lightning was considered by the heathens as a token from Heaven. Hence,

with the greatest propriety, Elijah offered *this* as the test of divinity, 'the God who answereth by fire, let him be God;' since this was a principle admitted and received by his opponents equally with himself, and since it was capable of the utmost publicity, decision, and testimony.

The Chaldeans, Persians, and some other people in the east, adored fire. Several have been of opinion, that Abraham was thrown into a fire, because he refused to worship this element.

The torments of hell are described by fire in both the Old and New Testament. Moses says to Israel, 'A fire is kindled in mine anger, and shall burn unto the lowest hell.' Isaiah (xxxiii. 14.) is express: 'Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?' Again (lxvi. 24.) 'Their worm shall not die, neither shall their fire be quenched.' Our Saviour uses the same similitude. (Matt. xxv. 41.) He speaks of eternal fire prepared for the devil, his angels, and reprobates. Several maintain, that by 'worm' is to be understood a common living, not an allegorical and figurative, worm; and by fire, an elementary and material fire. Among the abettors of this opinion are Austin, Cyprian, Chrysostom, Jerom, &c. Dr. Whitby observes, that though it is not to be doubted that 'the worm not dying,' is to be understood figuratively for the worm of conscience, yet shall the bodies of the wicked suffer in fire properly so called; this being agreeable not only to the tradition of the Jewish and Christian church, but to the constant phraseology of Scripture. *Whitby's Annot.* vol. i. p. 284; *Scripture Illustrated, Expos. Index*, pp. 67, 119.

FIRMAMENT. The Scripture says, God made a firmament in the midst of the waters, to separate the inferior from the superior waters. The word *rakiah*, translated firmament, signifies an *expanse*, and expresses two ideas: 1. that of an expanded atmosphere surrounding the globe, which we might call, for the sake of distinction, the *blue* firmament; 2. that of a remote expanse in which the stars are placed. We frequently speak of the stars in the firmament, and of a firmament of stars, but it ought to be remembered, that by these expressions we speak of what is apparent as if real, for the stars are not locally situated in our firmament, that is, the blue firmament. They only seem to be situated in this firmament, because they appear there; they are separated by an interval of distance—an immeasurable interval of distance!

God spread out this *firmament* by gradually clarifying the atmosphere; and into this region arose the lighter vapours, which floated among their *strata* elevated above the surface of the earth, in proportion to their na-

tural buoyancy, while the grosser mixtures, and the heavier fluids, sunk by a kind of *precipitation*, to their correspondent *strata* on the earth below. *Scripture Illustrated, Expos. Index*, p. 5.

FIRST-BORN, is not always to be understood literally; it is sometimes taken for the prime, most excellent, most distinguished of any thing. Thus, Jesus Christ is 'the first-born of every creature,' 'the first-begotten of the dead;' begotten of the Father before any creature was produced, the first who rose from the dead by his own power. 'The first-born of the poor,' (Isaiah xiv. 30.) signifies the most miserable of the poor; and 'the first-born of death,' (Job xviii. 13.) the most terrible of deaths. If in Exod. xi. 5. we take the first-born to import the chief, the most illustrious, the *prime* of each family, we shall avoid an ambiguity in reference to those families which had no *first-born child*. This is also coincident with a sense of which the words are capable, (Exod. xii. 12.) 'Upon all the *dignitaries* of Egypt I will execute judgment,' not 'against the gods,' as our translators read. The chiefs of Egypt certainly felt the judgments of God, when the land was despoiled of its *principals*. This also appears to be the sense of the passage (Numb. xxxiii. 4.) 'And the Egyptians *buried* (implying attention, if not pomp) those whom Jehovah had smitten among them; *even* those *dignitaries* upon whom Jehovah had executed judgments.' By 'the first-born of cattle' (Exod. xii. 29.) may likewise be understood the prime, the most valuable of cattle.

God ordained that all the Jewish first-born, both of men and beasts, for service, should be consecrated to him. The male children only were subject to this law. If a woman's first child were a girl, the father was not obliged to offer any thing for her, or for the children after her, though they were males. If a man had many wives, he was obliged to offer the first-born of each of them to the Lord. The first-born were offered in the temple, and were redeemed for the sum of five shekels.

The firstling of a clean beast was offered at the temple, not to be redeemed, but to be killed. An unclean beast, a horse, an ass, or a camel, was either redeemed, or exchanged. An ass was redeemed by a lamb, or five shekels; if not redeemed, it was killed. *Scripture Illustrated, Expos. Index*, p. 40.

FIRST-FRUITS, among the Hebrews, were presents made to God of part of the fruits of the harvest, to express the submission, dependence, and thankfulness of the offerers. They were offered at the temple, before the crop was touched; and when the harvest was over, before any private persons used their corn. The

first of these first-fruits, offered in the name of the nation, was a sheaf of barley, gathered on the 15th of Nisan in the evening, and threshed in a court of the temple. After it was well cleaned, about three pints of it were roasted, and pounded in a mortar. Over this was thrown a log of oil, and a handful of incense. Then the priest took this offering, waved it before the Lord towards the four parts of the world, threw a handful of it into the fire upon the altar, and kept the rest. After this, every one was at liberty to get in his harvest.

Besides these first-fruits, every private person was obliged to bring his first-fruits to the temple. The Scripture prescribes neither the time nor the quantity. The Rabbins say, that they were obliged to bring at least the sixtieth part of their fruits and harvest. These first-fruits consisted of wheat, barley, grapes, figs, apricots, olives, and dates. They met in companies of four-and-twenty persons to carry their first-fruits in a ceremonious manner. The company was preceded by an ox appointed for the sacrifice, with a crown of olives on his head, and his horns gilded.

There was also another sort of first-fruits paid to God. (Numb. xv. 19, 20.) When the bread in every family was kneaded, a portion of it was set apart, and given to the priest or Levite of the place. If there was no priest or Levite, it was cast into the oven, and consumed by the fire. This is one of the three precepts peculiar to the women; because they generally made the bread.

The first-fruits and tithes were the most substantial revenue of the priests and Levites.

St. Paul says, Christians have the first-fruits of the Spirit, (Rom. viii. 23.) that is, a greater abundance of God's Spirit, more perfect and more excellent gifts, than the Jews. Christ is called the first-fruits of them that slept; for as the first-fruits were earnest to the Jews of the succeeding harvest, so Christ is the first-fruits of the resurrection, or the earnest of a resurrection.

FISH. We have few Hebrew names, if any, for particular fish. Moses says in general (Levit. xi. 9, 10, 11, 12.) that all sorts of river, lake, and sea-fish, might be eaten, if they had scales and fins; others are unclean. Fins are analogous to the feet of land animals. As, therefore, the sacred legislator had given directions for separating land animals according to the hoofs and claws, so he directs that *fishes*, which had no clear and distinct members adapted to locomotion, should be unclean; but those which had fins should be clean, provided they had also scales. As *two* requisites, a

cloven hoof and a power of rumination, were necessary to render a quadruped lawful, so *two* characters were necessary to answer the same purpose in fishes. It is thought that this distinction was made because fishes with scales are more nourishing, those without scales being, in general, very difficult of digestion.

Interpreters in general believe, that the fish which swallowed up Jonah was a whale. The word *cetus* signifies only a great fish, as does the Hebrew *dag* of Jonah. There is, says Mr. Parkhurst, the highest probability, that this fish was not of the *whale*, but of the *shark* kind; for though whales are sometimes found in the Mediterranean, where Jonah was cast away, yet the whale, notwithstanding his monstrous size, is naturally incapable of swallowing a man. And though it may be alleged, that the same God who preserved the prophet in the fish's belly, and caused him to be vomited up again alive, *could* have enlarged the swallow of the *whale* so as to absorb him, yet we ought not, without good reason, and plain authority of Scripture, to appeal to God's miraculous interposition. In the present case we have neither of these warrants. Moreover, it is notorious that *sharks* are a species of fish common in the Mediterranean; and we are assured, not only that some of this kind are of such a size and form as to be capable, without any miracle, of swallowing a man, but that whole men have been actually found in their bellies. Mr. Parkhurst, therefore, agrees with the learned Bochart in opinion, that the fish which swallowed the prophet Jonah, was of that species of *shark*, which naturalists, from its rough and sharp teeth, have denominated *carcharias*, and *lamia* from its monstrous swallow. Some have thought, that if the word *dag* signify a *float*, it may refer to a *vessel*.

The opinion of Bochart, that the fish which swallowed Jonah was the *squalus carcharias*, is now generally received; but Bishop Jebb has urged several considerations, showing that it probably was a whale, into the cavity of whose mouth Jonah was taken. The observations adduced by him from the natural history of the whale, are confirmed by the enterprising and experienced whale-fisher, Captain Scoresby, who states that when the mouth of the *Balæna mysticetus*, or Great Common Whale, is open, it presents a cavity as large as a room, and capable of containing a merchant-ship's jolly-boat full of men, being six or eight feet wide, ten or twelve feet high (in front,) and fifteen or sixteen feet long. The only objection that can be offered to Dr. Jebb's opinion, is, that there is no authentic instance on record of whales being found in the Mediterranean Sea. It is,

however, stated by the author of *Scripture Illustrated*, that whales 60 feet long have been found in the Mediterranean Sea.

The Abbé Pluche shows from Leuwenhoek, that a single cod-fish, though not of the largest size, contained nine millions three hundred and forty-four thousand eggs; and he observes, that though a common carp is far from having such a number of eggs, yet the quantity of them is so amazing, even at the first glance, that it contributes very much to justify the preceding calculation. *Parkhurst's Hebrew and English Lexicon*, p. 129; *Greek and English Lexicon*, p. 361. edit. 1812; *Fragments annexed to Calmet's Dict.* No. cxlv. p. 103; *Dr. Adam Clarke's Comment. on Levit.* xi. 9.; *Scripture Illustrated, Expos. Index*, pp. 52, 189; *Horne's Introduction*, vol. ii. p. 560; *Scoresby's Account of the Arctic Regions*, vol. i. p. 455; *Jebb's Sacred Literature*, pp. 178—180.

FLAGELLANTS, or WHIPPERS, have been designated by ecclesiastical historians under the name of a sect; but as they differed in no article of faith or ecclesiastical government from the established church, they appear to possess no claim to that denomination.

It has been a prevailing tenet in every false religion, that the misery of his creatures was grateful and acceptable to the Deity; and that the sufferings of another life can be averted only by the voluntary devotion of ourselves to wretchedness in this. Christianity itself has occasionally been contaminated with similar errors, and the duty of repentance has been considered as including not only mental contrition, but bodily suffering. The primitive church imposed ecclesiastical censures and penances, as temporal punishments on offenders; and in times of ignorance, this penance was considered in a more extensive view, and as relating rather to our future than our earthly state. In the year 1260, at Penesini, in Italy, a kind of penitential procession was celebrated, in which the self-convicted criminals marched solemnly through the city, flagellating themselves with the utmost severity, and imploring with the most distressful clamour, the mercy of God. The procession, which was preceded by priests, who carried a crucifix, consisted of men every rank and order; the females inflicted a similar discipline on themselves at home. However, the enthusiasm was soon not confined to one class of devotees: men, women, and children, of every rank, adopted the practice; all business, public and private, was suspended; the public amusements were deserted; and in the most inclement weather, and in the darkest nights, the streets were crowded with wretches, tor-

turing themselves, and imploring the divine forgiveness. In a short time, the contagion was no longer confined to a single place, but spread from city to city, and even extended over all Italy, and a considerable part of Germany. As the passion increased, they formed a regular society, and instituted rules for the admission of associates. The sect continued till the succeeding century, when, among other absurdities, one of the flagellants pretended that he had been presented, by an angel, with a whip, and a letter from heaven, which assured to those who would endure this discipline for thirty-four days successively a complete pardon for all their sins. The extravagances and excesses of the fraternity accelerated its suppression. Several of the princes and prelates of the empire exerted themselves to reduce the populace to reason; and, at length, Clement VI. formally condemned the fanaticism of the flagellants, as an impious and pernicious heresy. *Gregory's History of the Christian Church*, vol. ii. p. 184.

FLESH, is taken literally for the flesh which composes bodies, whether of men or animals. 'The end of all flesh is come before me,' (Gen. vi. 13.) of every thing that hath life. 'They went in two and two of all flesh,' animals of all species. 'All flesh hath corrupted his way.'

Flesh is understood of a principle opposite to the spirit. 'The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other.' 'Walk in the spirit, and ye shall not fulfil the lusts of the flesh.' To crucify the flesh with its lusts; not to fulfil the desires of the flesh, the wisdom of the flesh, &c. require no explanation.

'Oh that we had of his flesh!' said Job's enemies, or even his domestics, in his affliction. They would have eaten him up alive; and thus they repaid with ingratitude his services to them. The Psalmist also observes, 'The wicked, even mine enemies, came upon me to eat up my flesh.' (Psal. xxvii. 2.) The author of the book of Wisdom (xii. 5.) reproaches the Canaanites with devouring man's flesh. We have examples of this in sacred history, and in Josephus. Jeremiah threatens the inhabitants of Jerusalem, that they should be constrained to eat the flesh of their friends and children. (Lament. ii. 20.; iv. 10.) We see the same in Ezekiel. (v. 10.)

'We are thy flesh and thy bone.' (Gen. xxix. 14.; xxxvii. 27.) are familiar expressions to denote the relations and ties of flesh and blood.

The flesh of the lascivious is compared to that of horses and asses. (Ezek. xvi. 26.) The wise man says, that the flesh of the intemperate is consumed by infamous diseases. (Prov. v. 11.) The author of Eccle-

siasticus, (xxv. 26.) requires a prudent man to separate his flesh from a prostitute. These expressions covertly denote what modesty refrains from naming in man.

FLIES, insects well known, and in the law of Moses declared to be unclean. (Levit. xi. 20.) The Philistines adored the god of flies under the name of Beelzebub. The Lord promised Israel that he would send an army of flies and wasps against the Canaanites, to drive them out of the country, (Exod. xxiii. 28. Deut. vii. 20.) and we know, that many of the Canaanites really abandoned their country, to secure themselves from these troublesome insects. (Josh. xxiv. 12.)

The Hebrew language has at least two words for flies. The first is *oreb*, (Exod. viii. 21. Psal. lxxviii. 45.; cv. 31.) which those interpreters who, by residing on the spot, have had the best opportunity of identifying the subject, have rendered the *dog-fly*. In Ethiopia, it is denominated *zimb*, and though very little larger than a bee, is said to be so terrible an insect, that even the camel is not capable of sustaining the violent punctures which it makes with its pointed proboscis; and when attacked by this fly, the body, head, and legs, of the animal break out into large bosses, which swell and putrefy to the certain destruction of the creature. Mr. Bruce observes, that 'as soon as this plague appears, and their buzzing is heard, all the cattle forsake their food, and run wildly about the plain, till they die worn out with fatigue, fright, and hunger. No remedy remains but to leave the black earth, and hasten down to the sands of Atbara; and there they remain, while the rains last, this cruel enemy never daring to pursue them farther.' The inhabitants of all the countries, from the mountains of Abyssinia northward, to the confluence of the Nile and Astaboras, are obliged in the rainy season to change their abode, and seek protection for their cattle on the sands of Beja.—Another Hebrew word for a fly is *zebub*, (Eccl. x. 1.) which some conjecture to be the 'great blue-bottle fly,' or flesh fly; for this being large, may well be supposed, when dead, to cause the *perfumed unguent of the dealer to stink*.—The word *shemamah*, (Malachi i. 3.) is thought by some to signify the common house fly. It is observable, that the word rendered flies in Exod. viii. 21. 31.; Psal. lxxviii. 45.; cv. 31, is not *zebub*, but *oreb*, which is certainly the dog-fly, or *zimb*, literally perhaps the *desert-fly*. Bruce's *Travels*, vol. i. p. 5; vol. v. p. 191; *Scripture Illustrated, Exposit. Index*, pp. 154. 165. 192; *Fragments attached to Calmet's Dictionary*, No. lvi. p. 104.

FLOOR FOR THRESHING CORN, OF THRESHING-FLOOR, is frequently men-

tioned in Scripture. This was a place in the open air, in which corn was threshed, by means of a cart or sledge, or some other instrument, drawn by oxen. The threshing-floors among the Jews were only, as they are to this day in the East, *round level plots of ground in the open air*, where the corn was trodden out by oxen. Thus Gideon's floor (Judg. vi. 37.) appears to have been in the open air; and also that of Araunah the Jebusite; (2 Sam. xxiv.) otherwise it would not have been a proper place for erecting an altar, and offering sacrifices. In Hosea, (xiii. 3.) we read of the chaff which is driven by the whirlwind from the floor. This circumstance of the threshing-floor being exposed to the agitation of the wind seems to be the principal reason of its Hebrew name. It appears, therefore, that a threshing-floor, which is rendered in our textual translation 'a void place,' might well be *near the entrance of the gate of Samaria*, and a proper situation in which the kings of Israel and Judah might hear the prophets. (1 Kings xxii. 10. 2 Chron. xviii. 9.)

An instrument sometimes used in Palestine and the East, to force the corn out of the ear, and bruise the straw, was a heavy kind of sledge, made of thick boards, and furnished beneath with teeth of stone or iron. (Isa. xli. 15.) The sheaves being laid in order, the sledge was drawn over the straw by oxen, and at the same time threshed out the corn, and cut or broke the straw into a kind of chaff. An instrument in the East is still used for the same purpose. This sledge is alluded to in 2 Sam. xii. 31.; Isa. xxviii. 27.; xli. 15.; Amos i. 3. Dr. Lowth, in his notes on Isaiah (xxviii. 27, 28.) observes, that four methods of threshing are mentioned in this passage, by different instruments; the flail, the drag, the wain, and the treading of the cattle. The staff, or flail, was used for the *inferiora semina*, the grain that was too tender to be treated in the other methods. The drag consisted of a sort of frame of strong planks, made rough at the bottom with hard stones or iron: it was drawn by horses or oxen over the corn sheaves on the floor, the driver sitting upon it. The wain was nearly similar to this instrument, but had wheels with iron teeth, or edges like a saw. The last method is well known from the law of Moses, which 'forbids the ox to be muzzled, when he treadeth out the corn.' Niebuhr, in his *Travels*, gives the following description of a machine which the people of Egypt use at this day for threshing out their corn. 'This machine,' says he, 'is called *nauridsj*. It has three rollers, which turn on their axles; and each of them is furnished with some irons, round and flat. At the beginning of June, M. Forskall and I se-

veral times saw, in the environs of *Dsjise*, how corn was threshed in Egypt. Every peasant chose for himself in the open field a smooth plat of ground from 80 to 100 paces in circumference. Hither was brought on camels or asses the corn in sheaves, of which was formed a ring of six or eight feet wide, and two high. Two oxen were made to draw over it again and again the *sledge* (traineau) above mentioned; and this was done with the greatest convenience to the driver; for he was seated in a chair fixed on the sledge.—Two such parcels or layers of corn are threshed out in a day, and they move each of them as many as eight times, with a wooden fork of five prongs, which they call *meddre*. Afterwards they throw the straw into the middle of the ring, where it forms a heap, which grows bigger and bigger. When the first layer is threshed they replace the straw in the ring, and thresh it as before. Thus the straw becomes every time smaller, till at last it resembles chopped straw. After this, with the fork just described, they cast the whole some yards from thence, and *against the wind*; which driving back the straw, the corn, and the ears not threshed out, fall apart from it, and make another heap. A man collects the clods of dirt, and other impurities, to which any corn adheres, and throws them into a sieve. They afterwards place in a ring the heaps in which a good many entire ears are still found, and drive over them, for four or five hours together, twelve couple of oxen (une douzaine de couples de boeufs) joined two and two, till by absolute trampling they have separated the grains, which they throw into the air with a shovel (*luhh*) to cleanse them.' *Parkhurst's Hebrew and English Lexicon*, pp. 120. 242. 412; *Louth on Isaiah*, p. 151.

FOOL, FOLLY, signifies in Scripture not only, according to the literal meaning, an idiot, or one who has lost his senses; the discourses and notions of fools and madmen; but also sin, particularly sins of impurity. 'My wounds stink, and are corrupt through my foolishness,' (Ps. xxxviii. 5.) my sin. 'He that is soon angry dealeth foolishly,' (Prov. xiv. 17.) and 'the thought of foolishness is sin.' (Prov. xxiv. 9.) David says, 'Lord, I have sinned greatly, do away the iniquity of thy servant, for I have done very foolishly.' (1 Chron. xxi. 8.) Tamar said to her violent brother Amnon, 'Do not this folly; thou shalt be as one of the fools in Israel.' (2 Sam. xiii. 13.) The wisdom of this world is foolishness with God. St. Paul says, (1 Cor. i. 20, 21.) 'Hath not God made foolish the wisdom of this world?' &c. Again, (1 Cor. iii. 18, 19.) 'If any man among you seemeth to be wise in this world, let him become a fool that he may be wise.' The same apostle advises

Timothy and Titus to avoid foolish questions, which only create disputes and wrangling.

The character of fool, and the attribute of folly, seem to be used in the Proverbs in more than one sense; sometimes they appear to mean lack of understanding, and sometimes perverseness of will. In the Gentoo laws is described a species of folly, which may perhaps illustrate some of the applications of this term in Scripture. Among the qualities required for the proper execution of public business, it is mentioned, 'that a man must be able to keep in subjection his lust, his avarice, his *folly*, and his pride.' This folly is not to be understood in the usual sense of the word in the European idiom, as a negative quality, or the mere want of sense, but as a kind of obstinately stupid lethargy or perverse absence of mind, in which the will is not altogether passive. It seems to be a weakness peculiar to Asia, and operates in some measure like the violent impulse of fear, under which men will utter falsehoods totally incompatible with each other, and utterly contrary to their own opinion, knowledge, conviction, and even inclination and intention. Another conjecture is, that this folly may mean the deception which a man allows to be imposed on his judgment by his passions: as acts of rapacity and avarice are often committed by men who ascribe them to prudence, and a just assertion of their own right; malice and rancour pass for justice, and brutality passes for spirit. *Supplem. Addenda to Calmet's Dictionary*.

FOOT. Anciently it was customary to wash the feet of strangers coming off a journey, because generally they travelled barefoot, or wore sandals only, which did not secure them from dust or dirt. Jesus Christ washed the feet of his apostles, and thereby taught them to perform the humblest services for one another.

Feet, in the sacred writers, often mean inclinations, affections, propensities, actions, motions. Guide my feet in thy paths; keep thy feet at a distance from evil; the feet of the debauched woman go down to death; let not the foot of pride come against me.

To be at any one's feet, signifies obeying him, being in his service, following him. Moses says (Deut. xxxiii. 3.) that the 'Lord loved his people, and those that sat down at his feet;' who heard him, belonged to him, were instructed in his doctrine. St. Paul says, that he was brought up at the feet of Gamaliel. 'Mary sat at our Saviour's feet, and heard his word.' (Luke x. 39.) These expressions have a reference to the attitude observed in the East.

By the word foot, the Hebrews modestly express those parts which decency forbids to name: as 'the water of the feet,' signifies urine; 'to cover one's feet,' dismissing the refuse of nature; 'withhold

thy foot from being unshod, and thy throat from thirst,' that is, do not prostitute yourselves, as you have done, to strange people. 'Thou hast opened thy feet to every one that passed by.' (Ezek. xvi. 25.)

It is said (Deut. xi. 10.) that the land of Canaan is not like Egypt, where thou sowest thy seed, and wateredst it with thy foot. Palestine is a country which has rains, plentiful dews, springs, rivulets, brooks, &c. that supply the earth with the moisture necessary to its fruitfulness. On the contrary, Egypt has no river except the Nile; there it seldom rains, and the lands which are not within reach of the inundation, continue parched and barren. To supply this want, ditches are dug and water is distributed throughout the several villages and cantons; there are great struggles who shall first obtain it, and in this dispute they frequently come to blows. Notwithstanding these precautions, many places have no water; and in the course of the year, those places which are nearest the Nile, require to be watered again by means of art and labour. This was formerly done by the help of machines, one of which is thus described by Philo: it is a wheel which a man turns by the motion of his feet, by ascending successively the several steps that are within it. But, as while he is thus continually turning, he cannot keep himself up, he holds a stay in his hands which is not moveable, and which supports him; so that in this work the hands perform the office of the feet, and the feet that of the hands; since the hands, which should act, are at rest, and the feet, which should rest, are in action, and give motion to the wheel. This is what Moses means in this place by saying, that in Egypt they water the earth with their feet. In Sir George Staunton's Account of Lord Macartney's Embassy to China, is a figure which closely resembles the description of Philo; and this is the more observable, as we know the similarity which long subsisted between the Egyptians and the Chinese. The description of Philo may serve to illustrate the boast of Sennacherib, (2 Kings xix. 24.) 'I have digged and drunk strange waters; and with the sole of my feet have I dried up all the rivers of besieged places,' or of Egypt, as others understand it. The word rendered '*sole*'—sole of my feet, signifies any hollow thing, any curve, or bending; as a spoon, caves, caverns, the hollow leather of a sling, &c. The words of Sennacherib may therefore, perhaps, be freely rendered as follows: 'I came from a distant country into these parts: these lands and their manners are foreign from me. Yet, I have sunk deep wells in them, and have drunk their foreign waters: and moreover, I have exhausted by the labour of my people, in working machines by their feet,

I say, I have dried up by foot machines, *foot hollows*, all the water which had been stored in reservoirs against the time of siege:—consequently the cities were forced to surrender, or their inhabitants to perish by thirst; therefore let not Hezekiah think he can so closely conceal his waters that I cannot discover them; or so deeply sink his reservoirs, that I, by my mechanical powers, and the immense strength of my army, which will enable me to work the machines night and day, cannot exhaust them.'

To 'be under any one's feet,' to be a footstool to him, signifies the subjection of a subject to his sovereign, of a slave to his master.

To 'lick the dust of one's feet,' (Isa. xlix. 23.) signifies to adore the place where the feet of any one rest.

Nakedness of feet was a sign of mourning. God says to Ezekiel, 'Make no mourning for the dead, and put on thy shoes upon thy feet,' &c. It was also a mark of respect; 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' (Exod. iii. 5.) The Rabbins say, that the Jews and priests were bare-foot in the temple. (Josh. v. 15.)

'A wicked man speaketh with his feet,' says Solomon. (Prov. vi. 13.) He uses much gesture with his hands and feet, which the ancient sages blamed in those who spake. Ezekiel (xxv. 6.) reproaches the Ammonites with clapping their hands and stamping with their feet in token of joy, on seeing the desolation of Jerusalem. He also (vi. 11.) describes the same motions as signs of grief, because of the ruin of his people.

'If thou turn away thy foot from my sabbath, from doing thy pleasure on my holy day,' says Isaiah, (lviii. 13.) If thou forbear walking and travelling on the sabbath day, and do not then thine own will. We know that journeys were forbidden on the sabbath-day. (Matt. xxiv. 20. Acts i. 12.)

Job (xxix. 15.) says, that 'he was feet to the lame, and eyes to the blind,' he led one, and supported the other. In another place he observes, that God 'had put his feet in the stocks, and looked narrowly to all his paths;' like a bird or some other animal led along, with the foot fastened to a cord, and unable to proceed, except as he who guides it pleases.

Anciently in those countries the men were generally barefoot in the house; the poor almost always, even on journeys; but others, when they went into the country, commonly wore shoes. *Harmer's Observations*, vol. iii. p. 410; *Fragments annexed to Calmet's Dictionary*, No. ccxxvi. p. 115.

FORESKIN, or PREPUCE, the skin which covers the glans, and is cut off in circumcision. See CIRCUMCISION. Children are sometimes born without a foreskin; and this is regarded by the Hebrews

as a particular favour of Providence. The Rabbins maintain, that Moses was born in this manner. Such a child is not circumcised; the skin is only cut so as to draw some drops of blood. Several Romish churches pretend that they possess our Saviour's foreskin, which was cut off at His circumcision.

FORGIVENESS, the pardon of any offence committed against us. We are not apt to entertain any permanent or incurable ill-will against the author of injuries to others, and why should we be irreconcilable when injuries have been done to ourselves? To love our enemies, or rather not to hate our enemies, is a duty which no guilt can annul, no injury efface. We are not required to love our enemies as our friends; but, when any injury has been done us, we are to endeavour to regard it with so much resentment as any just and impartial person would feel on hearing it related, and no more. To revenge injuries, is to retaliate evil for the sake of retaliation. It is to diminish the happiness of the sentient world, without any virtuous motive, or adequate compensation. In proportion as we add to or diminish the happiness of individuals, we add to or diminish the happiness of sentient nature. This is a most important consideration, if we regard ourselves as parts of a system, and interested in the aggregate bliss of the whole as well as in the more insulated enjoyment of any particular individuals. This consideration may serve greatly to improve and to refine our feelings of humanity.

Several considerations may serve to abate our feeling of resentment. The injury which has been done us, may not be so great as we imagine. The offence may be more ideal than real; there may be some misunderstanding in the case. What we consider as an intentional injury, may have originated in accident or mistake. This quite annuls the supposition of malice in the injury. No pain or suffering, though it may at the time excite the feeling of aversion, can properly be an object of resentment, which was not premeditated or designed. We can harbour no malice against stocks or stones, which may accidentally be the occasion of pain to us, but which can never intend the harm that they occasion. Harm unintentionally done by any intelligent being, is certainly no more an object of resentment than harm occasioned by any lifeless and insensate thing. As we know that, independent of all acquired or associated 'dislike, there is naturally no such thing as ill-will in one man towards another, we have good reason to believe, that those injuries, which excite our honest indignation, are never so deliberately willed, or so maliciously contrived, as we imagine. This consideration may well serve

to mitigate our resentment and moderate our rage.

We are all weak, frail, and sinful creatures. None of us passes through one day, without feeling that he requires forgiveness from his God, and too often also from his fellow-creatures. Mercy is all our hope; forgiveness, our constant prayer. In such a state, should we not pity and assist each other? Does not mutual weakness call for mutual forbearance? Weak, frail, and sinful as we are, we all hope, through the merits of Christ, to attain the happiness of heaven. And can creatures, who, after a few short years, expect to be for ever united in the presence of God, to be liberated from all unruly passions, and to live together for ever in heaven, in peace, and joy, and everlasting love; can such creatures hate each other on earth? Can they add to the sorrows of this state of trial, and spread more thorns in the path of life, by acts of malice and revenge? Can they risk their own eternal happiness, by denying to each other that forgiveness, without which they must not dare to hope that they shall be themselves forgiven? We know from the express declaration of our Saviour, that if we forgive not men their trespasses, neither will our heavenly Father forgive us. Christ estimated virtues by their solid utility, and not by their fashion or popularity; and hence he prefers the duty of forgiveness to every other. He enjoins it more frequently, with more earnestness, and under a greater variety of forms; and he adds this weighty and peculiar circumstance, that the forgiveness of others is the sole condition on which we are to expect, or even ask, from God, forgiveness for ourselves. This preference is justified by the superior importance of the virtue itself. The feuds and animosities which exist in families and among neighbours, which disturb the intercourse of human life, and collectively compose half its misery, have their foundation in the want of a forgiving temper, and can never cease except by the exercise of this virtue.

Let us endeavour to forgive, that we may not be afraid to ask forgiveness. Let us take care so to pray for forgiveness, that our prayers may not justify and increase our condemnation. Let us remember the amazing condescension of the Son of God, in 'taking upon him the form of a servant,' and thence learn humility. Let us represent to our minds the terms of our salvation, in order to excite us to repentance. Let us adore the infinite love of our Redeemer, 'who laid down his life for his enemies;' and let this be the pattern of our charity. By this means, we shall be fit to bear a part in that seraphic hymn, with which the Prince of Peace was at first ushered into the world; 'Glory be to God on high, and on earth peace, good-

will towards men.' *Fellowes's Body of Theology*, vol. ii. pp. 210—213; *Sermons on the Doctrines and Duties of Christianity*, p. 176; *Paley's Moral and Polit. Philosophy*, vol. i. p. 269; *Warner's System of Divinity and Morality*, vol. ii. p. 356.

FORNICATION, whoredom, or the act of incontinency. It is, however, used in Scripture, not only for the sin of impurity, but for idolatry, and for all kinds of infidelity towards God. Adultery and fornication are frequently confounded. Both the Old and New Testament condemn all impurity and fornication, corporal or spiritual, idolatry, apostacy, heresy, infidelity, &c.

The first and great mischief, and consequently the guilt of promiscuous concubinage, consists in its tendency to diminish marriages, and by that means to defeat their several beneficial purposes. Promiscuous concubinage discourages marriage, by destroying the chief incitement to a married state. Men will not undertake the incumbrance, expense, and restraint of married life, if they can gratify their passions at an easier rate. The magnitude of this evil will appear by attending to the importance and variety of the uses to which marriage is subservient; and by recollecting, that the malignity and moral quality of each crime are not to be estimated by the particular effect of one offence, or of one person's offending, but by the general tendency and consequence of such crimes. The libertine may not be conscious that his irregularities prevent his own marriage, or that they can prevent others from marrying; but what will he say would be the consequence, if the same licentiousness universally prevailed? Or what should hinder this licentiousness from becoming universal, if in him it be innocent or allowable? Fornication supposes prostitution; and prostitution commonly entails upon its victims certain misery. It produces habits of ungovernable lewdness. Of this passion it has been truly said, 'that irregularity has no limits; that one excess draws on another; that the most easy therefore, as well as the most excellent way of being virtuous, is to be so entirely.' The criminal commerce of the sexes corrupts and depraves the mind and moral character more than any single species of vice whatever. That ready perception of guilt, and that prompt and decisive resolution against it, which constitute a virtuous character, are seldom found in persons addicted to these indulgences. Fornication prepares an easy admission for every sin. In low life, it usually leads to the greatest villainies; and in high life, to that lamentable dissoluteness of principle, which manifests itself in a profligacy of public conduct, and a contempt of the obligations of religion and moral probity.

The Christian Scriptures peremptorily condemn fornication. 'Out of the heart,' says our Saviour, 'proceed evil thoughts, murders, adulteries, fornication, thefts, false witnesses, blasphemies; these are the things which defile a man.' It may be observed, that fornication is mentioned with murders, thefts, false witnesses, blasphemies; and this shows that they are all crimes. So odious were the sins of the flesh to the Apostles, that they charged the first Christians not to keep company with any one that 'was a fornicator, a covetous man, an idolater, a railer, a drunkard, or an extortioner, and with such a man not to eat.' St. Paul warns us 'not to deceive ourselves, for neither fornicators, adulterers, thieves, covetous men, drunkards, revilers, nor extortioners, shall inherit the kingdom of God.' Enumerating the works of the flesh he commences with adultery, fornication, and uncleanness; and he observes, 'that they who do such things shall not inherit the kingdom of God.' The same apostle tells the Thessalonians, that as it was 'the will of God, that they should abstain from fornication,' so it was also the great means of preserving themselves, even their sanctification; and that, though the worship of idolaters was commonly defiled with much licentiousness, 'God hath called Christians not to uncleanness, but to holiness.' In the visions of St. John, whoremongers are in two different places reckoned among those who are 'shut out of the New Jerusalem, and who shall have their part in the lake that burneth with fire and brimstone, which is the second death.'

The Scripture affords no sanction to those austerities, which have been imposed on men under the idea of religion; but with a just regard to the condition and interest of the human race, it pronounces marriage honourable in all, and thus provides for the propensities of their nature an adequate gratification, to which it restricts them. All those incentives which lead to fornication, are accessories to the crime, and ought to be avoided. Indecent conversation is forbidden by St. Paul, (Ephes. iv. 29.) 'Let no corrupt communication proceed out of your mouth.' Our Saviour condemns not only acts of uncleanness, but also the invitation or voluntary admission of impure thoughts, or the suffering of them to obtain possession of the imagination: 'Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.' (Matt. v. 28.) By thus enjoining a regulation of the thoughts, Christ strikes at the root of the evil; for when lust is once conceived in the heart, it bringeth forth sin; and of this sin it may more particularly be said, that when it is finished, it bringeth forth death. *Warner's System of Divinity and Morality*, vol. ii.

65, 66; *Paley's Moral and Polit. Philosophy*, vol. i. pp. 290—299

FOX, a creature well known, and remarkable chiefly for its cunning. The word rendered foxes in our translation of the Bible rather imports the jackal, which is an animal that goes in troops of hundreds in the east, and is no small terror and nuisance to the country. This creature has a considerable resemblance to a wolf; and it has much of the manners of the hyena. This kind hunts in packs of forty or fifty, or perhaps some hundreds, and eats every thing made of leather. It ransacks the repositories of the dead, and greedily devours the most putrid bodies; and hence the inhabitants of the countries in which it abounds, make their graves very deep in the earth, and secure them with spines, thorns, &c. These animals attend caravans, and follow armies in hopes of prey. Niebuhr says, that 'they are often bold enough to enter houses; and at Bombay, my servant, who resided out of the city, drove them out of his kitchen.' It is very often confounded with the fox. It is, however, observable, that of this creature there are at least two species, the *lesser* and the *larger* jackal, the former of which very much resembles a real fox. Volney says, 'The wolf and the *real fox* are very rare; but there is a *prodigious quantity* of the middle species named *shacal*, which in Syria is called *wauwee* from its howl: they go in *droves*,' &c. 'Jackals are concealed by *hundreds* in the gardens, and among ruins, and *tombs*.'

Hence it appears, that jackals go in droves, in troops; and that Samson might easily procure as many as he wanted. (Judg. xv. 4.) They enter gardens, villages, tents, and houses, during the night; and therefore they would carry the fire with them to all quarters, and might easily burn cornyards, vineyards, and oliveyards. Their noise and howling would convince all who heard them that they were jackals, and thus divert the suspicion from men. The fire would give them pain, and cause them to fight with each other. This would keep them among the corn, &c. longer than usual; and few pairs thus coupled would agree to return to the same den, that they had formerly occupied in the mountains. Hence, nothing could be better adapted to produce a general conflagration, than Samson's expedient.

The sarcasm in Nehem. iv. 3. has been thus paraphrased: 'Their city wall is not fit for an outhouse; it is at best like one of the loose stone hedges, which surround our gardens, without mortar: if a jackal should venture to run along it, instead of leaping over it, he would ruin the whole structure: or, if he should clamber upon it, it would fall.' The *lesser* jackal, which chiefly frequents gardens, seems to

be referred to; and this increases the bitterness of the sarcasm by the comparison. Dr. Shaw says, that the jackals (the lesser kind) 'eat roots and fruits, and frequent the gardens every night.' This then is clearly the animal complained of in Cant. ii. 15: 'Take — catch — *us the shuals, the little shuals*, which destroy, and waste, and ruin our vines; and that at the time when we expect fruit from them.' Hasselquist likewise says, that 'there is also plenty of them near the convent of St. John, in the desert, about vintage time; inasmuch that the owners are obliged to set guards over the vines, to prevent these creatures from destroying them.' As foxes in England are not destroyers of grapes, this passage in the Canticles has been severely criticised, but with what reason, let the reader now judge.

The following passages seem to refer to the *larger* jackal.—Ezekiel (xiii. 4,) says, '*As shuals in wastes around deserted towns are thy prophets, O Israel.* They continue to destroy, but do not repair; they clamber over defences broken down, and increase the dilapidations in the stone walls, but they restore no part to its strength; *they do not go up into the gaps, to repair them; nor bring fresh stones to replace those that are fallen, to make up the wall for the security of the house of Israel, that it may stand even a skirmish, much less an assault, in the day of the Lord.*' From the disposition of the jackal to prey on carrion, the Psalmist (lxiii. 10.) naturally associates this creature with his slain enemies: 'Those who seek to destroy my soul shall themselves be destroyed; be slain and be buried, in the lowest parts—or depths—of the earth; but they shall not rest in their graves, the jackals shall tear them from thence as their lawful prey;—they shall be a portion for *shuals*.' By correcting the word translated *fox* to jackal, the following passage in Matt. viii. 20. possesses great strength of expression: '*The jackals, beasts of prey and of injury, have holes where they may hide themselves; and the rapacious birds of the heaven have nests, but the meek, the benevolent Son of Man, he who goes about doing good, hath not where to lay his head.*'

The metaphorical application of the name, or character, of the *shual*, or jackal, to persons, is thus used by our Lord: (Luke xiii. 32.) '*Go ye and tell that fox—that crafty, cruel, insidious creature! that jackal of a prince! who has indeed expressed his enmity by his threats, as jackals do their mischievous dispositions by their barkings, and who yelps in concert with others of my enemies, jackal-like, tell him that I am safe from his fury to-day and to-morrow, and on the third day I shall be completed, completely beyond his power.*' This might allude to our

Saviour's resurrection on a third day ; or, is day put for year ?

It seems to be agreed, that real foxes are very rare in Judea; and they appear to be equally rare in Scripture. In all places in which the word occurs, it refers to the jackal. *Fragments annexed to Calmet's Dictionary*, No. ccix. p. 33, &c.; *Harmer's Observations*, vol. ii. p. 221.

FRANCISCANS, a religious order founded by St. Francis in the year 1209. Francis was the son of a merchant of Assisi, in the province of Umbria, and for some time led a most debauched and dissolute life. On his recovery from a severe fit of sickness, he fell into an extravagant kind of devotion, that looked less like religion than alienation of mind. Some time after this, in 1208, he happened to hear that passage repeated, in which Christ addresses his apostles in the following manner: 'Provide neither gold nor silver,' &c. (Matt. x. 9, 10.) This produced a powerful effect upon his mind, induced him to consider a voluntary and absolute poverty as the essence of the Gospel and the soul of religion, and to prescribe this poverty as a sacred rule both to himself and to the few that followed him. This new society, which appeared to Innocent III. extremely adapted to the present state of the church, and proper to restore its declining credit, was solemnly approved and confirmed by Honorius III. in 1223, and had made a considerable progress before the death of its founder in 1226. Francis, through an excessive humility, would not suffer the monks of his order to be called *fratres*, that is, brethren or friars, but *fratrculi*, that is, little brethren, or friars minor, by which denomination they have been generally since distinguished.

The Franciscans and Dominicans were zealous and active friends to the papal hierarchy, and in return were distinguished by peculiar privileges and honourable employments. In 1243, a violent dispute arose between the Franciscans and the Dominicans, concerning the preference and dignity of their respective orders. The Franciscans asserted that their order had greater marks of humility and mortification; that the preference ought to be measured by the degrees of self-denial and discipline; that for these considerations, theirs must be esteemed the superior order; and that it would be a mark of improvement in the Dominicans, to incorporate with them. In one point, however, both were agreed: each order had made an astonishing progress in wealth and reputation; their cloisters were decorated like the abodes of princes, and not a trace of their primitive poverty appeared; and their credit was so greatly advanced, that few thought themselves secure of sal-

vation, without the assistance of one of the Dominican or the Franciscan brethren, as a spiritual director.

Such, indeed, was the opulence of the Franciscans, that, as early as the year 1299, they applied to Pope Boniface, and offered him forty thousand ducats of gold, and a prodigious quantity of silver, if he would enable them by his bull to become the purchasers of estates, and to live like the other orders. When the pope inquired whether their money was ready, they answered it was, and lodged in the bankers' hands. Upon this, he ordered them to withdraw, and return in three days for his answer. In the mean time, he sent to the bankers, absolved them from their obligation to restore the money to the monks, and charged them, under pain of excommunication, to reserve it for the use of the Roman see. When the Franciscans returned at the day appointed, in expectation of their *diploma*, the pope told them that he found, upon consideration, it was not advisable to dispense with St. Francis's mite, and therefore they must of necessity continue under their first engagements, to live without property. *Gregory's Hist. of the Christ. Church*, vol. ii. p. 164; *Mosheim*, vol. iii. pp. 56, &c.

FRENCH PROPHETS. They first appeared in Dauphiny and Vivarais. In the year 1688, five or six hundred Protestants of both sexes gave themselves out to be prophets, and inspired by the Holy Ghost. They soon became so numerous, that there were many thousands of them inspired. They had strange fits, which came upon them with tremblings and faintings, as in a swoon, and which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands, they fell on their backs, shut their eyes, and heaved with their breasts. They remained for some time in trances, and, coming out of them with twitchings, uttered all which came into their mouths. They said they saw the heavens open, the angels, paradise, and hell. Those who were just on the point of receiving the spirit of prophecy dropped down, not only in the assemblies, crying out *mercy*, but in the fields, and in their own houses. The least of their assemblies consisted of four or five hundred, and some of them amounted to even three or four thousand persons. When the prophets had for a time been under agitations of the body, they began to prophesy. The burden of their prophecies was, '*Amend your lives, repent ye; the end of all things draws nigh!*' The hills rebounded with their loud cries for mercy, and with imprecations against the priests, the church, the pope, and the anti-christian dominion, with predictions of the approaching fall of popery. All they said at these

times was heard and received with reverence and awe.

In the year 1706, three or four of these prophets came over into England, and brought their prophetic spirit along with them, which discovered itself in the same ways and manners; by ecstasies, and agitations, and inspirations under them, as it had done in France: and they propagated the like spirit to others, so that before the year was out, there were two or three hundred of these prophets in and about London, of both sexes, of all ages, men, women, and children: and they had delivered under inspiration four or five hundred prophetic warnings.

The great thing which they pretended by their spirit was, to give warning of the *near approach of the kingdom of God, the happy times of the church, and the millennial state*. Their message, which they were to proclaim as heralds to the Jews, and to every other people, was, that the grand jubilee, the acceptable year of the Lord, the accomplishment of those numerous passages of Scripture concerning the *new heavens, and the new earth, the kingdom of the Messiah, the marriage of the Lamb, the first resurrection, or the New Jerusalem descending from above*, were now even at the door; that this great operation was to be wrought on the part of man by spiritual arms only, proceeding from the mouths of those who, by inspiration, or the mighty gift of the Spirit, should be sent forth in great numbers to labour in the vineyard: that this mission of His servants should be confirmed by signs and wonders from heaven, by a deluge of judgments on the wicked universally throughout the world, as famine, pestilence, earthquakes, &c.; that the exterminating angels shall root out the tares, and there shall remain on earth only good corn; and that the works of men being destroyed, there shall be but one Lord, one faith, one heart, and one voice among mankind. They declared that all the great things of which they spoke, would be manifested over the whole earth within the term of three years.

These prophets pretended also to the gift of languages, of discerning the secrets of the heart, of ministration of the same spirit to others by the imposition of hands, and of healing. To prove they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction they experienced, the spirit of prayer which they received, and the answer of their prayers by God. *Adam's View of Religions*, p. 136.

FRIENDSHIP, is an attachment which rises neither from interested designs nor party zeal, but from that similarity of dispositions, that corresponding harmony of minds, which endears some person to our heart, and inclines us to take as much

interest in his circumstances, fortunes, and fate, as if they were our own. 'The soul of Jonathan was knit with the soul of David; and Jonathan loved him as his own soul.' (1 Sam. xviii. 1.) Such friendships certainly are not unreal; and, for the honour of human nature it is to be hoped, that they are not altogether unfrequent among mankind. Happy it is when they take root in our early years, and are engrafted on the ingenuous sensibility of youth. Friendships then contracted retain to the last a tenderness and warmth, seldom possessed by such as are formed in the riper periods of life. The remembrance of ancient and youthful connections melts every human heart; and the dissolution of them is, perhaps, the most painful feeling to which we are exposed here below. But at whatever period of life friendships are formed, as long as they continue sincere and affectionate, they undoubtedly form one of the greatest blessings we can enjoy. By the pleasing communications of all our sentiments which they prompt, they are justly said to double our pleasures, and to divide our sorrows. They give a brighter sunshine to the pleasing incidents of life; and they enlighten the gloom of its darker hours. It is justly and beautifully said, that a 'faithful friend is the medicine of life.' (Ecclus. vi. 16.) A variety of occasions happens, when to pour forth the heart to one whom we love and trust, is the chief comfort, perhaps the only relief we can enjoy. Miserable is he who, confined within the narrow inclosure of selfish interest, has no person to whom he can at all times, with full confidence, expand his soul.

The fundamental qualities of true friendship are constancy and fidelity. An inconstant man is incapable of friendship. He may perhaps have affections which occasionally glow in his heart, which excite fondness for amiable qualities, or connect him with seeming attachment to one whom he esteems, or by whom he has been obliged. But after these feelings have continued for a little, either fancied interest alienates him, or some new object attracts him; and he is no longer the same person to those whom he once loved. Where there is no fixedness of moral principle, occasional feelings are of no value; mind is of no effect; and with such persons it is never desirable to have any connection. Where constancy is wanting, there can be no fidelity, which is the other basis of friendship. For all friendship supposes entire confidence and trust; the seal of secrecy to be inviolable; promises and engagements to be sacred; and no advantage of our own to be pursued, at the expense of our friend's honour. An inconstant man is despicable; a faithless man, base.

But, supposing neither constancy nor fidelity to be altogether wanting, still, however, friendship is in hazard of suffering from the follies and unreasonable humours to which all of us are liable. It is to be regarded as a tender plant in an unfavourable soil, which, in order to its flourishing, requires to be reared and nursed with care. We ought never to expect perfection in any with whom we contract friendship. If in any person we trust to find nothing but perfection, we may be assured that, on longer acquaintance, we shall meet with disappointments. The best and most estimable persons are they, in whom the fewest material defects are found, and whose great and solid qualities counterbalance the common infirmities of men. To these qualities we are to look in forming friendships; to good sense and prudence, which constitute the basis of every respectable character; to virtue, to good temper, to steadiness of affection; and according to the union of these dispositions, we should esteem ourselves happy in the friend whom we choose.—We ought not to be hurt by differences of opinion arising in intercourse with our friends. It is impossible for these not to occur. Perhaps, no two persons were ever so exactly cast in the same mould, as to think always in the same manner on every subject. No man has any right to erect his own opinions into an universal and infallible standard; and the more enlarged any man's mind is, the more readily he will overlook difference in sentiments, as long as he is persuaded that the mind of his friend is upright, and that he follows the dictates of conscience and integrity.—We ought to cultivate an openness of temper and manners. Nothing more certainly dissolves friendship, than the jealousy which arises from darkness and concealment. If our situation oblige us to take a different side from our friend, let us do it openly. Mutual confidence is the soul of friendship. As soon as that is destroyed, or even impaired, it is only a show of friendship that remains.—We ought to cultivate, in all intercourse among friends, gentle and obliging manners. An intimate connection can only be kept up by a constant wish to be pleasing and agreeable. The ordinary tenour of life is composed of small duties and offices, which men have occasion daily to perform; and it is only by rendering daily behaviour agreeable, that we can long preserve the comforts of friendship.—We ought not to listen rashly to evil reports against our friends. When on proper grounds we have formed a connection, let us be slow in believing any thing against the friend whom we have chosen. There is among mankind a spirit of malignity, which too often takes pleasure in disturbing the society of those who appear to enjoy

each other. It forms part of the character of a wise and good man, that he is not prone to 'take up a reproach against his neighbour.'—We ought not to desert our friend in danger or distress. When our friend is calumniated, then is the time openly and boldly to espouse his cause. When his situation is changed or his fortunes are fallen, then is the time of affording prompt and zealous aid. When sickness or infirmity occasions him to be neglected by others, that is the opportunity which every real friend will seize, of redoubling all the affectionate attentions which love suggests. These are the important duties, the sacred claims of friendship, which religion and virtue enforce on every worthy mind.

In Scripture, by 'friend' is sometimes meant the favourite of a prince. Hushai was the friend, the favourite of David. (2 Sam. xv. 37.) Abraham was eminently called the friend of God. (2 Chron. xx. 7.) The friend of the bridegroom is the bride-man, who does the honours of the wedding. *Blair's Sermons*, Sermon lxvii.

FROG, a very common creature. It was one of the sacred animals of the Egyptians, was consecrated to the sun, and considered an emblem of divine inspiration in its inflations. Moses brought on Egypt a plague of frogs. (Exod. viii. 5.)

Frogs were unclean. Moses indeed does not name them; but he includes them by saying, 'ye shall not eat of any thing that moves in the waters, unless it have fins and scales.' (Levit. xi. 9, 10, 11, 12.) In the symbolical imagery of the Revelation of St. John, three unclean or demoniacal spirits, doing signs, or proposing miracles, like frogs, are represented as issuing from the mouths of the dragon, the beast, and the false prophet. (Rev. xvi. 13.) It is remarkable, says Dr. Hales, that the ancient arms of France were *three frogs*! *Hales's New Analysis of Chronology*, vol. ii. book i. p. 187.

FRONTLETS. Leo of Modena thus describes them: The Jews take four pieces of parchment, and write, with an ink made on purpose, and in square letters, these four passages, one on each piece: 1. 'Sanctify unto me all the first-born,' &c. (Exod. xiii. to verse 10.); 2. 'And when the Lord shall bring thee into the land of the Canaanites,' &c. (from verse 11 to 16.); 3. 'Hear, O Israel, the Lord our God is one Lord,' &c. (Deut. vi. 4—9.); 4. 'If you shall hearken diligently unto my commandments,' &c. (Deut. xi. 13—21.) This they do in obedience to these words of Moses: 'These commandments shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes.'

These four little pieces of parchment are fastened together, and a square formed of them, on which the letter *Schin* is written; then a little square of hard calf's skin

is put upon the top, out of which come two leathern strings an inch wide, and a cubit and a-half, or thereabouts, in length. This square is put on the middle of the forehead, and the strings being girt about the head, make a knot in the form of the letter γ ; they then are brought before, and fall on the breast. It is called *Tephila-Schel-Rosch*, or the *Tephila* of the head. The most devout Jews put it on both at morning and noon-day prayer; but the generality of the Jews wear it only at morning prayer. Only the chanter of the synagogue is obliged to put it on at noon as well as morning.

It is a question, whether the use of frontlets, and other phylacteries, was literally ordained by Moses. They who believe their use to be binding, observe, that the text of Moses speaks as positively of this as of other precepts; he requires the commandments of God to be written on the doors of houses, as a sign on their hands, and as an ornament on their foreheads. (Exod. xiii. 16.) If there be any obligation to write these commandments on their doors, as the text intimates, there is the same for writing them on their hands and foreheads. The use of them was common in the time of our Saviour, not only in Judea, but also among the Indian Jews, the Persians, and Babylonians, according to Jerome. Long before, the doctors, whom the high-priest Eleazar sent to Ptolemy Philadelphus, king of Egypt, spoke of these phylacteries as at all times received among them, and referred the beginning of them to Moses. It is added, that in the time of Moses, the Heathens carried abundance of charms and superstitious preservatives about them, and even some immodest things; that he, to cure his people of these bad customs, or to prevent them, enjoined them to wear on their hands and foreheads the sacred words of his ordinances.

On the contrary, others maintain, that these precepts should be taken figuratively and allegorically, as denoting that the Jews should very carefully preserve the remembrance of God's law, and observe His commands; that they should always have them before them, and never forget them. Prior to the Babylonish captivity, no traces of them appear in the history of the Jews. The prophets never inveigh against the omission or neglect of them; nor was there any question concerning them in the reformation of manners at any time among the Hebrews. The almost general custom in the East, of wearing phylacteries and frontlets, determines nothing for the antiquity or usefulness of this practice. Jesus Christ did not absolutely condemn them; but he condemned the abuse of them in the Pharisees, who wore them with affectation, and larger than other Jews. The Caraites Jews, who adhere to the letter of the law,

and despise traditions, call the Rabbinical Jews *bridled asses*, because they wear these tephilim and frontlets. See *PHYLACTERY*.

FULFIL is a difficult word to treat within a narrow compass. It refers to something foretold; and as there are many modes of foretelling as well as different degrees of clearness, with which future events may be foretold, we naturally expect as many corresponding modes of fulfilment. Abijah the prophet, foretold to the wife of Jeroboam, that, as soon as she got home, her child should die. This prediction received an instant and direct fulfilment, in the death of the child. (1 Kings xiv. 17.) Joshua foretold, that whoever undertook to rebuild Jericho, should begin it with the loss of his first-born son, and finish it with the death of his youngest. This was not fulfilled for five hundred years; and we are uncertain whether it included the death of the intermediate children. However, Hiel of Bethel experienced its fulfilment, though in a mode, probably, entirely unexpected. (Josh. vi. 26. 1 Kings xvi. 34.)

Sometimes prophecy has a direct and sole reference to a certain fact to happen hereafter at a distant period; and sometimes it refers in a double manner, as well to a fact which is appointed to take place at no very distant period, as to another fact of which the first is only a sign or earnest. When, therefore, the first fact has actually happened, the prediction may be said in one respect to be fulfilled; whilst in another respect it may be said to continue unfulfilled, as its complete and final accomplishment is not yet arrived. Many prophecies appear to be in this state at present: they have been partly fulfilled in past events, and are now fulfilling in some respects; but their final and complete accomplishment is to be expected hereafter. Of this observation the Jewish people are a striking instance.

Sometimes a remarkable *phraseology*, which directly refers only to one specific event, is said to be fulfilled in another event: that is, the phrase may be well applied to, be remarkably illustrated by, or may, indeed, in a loose and distant meaning, be referred to the latter event, which appears as another and farther fulfilment, though, strictly speaking, the first fulfilment was enough to satisfy, and actually did satisfy, the prophecy. The slaughter of the infants at Bethlehem may be understood as an instance of this nature. The prophet (Jerem. xxxi. 15.) certainly employed the phrase of 'Rachel weeping for her children, and refusing to be comforted,' in reference to an event much nearer to himself, than that to which the evangelist Matthew applies it; though the latter event was a remarkable coincidence, and the expression might be readily accommodated to it.

Sometimes a phrase, which originally

meant to describe a particular man, or class of men, is said to be fulfilled by a class of men distinct and distant from those of whom it was first spoken; because the resemblance is so close, and their characters are so much alike, that what was foretold of one may very aptly and expressively be applied to the other. When the prophets complain of the perverseness of the Jews, in their days, the same kind of perverseness in the time of the Messiah may naturally be described by the same language, the import of which is revived, or rather more powerfully fulfilled, in its latter application, though to a very distant generation.

Proverbial expressions, which do not refer to any specific occurrence or fact, are said to be fulfilled when an event happens; not that the event may be applied or referred to them, but that they may be applied or referred to the event as very similar or descriptive.

All these and many other modes of fulfilling, are expressed in Scripture; and it requires attention to distinguish whether a strict, or a less confined sense is to be put on the word *fulfil*. It ought also to be observed, that some things are said to be done, *that it might be fulfilled*; but in general, persons who were actually engaged in fulfilling prophecy, did not suspect that their actions were in any degree *foretold*, nor did they perceive the relation of them to the prophecy, till *after* the events which accomplished the predictions. Yet it would seem, that our Lord did *purposely*, and with design to fulfil former predictions, use certain expressions, and perform certain actions. He rode upon an ass, that it might be fulfilled which was spoken by the prophet; and Jesus himself knew that he was fulfilling this prophecy, though his disciples did not. They did not recollect, that the Scripture contained any such passage; still less that it described any part of the Messiah's character or conduct. This appears very remarkably in John xix. 28: 'After this, Jesus, knowing that all things were now accomplished, *that the Scripture might be fulfilled*, said, *I thirst.*' *Additions to Calmet's Dictionary.*

FUTURE STATE, a term used in reference to the existence of the soul after death. That there is such a state of existence, we have every reason to believe. If we suppose the events of this life to have no reference to another, the whole state of man becomes not only inexplicable, but contradictory and inconsistent. The powers of the inferior animals are perfectly suited to their station. They know nothing higher than their present condition. In gratifying their appetites, they fulfil their destiny, and pass away. Man, alone, comes forth to act a part, which carries no meaning, and tends to no end. Endowed with capacities which extend far beyond his present sphere, fitted by his rational nature for running the race of immor-

tal, he is stopped short in the very entrance of his course. He squanders his activity on pursuits which he discerns to be vain. He languishes for knowledge which is placed beyond his reach. He thirsts after a happiness which he is doomed never to enjoy. He sees, and laments, the disasters of his state; and yet, upon this supposition, he can find nothing to remedy them. Has the eternal God any pleasure in sporting Himself with such a scene of misery and folly as this life, if it had no connexion with another, must exhibit to his eye? Did He call into existence this magnificent universe, adorn it with so much beauty and splendour, and surround it with those glorious luminaries which we behold in the heavens, only that some generations of mortal men might arise to behold these wonders, and then disappear for ever? How unsuitable, in this case, were the habitation to the wretched inhabitant? how inconsistent the commencement of his being, and the mighty preparation of his powers and faculties, with his despicable end! How contradictory, in fine, were every thing which concerns the state of man, to the wisdom and perfection of his Maker!

Throughout all ages, and among all nations, the persuasion of a future life has prevailed. Even the belief of the being of a God is not more general on the earth, than the belief of immortality. Dark, indeed, and confused, were the notions which men entertained concerning a future state. The Heathens were entirely ignorant of the nature of future happiness. The Jews, to whom God spake at divers times and in sundry manners, were instructed in the important doctrine of a future state. The heavenly inheritance, which they were taught to expect, was prefigured in the sacred books by the 'earthly Canaan.' As the knowledge of one true God was preserved in Abraham's family, so also, undoubtedly, was the promise of future happiness, which St. Paul asserts to have been believed by the patriarchs. But what is a tradition, though founded originally in revelation; or what are types and figures, compared with that open and clear light in which the resurrection to everlasting life is exhibited in the New Testament? In what full and distinct terms is it expressed! It was even demonstrated in the person of our Lord! The resurrection of Christ from the grave was designed to be a sensible evidence, that death infers not a final extinction of the living principle. He rose, in order to show, that, in our name, He had conquered death, and was 'become the first fruits of them that sleep.' Nor did He only rise from the grave, but, by ascending to heaven in a visible form before many witnesses, gave an ocular demonstration of the transi-

tion from this world into the regions of the blessed. The employments which now occupy Him there, are fully declared. 'As our forerunner, He hath entered within the vail. He appears in the presence of God for us. He maketh perpetual intercession for His people. 'I go,' saith He, 'to my Father, and your Father, to my God and your God. In my Father's house are many mansions. I go to prepare a place for you. I will come again, and receive you to myself, that where I am, there ye may be also.' The circumstances of His coming are again distinctly foretold. The sounding of the last trumpet, the resurrection of the dead, the appearance of the Judge, and the solemnity with which He shall discriminate the good from the wicked are all described. The very words in which He shall pronounce the final sentence, are recited in our hearing:

'Come, ye blessed of my Father! inherit the kingdom prepared for you, from the foundation of the world.' Then shall the holy and the just be 'caught up in the clouds to meet the Lord in the air.' They shall enter with Him into the 'city of the living God.' They shall possess the 'new earth and new heavens, wherein dwelleth righteousness. God shall wipe away all tears from their eyes. They shall behold his face in righteousness, and be satisfied with his likeness for ever.' Such is the language of Scripture, and such the firm belief of every Christian. By recording such a train of striking circumstances and facts, the Gospel familiarizes us in some measure with a future state. *Blair's Sermons*, vol. i. pp. 224, &c.; *Richardson's Divine and Moral Essays*, Essay iv.; *Sermons on the Doctrines and Duties of Christianity*, p. 212.

G.

GAB

GAB'BATHA, Γαββαθᾶ, signifies *high*, or *elevated*, and was the Hebrew name of a place in Pilate's palace, (John xix. 13.) called in Greek *lithostrotos*, that is, a pavement. From this place Pilate pronounced sentence against Christ. It was probably an eminence, or terrace, a raised pavement; a gallery, or balcony, paved with stone or marble, and pretty high; perhaps, also, it was balustraded. *Fragments annexed to Calmet's Dictionary*, No. 1. p. 98.

GAB'RIEL, גַּבְרִיֵּאל, signifies *God is my strength*, or *man of God*, or *strength of God*, or *my strong God*. Gabriel, a principal angel in heaven, was sent to the prophet Daniel, to explain his visions. He was also sent to Zacharias, to announce to him the future birth of John the Baptist, five or six months before the birth of Christ. (Luke i. 11, &c.) Six months after, Gabriel was sent to Nazareth, to a virgin named Mary, betrothed to Joseph, in the year of the world 4004, nine or ten months before the birth of Christ. (Luke i. 26, &c.) Calmet is of opinion, that Gabriel was the angel who appeared to Joseph when he thought of dismissing Mary; who, on another occasion, enjoined Joseph to retire to Egypt; and who, after the decease of Herod, directed him to return into Judea.

GAD

GAD, גַּד, signifies *happy*, or *armed and prepared*; otherwise, *goat*. It was the name of the son of Jacob and Zilpah, Leah's servant. (Gen. xxx. 9, 10, 11.) Leah, Jacob's wife, gave him also Zilpah, that by her she might have children. Zilpah bare a son whom Leah called Gad, saying, A troop cometh. Gad had seven sons, Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. (Gen. xli. 16.)

Jacob, blessing Gad, said, 'A troop shall overcome him, but he shall overcome at the last;' (Gen. xlix. 19.) and Moses, in his last song, mentions Gad as 'a lion which teareth the arm with the crown of the head,' &c. (Deut. xxxiii. 20, 21.)

The tribe of Gad came out of Egypt in number 45,650. After the defeat of the kings Og and Sihon, Gad and Reuben desired to have their divisions in these countries, and alleged their great number of cattle. Moses granted their request, on condition that they would accompany their brethren, and assist in the conquest of the land beyond Jordan. Gad had his inheritance between Reuben south, and Manasseh north, with the mountains of Gilead east, and Jordan west.

GAD, a prophet, David's friend, who followed him when persecuted by Saul, and was very much attached to him. The Scripture calls him a prophet, and

David's seer. (2 Sam. xxiv. 11.) The first time we find him with this prince is, when he fled into the land of Moab, (1 Sam. xxii. 5.) to secure his father and mother in the first year of his flight, and of Saul's persecution. The prophet Gad warned David to return into the land of Judah.

After David had determined to number his people, the Lord sent to him the prophet Gad, who gave him his choice of three scourges: seven years' famine, or three months' flight before his enemies, or three days' pestilence. Gad advised David to erect an altar to the Lord in the threshing-floor of Ornan or Araunah, the Jebusite. Gad wrote a history of David's life, cited in 1 Chron. xxix. 29.

GAD, or GOOD FORTUNE, was a Syrian idol. Selden mentions this goddess as the first idol noticed in Scripture, and worshipped by the Hebrews. This opinion is founded on the exclamation of Leah, (Gen. xxx. 11.) when her handmaid Zilpah bore a son to Jacob. *She said, I am prosperous, (or as some in the present day, who ascribe every thing to chance, would say, Good luck to me;) and she called his name Gad, that is prosperity.* Though this interpretation has been questioned, yet in Isaiah lxx. 11, Gad is certainly joined with Meni (or the Moon,) and both are names of idols, where the prophet says,

But ye who have deserted JEHOVAH,
And have forgotten my holy mountain;
Who set in order a table for Gad,
And fill out a libation to Meni.

Bp. Lowth's Version.

What these objects of idolatrous worship were it is now impossible exactly to ascertain; it is probable that the latter was an Egyptian deity, if not also the former. 'It seems to me,' says the author of a new translation of Isaiah, 'that by Gad and Meni, the two great divinities of Egypt, Isis and Osiris, are here intended.' Jerome, as cited by Bishop Lowth, gives an account of the idolatrous practice of the apostate Jews, which is alluded to by the prophet, of making a feast, or a *lectisternium*, as the Romans called it, for these pretended deities. 'It is,' he says, 'an ancient idolatrous custom in every city in Egypt, and especially at Alexandria, that on the last day of the last month in the year, they set out a table with various kinds of dishes, and with a cup filled with a mixture of water, wine, and honey, indicating the fertility of the past or future year.' This also the Israelites did. *Horne's Introduction*, vol. iii. p. 349; *Lowth's Translation of Isaiah*, pp. 275, 276; *New Translation of Isaiah*, pp. 366, 367, edit. 1790.

GAD'ARA, GADARENES', Γαδάρηνοι, signifies surrounded, walled, fenced. Gadara was a city beyond Jordan. Josephus calls it the capital of Peræa, east of the lake of Tiberias sixty furlongs. Pliny says, that

the river Hieramiac, now denominated Hippodion, flows near this city. Gadara was sometimes reckoned among the cities of Decapolis. It gave name to a canton beyond Jordan.

St. Mark (v. 1.) says, that our Saviour having passed the sea of Tiberias, came into the district of the Gadarenes. Luke (viii. 26.) says the same. Matthew (viii. 28.) calls it Gergasenes; but some Greek copies read Gadarenes. Gergasa was near Gadara; and the territory belonging to it was more extensive than that of this last city. As the lands belonging to one were included within the other, one evangelist might say the country of the Gergasenes, and another that of the Gadarenes. It is thought by some, that the Gadarenes might be a remnant of the ancient Gergashites, who formerly composed one tribe in this district.

'Along the borders of this lake (*Gennesareth*),' says Dr. E. D. Clarke, 'may still be seen the remains of those ancient tombs, hewn by the earliest inhabitants of Galilee, in the rocks which face the water. They were empty in the time of our Saviour, and had become the resort of wretched men, afflicted by diseases, and made outcasts of society; for in the account of the cure performed by our Saviour upon a demoniac, in the country of the Gadarenes, these tombs are particularly alluded to, and their existence to this day offers strong internal evidence of the accuracy of the evangelist who has recorded the transaction: 'There met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs.' (Mark v. 2, 3.) The remains of the warm baths for which this place was anciently celebrated, are also still to be seen. Gadara is now called Oomkais, or Omkeis. *Quarterly Review*, vol. xxvi. p. 389; *Irby's and Mangle's Travels*, pp. 297, 298; *Sacred Geography*; *Clarke's Travels in Greece, Egypt, and the Holy Land*, vol. iv. pp. 211, 212; fourth edition.

GA' IUS, Γάιος, may signify earthy. Gaius, Paul's disciple, was probably a Macedonian, but settled at Corinth, where he lodged the apostle during his abode in that city. (Rom. xv. 23.) When Paul went into Asia, Gaius and Aristarchus accompanied him to Ephesus, where they abode with him some time. In the sedition raised there, about great Diana, the Ephesians ran to the house of Gaius and Aristarchus, whom they dragged to the theatre. However, no harm happened to either of them, as the commotion was appeased by the prudence of the town-clerk. Gaius is said to have been bishop of Thessalonica.

GA' IUS, to whom the apostle John wrote his third Epistle, was, in the opinion of several commentators, the same as Gaius, Paul's disciple and host at Corinth; but

others think, that the Gaius of John is mentioned (Acts xx. 4.) as of Derbe in Lycaonia, and consequently is not Gaius the Macedonian.

GALA'TIA, Γαλαρία, signifies *milking*, or *milky*; or, rather, *Gaul Asia*, from the settlement of the Gauls in it. Galatia was a province of Asia Minor, and was bounded on the east by Cappadocia, on the west by Bithynia, on the south by Pamphylia, and on the north by the Euxine Sea. This country was seized by a body of Gauls, who were called in to assist a king of Bithynia. Having expelled his former enemies, they established themselves in these districts, and divided the territory among them. As it was now peopled by a mixture of Gauls and Greeks, it was called Gaulo-græcia, and at length Galatia.

St. Paul preached in Galatia, in the year 51, (Acts xvi. 6.) and afterwards, in 53, or 54; (Acts xviii. 23.) and he formed there considerable churches. Not long after St. Paul had converted the Galatians to the belief of the Gospel, some Judaizing Christians endeavoured, with considerable success, to persuade them of the necessity of being circumcised, and of observing the law of Moses. For this purpose they urged, though without any foundation, the authority of the apostles and elders at Jerusalem; and they represented Paul as having only an inferior commission, derived from the church at Jerusalem, and that even he, in certain cases, had allowed of circumcision. The object of the Epistle to the Galatians, which is written in a strain of angry complaint, was to counteract the impression made by these false teachers, and to re-establish the Galatians in the true Christian faith and practice. St. Paul, after proving the independence and divine original of his mission, and that he was 'not a whit behind the very chiefest of the apostles,' states that he had not compelled his convert and companion Titus, who was a Greek, to be circumcised: and shows that he had uniformly resisted the Judaizing Christians, and in particular Peter, who, through fear of the Jewish Christians, had refused to associate with heathen converts. He contends, that he had always maintained that the Gospel was alone able to save those who believed it, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ. He proves that the obligation of the ritual part of the Mosaic law is completely abolished with respect to both Jews and Gentiles; points out the moral and spiritual nature of the Gospel, in opposition to outward observances; and concludes with a variety of directions and precepts, all of which tend to the cultivation of practical virtue. Some have thought that the Epistle to the Galatians

was written as early as the year 52, and others as late as the year 58. However, an expression in the beginning appears to fix its date with a considerable degree of probability: 'I marvel,' says the apostle, 'that you are so soon removed from him that called you into the grace of Christ, unto another Gospel.' This passage seems to prove, that the Epistle was written soon after the Galatians were converted to Christianity; and as Paul does not mention in it that he had been twice in Galatia, it is supposed to have been written between his two visits, and most probably in the year 52, while he was at Corinth, or, as Michaelis thinks, in Macedonia, before he went to Corinth. *Bishop Tomline's Elem. of Christ. Theol.* vol. i. p. 400, &c.; *Michaelis's Introduction to the New Testament*, vol. vi. p. 9, edit. 1802; *Sacred Geography*.

GALILE'ANS, a sect of Jews that arose about the time of our Saviour's birth. Of this sect, Judas, of Gaulon, in Upper Galilee, was author, on account of the enrolment of the people appointed by Augustus. This enrolment was executed by Cyrenius (Luke ii. 1. Acts v. 37.) who was afterwards governor of Syria. See **CYRENIUS**.

Judas the Gaulonite pretended, that the tax established by the Romans was a manifest instance of servitude, which all true Israelites ought to oppose with all their power. These discourses inflamed the minds of the people, many of whom joined Judas, took up arms, and commenced a civil war. This spirit of insurrection, properly speaking, was pacified only by intervals, till it ended in the destruction of Jerusalem. The disciples of Judas were called Galileans, because Judas was of Upper Galilee; and his followers, for the most part, were of the same province. According to Josephus, the Galileans agreed in all things with the Pharisees, but were distinguished by an excessive love of liberty. They were a political faction, rather than a religious sect. They were strongly prejudiced with the idea, that God alone is the prince whom they ought to obey. Perhaps there was some reference to this, not only in representing Jesus as a Galilean to Pilate; but when (Luke xxiii. 2.) his accusers, to render him suspected of this heresy, say, that they found him perverting the nation, and forbidding to give tribute to Cæsar.

GAL'ILEE, גליל, Γαλιλαία, signifies *rollings*, or a *wheel*. This name seems to denote the nature of the country. It may import either the *rounds*, limits, or *circuit* of the Israelite territory, northward; or the hills and mountains of which it consists were considered as rounds, knolls, or what we call *haughs*.

Galilee was one of the most extensive

provinces into which the Holy Land was divided. It exceeded Judea in extent, but probably varied in its limits at different times. This province is divided by the Rabbins into, 1. The Upper; 2. The Nether; and, 3. The Valley. Josephus divides it into only Upper and Lower; and he says, that the limits of Galilee were, on the south, Samaris and Scythopolis, unto the flood of Jordan. Galilee contained four tribes: Issachar, Zebulun, Naphtali, and Asher; a part also of Dan; and part of Peræa, that is, beyond the river. Upper Galilee abounded in mountains, and was eminently understood by the term *Galilee of the Gentiles*, as the mountainous nature of the country enabled those who possessed the fastnesses, to maintain themselves against invaders. Strabo enumerates among its inhabitants Egyptians, Arabians, and Phœnicians. Lower Galilee, which contained the tribes of Zebulun and Asher, was sometimes called *the Great Field*, 'the champaign.' (Deut. ix. 30.) The Valley was adjacent to the sea of Tiberias. Josephus describes Galilee as very populous, and containing two hundred and four cities and towns. It was also very rich, and paid two hundred talents in tribute. The natives were brave and good soldiers; but they were seditious, and prone to insolence and rebellion. In the books of Ezra and Nehemiah, the inhabitants of Galilee and Peræa are scarcely mentioned; whether they were Jews returned from Babylon, or a mixture of different nations. The language of these regions differed considerably from that of Judea; as did various customs, in which each followed its own mode.

Our Lord so frequently visited Galilee, that he was called a Galilean. (Matth. xxvi. 69.) He was addressed under this title by his adversary, the dying Julian, who, being cut off from prosecuting his purposes against Christianity, exclaimed with indignation, 'Thou hast conquered, O Galilean!' The population of Galilee being very great, our Lord had many opportunities of doing good in this country; and being there out of the power of the priests at Jerusalem, he seems to have preferred it as his abode. Nazareth and Capernaum were in this division. From such a mixture of people many provincialisms might be expected. Hence we find Peter detected by his language, probably by his phraseology as well as his pronunciation. (Mark xiv. 70.) *Sacred Geography.*

GAL'LIO, Γαλλίων, signifies *he that sucks*, or *lives on milk*, and was the name of the brother of Seneca, the philosopher. He was before named Marcus Annæus Novatus; but being adopted by Lucius Junius Gallio, he took the name of his adoptive father. The emperor Claudius made

him proconsul of Achaia. He was of a mild and agreeable temper. To him his brother Seneca dedicated his books, *Of anger*. He shared in the fortunes of his brothers, as well when out of favour as in their prosperity at court. At length, Nero put him as well as them to death. The Jews were enraged at Paul for converting many Gentiles, and dragged him to the tribunal of Gallio, who, as proconsul, generally resided at Corinth. (Acts xviii. 12, 13.) They accused him of teaching 'men to worship God contrary to the law.' Paul being about to speak, Gallio told the Jews, that if the matter in question were a breach of justice, or an action of a criminal nature, he should think himself obliged to hear them; but as the dispute was only concerning their law, he would not determine such differences, nor judge them. Sosthenes, the chief ruler of the synagogue, was seized and beaten before Gallio's seat of justice; but this governor did not concern himself about it.

GAMALIEL, גמליאל, signifies *recompence of God*, or *camel of God*, or *weaned of God*. Gamaliel was a Pharisee, a doctor of the law, and Paul's master. He is also said by some to have been master of Barnabas and Stephen. The Jews having brought Peter before the assembly of rulers, Gamaliel moved that the apostles should retire. He then advised the assembly to take heed what they intended to do concerning these men, &c. and to treat them with lenity. The advice of Gamaliel was followed, and the apostles were liberated. (Acts v. 34.)

Gamaliel is supposed to have been the grandson of Hillel, and either uncle or cousin to Nicodemus. (John iii. 1.)

GATH, גת, signifies a *wine-press*, and was a city of the Philistines, one of their five principalities. (1 Sam. vi. 17.) The name is usually supposed to have arisen from the plenty of wine made at this town; but the neighbouring towns were no less famous for wine than Gath. Perhaps its situation resembled a wine-press in form. Some think that wine-presses were first invented or employed at Gath.

Gath appears to have been an ancient city. (Josh xi. 22. 1 Sam. v. 8.) It is famous for having given birth to Goliath. It was conquered by David in the beginning of his reign over all Israel (1 Chron. xviii. 1.); and it continued subject to his successors till the declension of the kingdom of Judah. (2 Sam. viii. 1.) It was rebuilt or fortified by Rehoboam. (2 Chron. xi. 8.) It was retaken by Uzziah; and Hezekiah reduced it under his subjection. It was afterwards demolished by Hazael king of Syria, and was of little consequence till the time of the Holy war, when Fulk, king of Jerusalem, built a castle on its ruins.

Calmet thinks that Mithcah, mentioned by Moses, (Numb. xxxiii. 29.) is the Metheg of 2 Sam. viii. 1. In our English Bible, it is translated 'David took Metheg-ammah,' (Metheg the mother,) which in Chronicles is explained by, 'he took Gath and her daughters;' or, as it is in our translation, 'Gath and her towns;' Gath being the mother or capital, and the towns the daughters or dependencies. The district of Gath and its dependencies might be called in David's time Metheg-ammah; but this name becoming obsolete, the author of Chronicles explains it to be Gath and her towns. Is Metheg transposed Gathem?

Gath was situated about five or six miles from Jamnia, about fourteen south of Joppa, and thirty-two west of Jerusalem. Hence some authors, among whom is Calmet, say that Gath is the most southern, and Ekron the most northern, of the cities of the Philistines, as if these had been the two boundaries of their dominions; but it appears that Gath and Ekron are not more than five miles from each other, and Gaza is the last of the five principal cities south. Several more towns called Geth or Gath are mentioned by Eusebius and Jerome, besides those distinguished by an additional name. *Universal History*, b. i. c. 7; *Sacred Geography*.

GA'ZA, גַּזָּא, גַּזָּה, signifies *strong*, or a *goat*; and this name very probably imports well provided, well fortified. Gaza is a city of great antiquity, and is noticed among those which marked the bounds of the territory of the Canaanites. It was one of the five principal cities of the Philistines, (1 Sam. vi. 17.) and was a frontier defence against Egypt. Pharaoh smote Gaza, (Jerem. xlvii. 1.); and it seems from Amos (i. 7.) that part, at least, of its walls and defences was composed of wood, as the prophet threatens to send a fire on it, to consume it, which he would scarcely have preferred, had it been wholly of stone. Alexander the Great besieged Babamesis the Persian, during two months, in Gaza; and that city, which had formerly been very famous, was laid waste by the Macedonian conqueror, and was rendered desert, says Strabo. He did not wholly destroy it, but rather dismantled and degraded it; and a new city, nearer to the sea, and to the haven of Gaza, rose out of the former. Diodorus Siculus mentions Palæ Gaza, Old Gaza; and Strabo notices 'Gaza, the desert,' which agrees with Acts viii. 26. Gaza was afterwards called New Majuma, and afterwards Constantia, says Eusebius; and it is now pronounced *Rassa*, with a strong guttural, by the Arabs.

'From the walls of Gaza,' says Volney, 'we view at once the sea, separated by a sandy beach, a quarter of a league wide,

and the country, whose date trees, and flat and naked aspect, as far as the eye can discern, reminds us of Egypt; and in fact, in this latitude, the soil and climate both appear to be truly Arabian. The heat, the drought, the winds and the dews, are the same as on the banks of the Nile: and the inhabitants have the complexion, stature, manners, and accent of the Egyptians, rather than those of the Syrians.'

Gaza is situated upon an eminence, and is rendered picturesque by the number of fine minarets which rise majestically above the buildings, and by the beautiful date trees interspersed. A very fine plain commences about three miles from the town, on the other side, in which are several groves of olive-trees. Advancing towards Gaza, the view becomes still more interesting; the groves of olive-trees extending to the town, in front of which is a fine avenue of these trees. About a mile distant from the town is a commanding height. The soil in the neighbourhood is of a superior quality. There is much pasture. On the east side of the town is a small gate-way, near to which, it is said, Samson performed his exploit of carrying away the gate of the city; and where he threw down the building which killed him and his adversaries.

The neighbourhood of modern Gaza is described by Captains Irby and Mangles as being richly wooded with olives, sycamores, mulberries, cedars, fir-trees, &c. &c. The country is enclosed with hedges of prickly pears, the hills gently rising to the view beyond each other, and the whole has a beautiful appearance. Excepting the perishable materials, with which the houses are constructed, stone being substituted for mud, the town partakes of the wretched appearance of those in Egypt. *Horne's Introduction*, vol. iii. p. 583, 584; *Volney's Travels*, vol. ii. p. 339; *Dr. Wittman's Travels in Syria and Egypt*, p. 267; *Sacred Geography*.

GEDALIAH, גְּדַלְיָהוּ, Γεδολίας, signifies *God is my greatness*, or *fringe of the Lord*. Gedaliah, son of Ahikam, was left by Nebuchadnezzar in Palestine, after the destruction of Jerusalem and the temple, (Jer. xl. xli. 2 Kings xxv. 22.) to govern the remainder of the Jewish people, and to gather again those who had fled. Jeremiah retired to him at Mizpah; and many Jews, who had fled into Moab and Ammon came thither also. Gedaliah assured them of Nebuchadnezzar's protection, provided they lived peaceably. Ishmael, son of Nethaniah, of the royal family of Judah, came also to see Gedaliah, who had been informed that Ishmael was sent by Baalis, king of Ammon, to kill him; but Gedaliah would not believe it, nor would permit any one to prevent the designs of Ishmael. He received him at

his table, and entertained him; and when the banquet was ended, Ishmael and his associates massacred Gedaliah, and all about him, as well Jews as Chaldeans.

GEHA'ZI, גִּיזִי, signifies *valley of sight*, or *vale of the breast*. Gehazi, Elisha's servant, almost continually attended that prophet, and was concerned in whatever happened to him, till, being overcome by avarice, he went in the prophet's name, as if the prophet had sent him, and solicited from Naaman a talent of silver, and two changes of garment.' (2 Kings v. 20, &c.) Naaman gave him two talents. When Gehazi returned, Elisha demanded of him whence he came? Gehazi answered, he had been no where. Elisha said to him, Went not my heart with thee, when thou didst receive money and garments? The leprosy, therefore, of Naaman shall cleave unto thee, and unto thy seed for ever. Immediately Gehazi was seized with a leprosy, and from that time quitted Elisha. The king of Israel would sometimes cause Gehazi to relate the wonders which God had wrought by Elisha. (2 Kings viii. 4, 5, &c.) See ELISHA.

GEMA'RA. This word signifies completion, perfection. The Rabbins call the Pentateuch *the law*, without any addition. Next to this they have the Talmud, which is divided into two parts: the first is only an application of the law to particular cases, with the decision of the ancient Rabbins, and is called Mishnah, or second law; the other part, which is a more extensive application of the same law, is a collection of determinations by Rabbins, later than the Mishnah. This last is termed Gemara, perfection, finishing, because they consider it as conclusive explanation of the law, to which no farther additions can be made.

There are two Gemaras, or two Talmuds; that of Jerusalem, and that of Babylon. The former was compiled, according to the Jews, about the end of the second or third century, by a celebrated Rabbini called Jochanan; but father Morinus maintains, that the Gemara was not finished till about the seventh century. Dr. Prideaux says, that it was completed about A. D. 300. The Jews have little value for this Jerusalem Talmud, on account of its obscurity. The Babylonish Gemara is, as the Rabbins say, more modern. It was begun by a Jewish doctor named Asa, and continued by Mar-mar and Mar, his sons or disciples.

The Jews believe that the Gemara contains nothing but the word of God, preserved in the tradition of the elders, and transmitted without alteration, from Moses to Rabbi Judah the Holy, and the other compilers of the Talmud; who did not reduce it to writing till they were afraid it would be corrupted by the several

transmigrations and persecutions to which their nation was subjected. *Prideaux's Connection*, Part i. Book v. p. 470. See TALMUD.

GENEALOGY, from the Greek Γενεαλογία, signifies a list of ancestors. In Hebrew it is called *sepher toledoth*, *liber generationis*. The Hebrews carefully preserved their genealogies, and never was a nation more circumspect in such matters. We find genealogies in their sacred writings, carried on above 3500 years.

In the Evangelists we have the genealogy of Christ for four thousand years, from Adam to Joseph his father, or to Mary his mother. The genealogy given by Matthew, was principally designed for the Jews; and it, therefore, traces the pedigree of Christ, as the promised seed, downwards from Abraham to David, and from him, through Solomon's line, to Jacob, the father of Joseph, who was the reputed or *legal* father of Christ. (Matt. i. 1—16.) That given by Luke was intended for the Gentiles also, and traces the pedigree upwards, from Heli, the father of Mary, to David, through his son Nathan's line, and from David to Abraham, concurring with the former, and from Abraham up to Adam, who was the immediate '*Son of God*,' born without father or mother. (Luke iii. 23—38.) It is evident that Luke gives the pedigree of Mary, the real mother of Christ. These ancient genealogies have been handed down to us in rather an imperfect state; and from the collations of Wetstein and Griesbach, it appears that there is a great diversity, both in the names of the several generations, and in the *order* of some, occurring in the manuscripts now extant. The numbers also of the generations in our present editions do not correspond with those recorded by the early Christian writers, who reckon the amount of Luke's seventy-two or seventy, which at present amount to seventy-seven. This proves that there must have been some interpolations since their time. Hence the learned Grotius, Newcome, Barret, &c. have endeavoured to correct the two genealogies, and to harmonize them together by supplying deficiencies in the one, and retrenching interpolations in the other, by the help of *philological* criticism, founded upon similarities or different descriptions of names, in the manuscripts, and in the first book of Chronicles. Indeed, there is reason to think with Wetstein, that of the two evangelists, Matthew did not propose to give a full pedigree of our Lord, but to notice only the most remarkable among his ancestors. This appears from his three series of fourteen generations each, which certainly are each of them deficient. If it be asked why the interpolations are confined

to Luke's genealogy, it may be answered, that in Matthew's the whole number of generations being limited to forty-two, any interpolation could be easily detected; but in Luke's, the whole number not being specified, interpolations could not be detected, except by comparison with more correct copies. Perhaps, some of the early Christians wished to include their own ancestors in the genealogy of Christ.

It is observed (Ezra ii. 62.) that such priests as were not able to produce an exact genealogy of their families, were not permitted to exercise the sacred functions. Josephus says, that they had, in his nation, an uninterrupted succession of priests for 2000 years; that the priests were particularly careful to preserve their genealogies, not only in Judea, but also in Babylonia and Egypt; and wherever they were, they never married but into their own rank, and they had exact genealogical tables, prepared from those authentic documents which were kept at Jerusalem, and to which they had recourse; that in all their wars, persecutions, and calamities, they always were particularly diligent in securing these documents, and in renewing them from time to time. However, since the war of the Romans against the Jews, about thirty years after the death of our Saviour, and since their entire dispersion in the reign of Adrian, the Jews have lost their ancient genealogies; and perhaps not even one of the sacerdotal race can produce authentic proofs of his genealogy. Jerome says, that the Jews know so perfectly their genealogies, that they could repeat all the names from Abraham to Zerubbabel, as easily as their own. St. Paul seems to condemn this affectation of knowing old genealogies, when used only for ostentation: 'But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.' (Titus iii. 9.)

The genealogies set down by Ezra and Nehemiah vary in some particulars. The reason of this variation is thus assigned by Dr. Prideaux: 'For the true settling of these genealogies,' says he, 'search was made by Nehemiah for old registers, and having among them found a register of the genealogies of those who came up at first from Babylon with Zerubbabel and Joshua, he settled this matter according to it, adding such as afterwards came up, and expunging others whose families were extinguished: and this hath caused the difference between the accounts which we have of these genealogies, in Ezra and Nehemiah. For in the second chapter of Ezra we have the old register made by Zerubbabel; and in the seventh of Nehemiah, from the sixth verse to the end of the chapter, a copy of it, as settled by

Nehemiah, with the alterations I have mentioned.' *Prid. Connection, &c.* Part i. B. vi. *Hales's New Analysis of Chronology*, vol. ii. book ii. p. 699.

GENERATION. This word, besides its common acceptation, as signifying descent, is used for the history and genealogy of any man: 'The book of the generations of Adam,' (Gen. v. i.); that is, the history of Adam's creation and of his posterity; 'the generations of the heavens and of the earth,' (Gen. ii. 4.); that is, a recital of the creation of heaven and earth; 'the book of the generation of Jesus Christ, the son of David,' (Matt. i. 1.); that is, the genealogy of Jesus Christ, and the history of his life.

The ancients sometimes computed by generations: 'In the fourth generation, thy descendants shall come hither again.' (Gen. xv. 16.) 'Joseph saw Ephraim's children of the third generation.' (Gen. l. 23.) A bastard shall not be admitted into the congregation 'till the tenth generation.' (Deut. xxiii. 2.) Among the ancients, when the duration of generations was not exactly described by the age of four men succeeding one another from father to son, it was fixed by some at a hundred years, by some at a hundred and ten, by others at thirty-three, thirty, twenty-five, and even at twenty years; being neither uniform nor settled. Only it is remarked, that a generation is so much longer as it is more ancient.

'This generation shall not pass away, till all be fulfilled' (Matth. xxiv. 34.); that is, some are now living, who shall be witnesses of the event foretold. 'O faithless and perverse generation!' 'Save yourselves from this unward generation,' from these perverse men. 'To generation and generation;' that is, to future ages.

GEN'ESIS, the first book of Scripture. It is called in Greek *Γένεσις*, *genesis*, or *generation*, because it contains the genealogy of the first patriarchs; in Hebrew, *bereschith*, because it begins with that word. It comprehends the history of at least 2369 years; from the beginning of the world to the death of the patriarch Joseph. It contains an account of the creation of the world, and its first inhabitants; the original innocence and fall of man; the rise of religion; the invention of arts; the general corruption and degeneracy of mankind; the universal deluge; the re-peopling and division of the earth; the origin of nations and kingdoms; and a particular history of the patriarchs from Adam to the death of Joseph. It is the most ancient history in the world; and from the great variety of its singular details, and most interesting accounts, is as far superior in its value and importance to all others, as it is in its antiquity.

If it be asked, how a detail so circum-

stantial and minute could have been preserved, unless there had been *writings* of some kind, especially as the earth, whose history is here given, had already existed more than 2000 years? To this it may be answered, that, if in the antediluvian world no writing of any kind existed, *tradition* would answer every purpose to which alphabetical characters could be subservient. It was easy for Moses to be satisfied of the truth of all he relates, as the accounts came to him through the medium of very few persons. From Adam to Noah, *one man* only was necessary to the correct transmission of the history of this period of 1656 years. This history was without doubt perfectly known to Methuselah, who lived to see them both. In like manner, Shem connected Noah and Abraham, having lived to converse with both; as Isaac did with Abraham and Joseph, from whom these things might be easily conveyed to Moses by Amram, who was contemporary with Joseph. If then all the interesting facts recorded in the book of Genesis had no other authority than the *tradition* already referred to, they would rest on a foundation of credibility superior to any that the most reputable of the ancient Greek and Roman historians can boast. But, to preclude every possibility of mistake, the unerring Spirit of God directed Moses in the selection of his *facts*, and the ascertaining of his *dates*. Indeed, the narrative is so simple; so much resembling truth; so consistent every where with itself; so correct in its dates; so impartial in its biography; so accurate in its philosophical details; so pure in its morality; and so benevolent in its design; as amply to demonstrate that it never could have had an *earthly* origin. *Dr. Adam Clarke's Preface to Genesis; Broughton's Dictionary*, vol. i. p. 440.

GENTILE. The Hebrews called the Gentiles, גוים *Goiim*, גויות, *the nations*; that is, those who have not received the faith, or law of God. All who are not Jews and circumcised, are *Goiim*. Those who were converted, and embraced Judaism, were called proselytes. Since the Gospel, the true religion is not confined, as before, to any one nation and country. God who had promised, by his prophets, to call the Gentiles to the faith, with a superabundance of grace hath executed His promise. Hence, the Christian church is composed principally of Gentile converts; and the Jews, too proud of their particular privileges, and abandoned to their reprobate sense of things, have disowned Jesus Christ, their Messiah and Redeemer, for whom, during so many ages, they had impatiently wished. In the writings of St. Paul, the Gentiles are generally denoted as Greeks. (Rom. i. 14. 16.; ii. 9, 10.; x. 12. 1 Cor. i. 22. 24. Gal. iii. 28.) St. Luke

expresses himself in the same manner. (Acts vi. 1.; xi. 20.; xviii. 4.; *et al.*) Paul is commonly called the apostle of the Gentiles (Gal. ii. 8.) or the Greeks, because principally to them he preached Jesus Christ; but as Peter, and the other apostles, preached generally to the Jews, they are styled 'apostles of the circumcision.' (Gal. ii. 7.)

The prophets declared in a very particular manner the calling of the Gentiles. Jacob foretold, that when Shiloh, or the Messiah, should come, to him should the gathering of the people be. Solomon, after the dedication of his temple, prays for the stranger who in it should entreat God. The Psalmist says, that the Lord shall give the Gentiles to the Messiah for an inheritance; (Ps. ii. 8.) that Egypt and Babylon shall know him; (Ps. lxxxvii. 4.) that Ethiopia shall hasten to bring him presents; (Ps. lxxii. 9, 10.) and that the kings of Tarshish, and of the isles, the kings of Arabia and Sheba, shall be tributary to him. Isaiah abounds with prophecies of a like nature, and hence he has been justly styled the evangelical prophet.

In the New Testament, we see that Gentiles came to Jerusalem to worship. Some of these, a little before the death of our Saviour, addressed themselves to Philip, and desired them to show him Jesus. (John xii. 20, 21.) Queen Candace's eunuch, who came to Jerusalem, was likewise a Gentile, as some think. (Acts viii. 27.)

GERIZIM, גרזים, signifies *safeties*, or *cuttings*; that is, by reapers. Gerizim was the name of a mount near Shechem, in Ephraim, a province of Samaria. Shechem was situated at the foot of two mountains, Ebal and Gerizim. Gerizim was fruitful; Ebal, barren. Maundrell observes, that neither Ebal nor Gerizim has much to boast of with respect to pleasantness; but that Gerizim appears to discover a rather more verdant, fruitful aspect than Ebal. The reason of this may be, that Gerizim, fronting the north, is in some respects sheltered from the sun by its own shade, or declivity; and that Ebal, having a southern sun, is scorched.

God commanded that the Hebrews, after passing the Jordan, should go to the mountains Ebal and Gerizim; and should be divided in such a manner, that six tribes might be stationed upon Mount Gerizim, and six upon Mount Ebal. The former were to pronounce blessings on those who observed the law of the Lord; the latter curses against those who should violate it. (Deut. xi. 29.; xxvii. 12.) It is probable, however, that the blessings or curses were not pronounced *upon* either mountain, but only on the sides of the valley adjacent to those mountains.

The Samaritans maintain, that Abraham and Jacob erected altars at Gerizim; and that here Abraham prepared to sacrifice his son Isaac. (Gen. xii. 6. 7.; xiii. 4.; xxxiii. 20.) They add, that God required the blessings to be given from Mount Gerizim, and his curses from Ebal; that Joshua's altar upon Gerizim is in being at this day: and that Mount Gerizim, on account of its beauty and fertility, was chosen as the place of blessing. They quote from their Bible as follows: 'When ye be gone over Jordan, ye shall set up these stones, which I command you this day, in Mount Gerizim (in the Hebrew copies mount Ebal,) and thou shalt plaister them,' &c. (Deut. xxvii. 4. 12. 13.) The same in Exod. xx. 18. Hence it is generally supposed, that the text has been corrupted, either by the Jews, who substituted Ebal for Gerizim, or by the Samaritans, who substituted Gerizim for Ebal. Yet, both the Jewish and Samaritan copies of the Pentateuch might be correct in their seemingly opposite readings of Gerizim and Ebal. We have only to reflect, that the Hebrew particle used, is taken with a latitude, and that the person speaking did not strictly stand *upon* these mountains, but *at* them, that is, in the edge of the valley between them. A person who pronounces a blessing from the place where he stands, blesses the part *opposite to him*, rather than that upon which he stands. Hence, a number might stand *at*, adjacent to, against Ebal, to bless, as the Jewish copies say; but their blessing would be directed to Gerizim, which would be the Mount of Blessings, as the Samaritan copies say. In fact, it is extremely probable, that the altar, &c. stood in the valley *between* both mountains, and not *on the upper parts* of either. (Deut. xi. 29.)

A temple was built upon Gerizim, and consecrated to the God of Israel, in the year of the world 3672; and as the mountain was very high, many steps were cut for the convenience of the people. When Antiochus Epiphanes began to persecute the Jews, the Samaritans intreated him that their temple upon Mount Gerizim, which had hitherto been dedicated to an unknown and nameless God, might be consecrated to Jupiter, the Grecian. This was easily consented to by Antiochus. It is certain, that in the time of our Saviour, this temple was in being; and that the true God was there worshipped, as the woman of Samaria, pointing to Gerizim, said to him, 'Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship.' (John iv. 20.) We are assured, that Herod the Great having rebuilt Samaria, and called it Sebaste, in honour of Augustus, would have obliged the Samaritans to worship in the temple which he had

erected; but they constantly refused, and have continued to this day to worship God upon this mountain. *Supplem. Addenda to Calmet's Dictionary; Maundrell's Travels, p. 60; Sacred Geography.*

GIANT, in Hebrew נָפִיל *nophel*, or נִפְלִים *nephilim*, in Greek γίγας, which may signify a monster, a terrible man, who beats and bears down other men. Some think, that the word *nephilim* denotes those who had apostatized or fallen from the true religion. Mr. Parkhurst is of opinion, that it means such as fall upon others, assaulters, violent. Thus, Aquila translates *nephilim*. ἐπιπίπτοντες, irruentes, men who attack, who fall with impetuosity on their enemies; and this renders very well the force of the term. Symmachus translates βίαιοι, violent men, cruel, whose only rule of action is violence and force.

The Scripture calls giants sometimes Rephaim: Chedorlaomer beat the Rephaim at Ashteroth-Karnaim. (Gen. xiv. 5.) The Emim, ancient inhabitants of the land of Moab, were of a gigantic stature, that is Rephaim. The Rephaim and the Perizzites are connected as ancient inhabitants of Canaan. Job says, that the ancient Rephaim groan under the waters. Solomon says, that the ways of a debauched woman lead to the Rephaim, (Prov. ii. 18.; ix. 18.) that he who deviates from the ways of wisdom, shall dwell in the assembly of giants, Rephaim, in hell. (Prov. xxi. 16.) The Anakim, or sons of Anak, were the most famous giants of Palestine. They dwelt at Hebron, and in that neighbourhood. The Israelites sent to view the promised land, reported, that, in comparison, they themselves were only grasshoppers. (Num. xiii. 33.)

The Septuagint sometimes translate *gibbor*, *gigas*, though literally it signifies a strong man, a man of valour, a warrior. Thus, they say, that Nimrod was a giant before the Lord; that the sun rises like a giant to run its course; that the Lord will destroy the giants, and the warlike man; that he will call his giants in his wrath, to take vengeance on his enemies; that he will destroy the power of Egypt by the sword of his giants. It is also observable, that our English translators have rendered six different Hebrew words by the one term *giants*; *nephilim*, *gibborim*, *enachim*, *rephayim*, *emim*, and *zuzim*. By these appellatives are probably meant, in general, persons of great courage, wickedness, &c., and not men of enormous stature, as is commonly supposed.

With respect to the existence of giants, several writers, both ancient and modern, have imagined that the giants of Scripture were indeed men of extraordinary stature; but not so much so as those have fancied, who describe them as three or four times larger than men are at pre-

sent. They were, say they, men famous for their violences and crimes, rather than for their strength or stature. But it cannot be denied, that there have been men of a stature much above that common at present. Moses (Deut. iii. 11.) speaks of the bed of Og, king of Basan, as nine cubits long and four wide, fifteen feet four inches in length. Goliath was six cubits and a span in height; ten feet seven inches, or, as Mr. Parkhurst contends, nine feet six inches. (1 Sam. xvii. 4.) Giants were still common in the times of Joshua, and of David, when the life of man was already shortened, and, as may be presumed, the size and strength of human bodies was proportionably diminished.

Pliny relates, that a man named Gabara, brought out of Arabia, in the days of Claudius, was nine feet nine inches high. In the time of Augustus Caesar, were two persons called Idusio and Secundilla, each of whom were ten feet high. Vitellius sent Darius, the son of Artabanus, an hostage to Rome, with divers presents, among which was a man seven cubits, or ten feet two inches high, a Jew born; he was named Eleazer, and was called a giant, by reason of his greatness. Merula, who succeeded Justus Lipsius as professor of history in the university of Leyden, asserts that, A.D. 1583, he himself saw in France a Fleming who exceeded nine feet in height. Delrio affirms, that in 1572, he saw at Rohan a native of Piedmont above nine feet high. Calmet says, that in 1719, near Salisbury in England, a human skeleton was found, which was nine feet four inches long. Becanus saw a man near ten feet, and a woman full ten feet high. O'Brien, who, a few years ago, was exhibited in England, under the name of 'the Irish Giant,' measured eight feet six or eight inches when living, and two or three inches more when dead. *Supplem. Addenda to Calmet's Dictionary; Parkhurst's Heb. Lexicon*, pp. 24, 25, 458; *Dr. Adam Clarke's Comment on Gen. vi. 4.*

GIB'EAH, גִּבְעָה, signifies *the hill*, or *high place*; *elevation*. The most considerable city of this name was Gibeah of Benjamin. It gave birth to Saul, the first king of Israel; and hence it is frequently called Gibeah of Saul. (Josh. xviii. 24. Ezra ii. 26. Nehem. vii. 30.) It is also famous for its sins, particularly for that committed by forcing the young Levite's wife, who was come to lodge at Gibeah; and for the war which succeeded it, to the almost extermination of the tribe of Benjamin. (Judg. xix.) The Scripture remarks, that this happened at a time when there was no king in Israel; but every one did that which was right in his own eyes. This city was situated north of Jerusalem twenty or thirty furlongs.

Some are of opinion, that Gibeah of

Benjamin was a different place from Gibeah of Saul. It is observed, that the attention employed by the sacred writers to distinguish them, appears to be intended to establish this difference. Thus, we read (1 Sam. xiii. 15.) that Samuel went up to Gibeah of Benjamin; but (xv. 34.) 'Saul went up to his house (palace) to Gibeah of Saul.' Hence, it is thought that this palace probably distinguished Gibeah of Saul, though not far from Gibeah of Benjamin. *Sacred Geography; Wells's Geography*, vol. ii. p. 10.

GIB'EON, גִּבְעֹן, signifies *a high hill*. It was the capital city of the Gibeonites, who took advantage of the oaths of Joshua, and of the elders of Israel, procured by an artful representation of their belonging to a very remote country. (Josh. ix.) Some have thought, that in this they spoke truth, as their ancestors were settlers from the east, who followed those tribes from India, which overran Canaan as well as Egypt. Thus the Gibeonites mingled fact with their guile, and spoke truth, but not the whole truth. Joshua and the elders had not the precaution to consult God on this affair; but inconsiderately entered into a league with this people. The Israelites soon discovered their mistake, and, without revoking their promise of giving them their lives, they condemned them to labour in carrying wood and water for the tabernacle, and to other works of *women*, as a mark of their pusillanimity and duplicity, as slaves and captives. In this state of servitude the Gibeonites remained till the entire dispersion of the Jewish nation. Three days after the Gibeonites had surrendered to the Hebrews, the kings of Canaan being informed of it, five of them came and besieged the city of Gibeon. The Gibeonites requested the aid of Joshua, who attacked the five kings early in the morning, put them to flight, and pursued them to Bethoron. (Josh. x. 3, &c.)

The Gibeonites were descended from the Hivites, the old inhabitants of the country, and possessed four cities; Cephirah, Beeroth, Kirjath-jearim, and Gideon, their capital, all afterwards given to Benjamin, except Kirjath-jearim, which fell to Judah. The Gibeonites continued subject to those burdens which Joshua imposed on them, and were very faithful to the Israelites. Yet Saul, through some mistaken zeal, destroyed a very great number of them; (2 Sam. xxi. 1, 2, 3, &c.) but God, as a punishment of his cruelty, sent, in the reign of David, a great famine, which lasted three years. The prophets told David, that this calamity would continue so long as that cruelty remained unavenged, which Saul had exercised against the Gibeonites. David asked the Gibeonites, what satisfaction they desired? They answered, We will put to death seven of Saul's sons, to avenge

the blood of our brethren. The Gibeonites crucified them before the Lord. From this time the Gibeonites are not mentioned, as forming a sort of separate people. Many commentators are of opinion, that they were included among the Nethinim, who were public slaves appointed for the service of the temple. (1 Chron. ix. 2.)

It is not known when, or by whom, or on what occasion, the tabernacle and altar of burnt-sacrifices, made by Moses in the wilderness, were removed to Gibeon; but it is certain, that, toward the end of David's reign, and in the beginning of Solomon's, they were at that place. (1 Chron. xxi. 29, 30.) David, seeing the angel of the Lord at Araunah's threshing-floor, was so terrified, that he had not time nor strength to go so far as Gibeon, there to offer sacrifice. But Solomon being seated on the throne, went to sacrifice at Gibeon, because this was the most considerable of all the high places, where sacrifices were then tolerated, the temple not being yet built. (1 Kings iii. 4.) *Calmet's Dictionary; Sacred Geography.*

GID'EON, גִּדְעוֹן, signifies *he that bruises and breaks*; otherwise, *cutting off iniquity*. Gideon was the son of Joash, of the tribe of Manasseh. He dwelt in the city of Ophrah, and had a very extraordinary call, to deliver Israel from the oppression of the Midianites. After the deaths of Barak and Deborah, (Judg. vi. 1, 2,) the Midianites so distressed the Hebrews, that they were forced to flee into caves, from the year of the world 2752 to 2759. Israel, overwhelmed with misfortunes, cried to the Lord, who deputed a prophet to them, who reproached them sharply with their ingratitude. At the same time, God sent his angel to Gideon, who was threshing out his corn privately, near a winepress, under an oak, to conceal from the Midianites what he was doing, and to be able to flee away immediately with his corn, as soon as they appeared. Bishop Patrick observes, that it is plain from the incommunicable name Jehovah, which the angel here assumes, and by which he suffers himself to be called, that he was not a mere angel; and hence the Jews, according to their Targum, which styles him the Word of the Lord, consider this angel not merely as a heavenly messenger, but as the Son of God Himself, in the form of an angel. The angel saluted Gideon, and said, The Lord is with thee! thou mighty man of valour. Gideon hesitated; but the angel answered, Go, in this thy might, thou shalt save Israel from the Midianites. Gideon excused himself; but the Lord said to him, I will be with thee, and thou shalt beat the Midianites, as if they were but one man. Gideon asked a sign of him, that he might be convinced it was no delusion; he made ready a kid and unleavened cakes,

which he brought and presented to him. The angel said, Put them on this rock, and pour out the broth. Then the angel, with the end of the staff that was in his hand, touched the flesh and unleavened cakes; fire issued out of the rock, and consumed them. The angel disappeared. Gideon exclaimed, Alas! O Lord God, for I have seen an angel of the Lord face to face. The Lord said to him, Fear not, thou shalt not die. In that same place he erected an altar to the Lord, which he called, the peace of the Lord. The night following, God commanded him to cut down the grove, and the altar of Baal, to build an altar to the Lord upon the top of the rock, where he had lately offered, and to make a burnt-sacrifice of one of his father's two bullocks. Gideon obeyed. The next day, the inhabitants of Ophrah told Joash, that Gideon must be slain, for this affront offered to Baal. Joash answered, Are ye to defend Baal? If Baal be God, let him avenge himself. From that time, Gideon was called Jerobaal, that is, *let Baal see*, or *let Baal contest with him*, who has thrown down his altar.

The Midianites came and encamped in the valley of Jezreel; and Gideon assembled the Israelites of the house of Abiezer, who dwelt nearest to him; also Manasseh, Asher, Zebulun, and Naphtali. Gideon, to assure them that God intended their deliverance, prayed for a sign, that God would let the dew fall on a piece of wool, spread on the ground, while all around was dry. After this, he desired another sign, quite the contrary, that the fleece of wool should remain dry, while all the earth about it abounded with dew. As the militia assembled on this occasion were too numerous, the Lord, 'lest the people should vaunt themselves against him,' or ascribe the victory to their own numbers or valour, directed Gideon to dismiss all the eastern Manassites, who came from Mount Gilead, and might possibly be more afraid of their neighbours, the Midianites, than the western tribes. The passage may be thus more correctly rendered, by a slight transposition of the English translation, (Judg. vii. 3.): 'Whosoever, from Mount Gilead, is fearful and afraid, let him return (home) and depart early. So there returned (home) twenty-two thousand of the people.' Ten thousand only remained with him. The Lord next dismissed all the people that stooped to drink water with their mouths at the surface; and he retained only three hundred men who lapped, or took up water in the palms of their hands to drink.

Gideon ordered these three hundred to hold themselves in readiness, and gave to each a trumpet, a lamp or light, and an empty pitcher to conceal that light. Stealing over to the enemies' camp, he heard a Midianite relating his dream, of a cake of

barley-bread, which, rolling into the camp of Midian, overset a tent (rather the tent, the general's tent.) The hearer replied, This is the sword of Gideon. Gideon returned to his people, encouraged them, bid them take their lamps, their pitchers, and their trumpets, and do as they should see him do. He divided them into three companies, of one hundred men each; which advanced three different ways towards the camp of the Midianites. At the beginning of the second, or *middle watch*, at midnight, on a signal given by Gideon, the three companies blew their trumpets, broke their pitchers, showed their lights, and shouted, 'The sword of the Lord, and of Gideon,' and stood every man in his place; as if they were the advanced guard of the whole army of Israel, whom they were lighting to attack the camp. All the host of the enemy 'ran, and cried, and fled' through the openings between the three companies, and, in their panic terror, put each other to the sword. The neighbouring tribes of Manasseh, Asher, and Naphtali, came in and pursued them. Gideon, with his three hundred warriors, passed the Jordan, followed the Midianites to Succoth and Penuel, (Judg. viii. 1, 2, 3, &c.) defeated them, took their two kings, Zeba and Zalmunna, and returned towards Succoth and Penuel before sun-set. As these two cities had refused to supply him with provisions and refreshment, when he passed them in pursuit of the enemy, at his return he took a terrible vengeance on them. He put Zeba and Zalmunna to death, and took away the golden ornaments (*crescents*), which were about their camels' necks, and which were probably consecrated to the moon, who was worshipped in that neighbourhood, before the time of Abraham, under the title of Ashtaroth Karnaim, 'the shining cow two-horned.' (Gen. xiv. 5.)

After this victory, Israel said to Gideon, 'Rule thou over us.' Gideon answered, 'I will not rule over you, neither shall my son rule over you, the Lord shall rule over you.' But 'give me every man the ear-rings of his prey;' for the Midianites were accustomed to wear gold pendants at their ears. Of these Gideon made an ephod, and placed it in the city of Ophrah. This ephod seems to have included not only the priest's dress, but also a sacerdotal establishment in his own town; and this establishment, infringing on that at Shiloh, (Judg. viii. 27.) proved a 'snare to Gideon and his family,' or a seduction to idolatry, in worshipping the true God in an improper manner. It appears also, that 'all Israel went thither a whoring after it;' as they did after Gideon's death, relapsing into the worship of false gods.

Calmet says, that Gideon judged Israel nine years, from the year of the world

2759 to 2768. Dr. Hales says, that Gideon's administration lasted forty years; and he dates the commencement of his administration in the year before Christ 1359. Gideon had seventy sons, born of many wives, whom he had married; and besides these, he had another, Abimelech, the son of a concubine, who reigned three years at Shechem. It has been observed, that the Spirit of the Lord, by which Gideon was animated to undertake the deliverance of his country, was a spirit of *fortitude* and of *prudence*, and of all the virtues requisite in a commander. (Judg. vi. 7—40.) Gideon was a consummate judge; he possessed all the qualifications requisite for that arduous station among a contumacious, a divided, and a rebellious people.

It is very probable, that Gideon, or Jerobaal, or Jerubaal, is the Jerombal, priest to the god *Jao*, whom Sanchoniathon declares he consulted concerning the Phœnician antiquities. *Hales's New Analysis of Chronology*, vol. ii. book i. p. 310, &c.

GI'HON, גִּיחֹן, signifies the *breast*, or *eduction*, or *issue*: otherwise, the *valley of favour*; or of the *mansion*. Gihon was the name of one of the four rivers, whose sources were in Paradise. (Gen. ii. 13.) Many have believed, without any probability, that this was the Nile. The Arabians believe, generally, that this is the Oxur, a river which rises in the mountains of Imaus, and runs from east to west: when it comes near the country of Choraruem, it winds much; but it afterwards returns, and discharges itself into the Caspian Sea, westward. Modern geographers call the Oxur Abiamu, the river Amu; the Arabians name it Gehon, and Neher-Balkh, the river of Balk, because it passes through that city: might it be the Nilab of India? Some, as Calvin, Scaliger, &c., think that Gihon is the most western channel of the two formed by the Tigris and Euphrates, when, after their conflux, they separate again to enter the sea. Some, as Bochart, Huetius, Wells, &c., are of opinion that Pison is the western, and Gihon the eastern channel, which skirts a rich and fertile land, 'the land of Cush,' now Chusistan, or Chuzestan, formerly called Susiana, or Asiatic Ethiopia. Some, as Reland, Calmet, &c., think that Gihon is the Araxes, which has its source, as well as the Tigris and Euphrates, in the mountains of Armenia, and, running with almost incredible rapidity, falls into the Caspian Sea. Captain Wilford supposes the Gihon to be the Hermund, the country of which is the original land of *Cusha* of the *Purânu*s, which begins at the Candahar, and includes part of Iran, or Persia. A late writer thinks, that the Gihon is the western branch of the Oxus. *Asiatic Researches*, vol. vi.; *Sacred Geography; Geograph. Excurs.* pp. 2, 3; *Hales's New Analy-*

sis of Chronology, vol. i. p. 326; *Wells's Geog.* vol. i. p. 13. 15.

GIL'EAD, גִּלְעָד, signifies the *heap*, *round*, (rather *circle*,) of *witness*; the name given to the monument erected by Laban and Jacob, in testimony of a mutual covenant and agreement. (Gen. xxxi. 47, 48.) Hence the hill upon which it was erected, was called Mount Gilead. (Cant. iv. 1.; vi. 5. Jer. l. 19.) The mountains of Gilead were part of that ridge of mountains which extend from Mount Lebanon southward, on the east of the Holy Land; they gave their name to the whole country which lies on the east of the sea of Galilee, and included the mountainous region called in the New Testament Trachonitis.

The Scripture speaks highly in commendation of the balm of Gilead. (Jer. viii. 22.; xlv. 11.; li. 8.) The merchants who bought Joseph, came from Gilead, and were carrying balm into Egypt. (Gen. xxxvii. 25.) If the *zori* of the Hebrew text be the same as the balsam of Mecca, it will prove the balsam-tree to have been in Gilead long before it was planted in the gardens of Jericho, and before the queen of Sheba brought that root of it to king Solomon, which Josephus mentions. For the Ishmaelites traded with it from Gilead to Egypt, when Joseph was sold to them by his brethren. It seems, however, most likely, that the *zori* of Gilead, rendered in our English Bible by the word *balm*, was not the same with the balsam of Mecca, but only a better sort of *turpentine*, then in use for curing wounds and other diseases. The word *zori* appears to be a general name for *gums* and *resins issuing from shrubs and trees*. *Parkhurst's Heb. and English Lexicon*, p. 629; *Prideaux's Connect.* part ii. book vi.; *Wells's Geog.* vol. i.; p. 181; *Sacred Geography*.

GIL'GAL, גִּלְגָּל, signifies a *wheel* or *revolution*, or *heap of heaps*, or *revolution of the heaps*. Gilgal was a celebrated place, west of the Jordan, where the Israelites encamped, after their passage of this river. A considerable city was afterwards built there, which became famous for many events. Gilgal was situated between Jordan and Jericho, and about two miles from the former. This name was given to it, because here circumcision was renewed. (Josh. v. 2.) The Lord said, 'This day have I rolled away the reproach of Egypt, (that is, uncircumcision) from off you,' &c. Gilgal signifies *rolling*. Here Joshua pitched the twelve stones, which were taken out of Jordan, by one man of every tribe. As the ark was long at Gilgal, this place became celebrated, and the people continued to go thither in pilgrimage. It is thought that Jeroboam, or some king of Israel, his successor, set up there one of the golden calves. (Hos. iv. 15.; xii. 11.; Amos iv. 4.; v. 5.)

There had been idols, perhaps, at Gilgal, so early as the time of Ehud, judge of Israel: for it is said, (Judg. iii. 19.) that Ehud having made his presents to the king, went away as far as Gilgal; that he returned from thence, and pretended to have some secret message to him from God, as if he had received some oracle at Gilgal. Here the people met to confirm the kingdom to Saul, (1 Sam. xi. 14, 15.); here Saul incurred God's displeasure, by offering sacrifices before Samuel came, (1 Sam. xiii. 8.); and here he received the sentence of his rejection for sparing the king of Amalek, with the best of the spoils. (1 Sam. xv. 26.) *Wells's Geography*, vol. i. p. 290.

GIRDLE. The Hebrews generally wore no girdle in the house, or abroad, unless when at work, or on a journey. At these times, they girt their clothes about them, as the eastern people do at this day. This appears from many passages of the Old and New Testament. Our Saviour preparing himself to wash the feet of his disciples, 'girt himself about with a towel.' (John xiii. 4, 5.) Soldiers also had their belts generally girt about them: 'Thou hast girded me with strength unto the battle.' (Ps. xviii. 39.)

Belts were often made of precious stuff. The virtuous wife made rich girdles, and sold them to the Canaanites, that is, the Phœnician merchants. (Prov. xxxi. 24.) These girdles were used by both men and women: the women's are more frequently called *zonæ*. The value of them may be estimated by the kings of Persia giving, sometimes, cities and provinces to their wives for the expense of their girdles. Our Lord, in the Revelations, (i. 13.) appeared to St. John with a golden girdle. The seven angels who came out of the temple, were clothed with linen, and girt about with golden girdles. On the contrary, the prophets, and persons secluded from the world, wore girdles of skin, or leather. The prophet Elijah had one of this sort, as well as John the Baptist. (2 Kings i. 8. Matt. iii. 4.) In times of mourning, they used girdles of ropes, as marks of sorrow and humiliation. Isaiah (iii. 24.) threatens the daughters of Sion, who had offended by the excess of their ornaments, to reduce them to the wearing of sackcloth and cord-girdles. He also (xxii. 12.) menaces Jerusalem with bringing her into captivity, with cutting off her hair, the instrument of her pride, and obliging her to gird herself with sackcloth.

The military girdle, or belt, did not come over the shoulder, as among the Greeks, but was worn upon the loins; whence the expression of 'sword girded on the loins.' These belts were generally rich, and sometimes given as rewards to soldiers. Joab tells the soldier who had

seen Absalom hanging on a tree, that 'if he had smitten him to the ground, he would have given him ten shekels of silver, and a girdle.' (2 Sam. xviii. 11.) Jonathan, the son of Saul, made David a present of his girdle. (1 Sam. xviii. 4.) Job (xii. 18.) exalting the power of God, says 'He looseth the bond of kings, and girdeth their loins with a girdle;' where we observe two kinds of girdles: 1. the royal cincture; 2. the ordinary girdle.

For the priests' girdle, see PRIESTS.

The girdle was used as a purse. Our Saviour forbids his apostles to carry money in their girdles. (Matt. x. 9.)

GIRGASHITES, or GERGESENES, גִּרְגָּשִׁים, Γεργεσαῖοι, signifies *who arrives from pilgrimage*. The Girgashites were an ancient people of the land of Canaan, beyond the sea of Tiberias; we find traces of their name in the city Gergesa. The Jerusalem writers say, that when Joshua came and proclaimed, 'He that will go out hence, let him go,' the Girgashites withdrew into Africa. Yet it is certain that many of them remained, as Joshua (xxiv. 11.) informs us, that he subdued the Girgashites. Dr. Wells is of opinion, that the Girgashites were a very small nation; and that, as they are seldom mentioned, they were comprehended very probably under the name of Hivites. *Wells's Geography*, vol. i. p. 161; *Sacred Geography*.

GLORY of GOD, in Moses, denotes, commonly, the divine presence; as when He appeared upon Mount Sinai; or the bright cloud which declared His presence, descended on the tabernacle of the congregation. (Exod. xxiv. 9, 10, 16, 17.) Moses, with Aaron, Nadab, Abihu, and seventy elders of Israel, went up Mount Sinai, and saw the glory of the Lord. The glory of the Lord was, as it were, a burning fire upon the mountain; all under His feet was, as it were, the brightness of the sapphire-stone, resembling heaven itself in clearness. All this must have been only an appearance, unconnected with any *personal* similitude. The glory of the Lord appeared also (Exod. xvi. 7, 10.) to Israel in the cloud, when He gave them manna and quails. It appears, that the glory of the Lord is here spoken of as something distinct from the Lord; for it is said HE, namely the glory, 'heareth your murmurings against the Lord.' It is probable that, as the words of St. Paul, (Heb. i. 3.) 'Who being the brightness of his glory, and the express image of his person,' &c. are spoken of the Lord Jesus, so the words of Moses refer also to Him. As no man hath seen God at any time, we may infer, that Christ was the visible agent, in all the extraordinary and miraculous interferences which took place in both the patriarchal times, and under the law. Moses having earnestly begged of God, to reveal His

glory to him, (Exod. xxxiii. 18—22.) God said, 'thou canst not see my face, for no man is able to support the brightness of that without dying; but I will place thee in a cleft of the rock, and when my glory shall pass before it, I will cover thee with my hand, and thou shalt see my back parts, train, rear, termination of glory, but my face shall not be seen.' Some think it probable, that this alludes to the appearance which God should assume in after times, when it should be said, 'God is manifest in the flesh;' and that John had this in view when he said, 'We beheld his glory.' *Dr. Adam Clarke's Comment. on Exodus*.

GNOSTICS. This name does not occur in the sacred writings; but the apostles Peter and Paul, in their Epistles, frequently attacked the heretics of their time, who were afterwards known by this name; or, at least, those principles which afterwards produced the Gnostic heresy. Paul gives us a description of certain ancient heretics, who very much resembled them. (2 Tim. iii. 2, 3, &c.)

However, the Gnostics did not render themselves conspicuous, either for their numbers or reputation, till the time of Adrian. They obtained their name from boasting of their being able to restore mankind to the knowledge (γνώσις) of the Supreme Being, which had been so long lost. They blended with the faith of Christ many sublime but obscure tenets, which they derived from the oriental philosophy. The sages of the East had long expected a heavenly messenger, endued with sufficient power to release them from their bondage to corrupt *matter*, which they held to be the source of all evil. The miracles of Christ and his apostles induced them readily to accept Him as this heavenly messenger; and they interpreted all the precepts of Christianity in the manner most agreeable to the absurd opinions which they had previously conceived. They introduced among their followers a multitude of absurd legends respecting the actions and precepts of Christ, and of the creation of the world by inferior beings. These opinions were so entirely dissonant to many parts of both the Old and New Testament, that they rejected much of these books, though they admitted the validity of a few parts. From the belief that whatever is corporeal is in itself intrinsically evil, they denied that Christ was invested with a *real* body or that he really suffered for the sake of mankind. As the Son of the Supreme God, they indeed consented to regard him; but they considered him as inferior in his nature, and believed that his mission on earth was designed to rescue the virtuous soul from the tyranny of wicked spirits, whose empire he was to destroy, and to instruct men to raise the mind from its

corporeal impurity to a blessed unity with the Supreme God.

Far removed from the path of truth, it is not surprising that the Gnostics, having no certain rule to guide their steps, should separate, and wander into the manifold intricacies of error. Accordingly, we find these heretics were not only divided into many sects, differing in their various rules of religious faith, but in matters which related to practice. Whilst the more rigid sects rejected the most innocent gratifications, that the body might not be so nourished as to degrade the soul; their more relaxed brethren considered the soul as entirely unaffected by the actions of the body, asserted the innocence of complying with every dictate of nature, and abandoned themselves without any restraint to the impulse of the passions. Their persuasion that evil resided in *matter*, led them to reject the doctrine of the resurrection of their body; and their belief in the power of malevolent *genii*, the sources of every earthly calamity, induced them to have recourse to the study of magic to weaken or avert the influence of those malignant agents. *Gregory's Hist. of the Christ. Church*, vol. i. pp. 57, 58; *Mosheim's Eccles. Hist.* vol. i. pp. 107, &c.; *Adams's View of Religions*, p. 158.

GOAT. In Leviticus (xvii. 7.) God commands to bring all animals designed to be sacrificed, to the door of the tabernacle: 'And they shall no more offer their sacrifices unto devils;' literally, to the *hairy ones*, to *goats*. Jeroboam ordained him priests for the high places, and for the devils, (*goats*,) and for the calves which he had made.' (2 Chron. xi. 15.) The famous heathen god, Pan, was represented as having the posteriors, horns, and ears of a goat; and the Mendesians, a people of Egypt, had a deity, which they worshipped under this form. Herodotus says, that all goats were worshipped in Egypt, but the *he-goat* in particular. *Dr. Adam Clarke's Comment. on Levit. xxvii. 7*; *Parkhurst's Hebrew and English Lexicon*, pp. 758, 759.

SCAPE GOAT, the goat which was set at liberty on the day of solemn expiation. See AZAZEL.

GOD. This name we give to that eternal, infinite, and incomprehensible Being, the Creator of all things; who preserves and governs all by his almighty power and wisdom, and is the only proper object of worship. God, properly speaking, can have no name: for as he is one, and not subject to those individual qualities which distinguish men, and upon which are founded the different denominations given to them, he needs not any name to distinguish him from other gods, or to put a difference between him and any, since there is none like him. The names, therefore, which we

ascribe to him, are descriptions or epithets, which express his divine qualities, in terms necessarily ambiguous, because they are borrowed from human life, or human conceptions, rather than true names which justly represent his nature.

The Hebrews call God Jehovah, which they never pronounce. Instead of it they say Adonai, or Elohim, lords, masters; or El, strong; or Shaddai, self-sufficient; or according to another pronunciation, the Destroyer, the Powerful One; or Elion, the Most High; or El sebaoth, God of Hosts; or Jah, God. In Exodus, (iii. 14.) the angel who spoke to Moses, said, 'Thus shalt thou say unto the children of Israel, I AM hath sent me unto you;' I am He who is, or I shall be He who shall be. See JEHOVAH.

A late writer observes, that 'a general definition of this great First Cause, as far as human words dare attempt one, may be thus given. The eternal, independent, and self-existent Being: The Being whose purposes and actions spring from himself, without foreign motive or influence: He who is absolute in dominion: the most pure, most simple, and most spiritual of all essences: infinitely benevolent, beneficent, true, and holy: the cause of all being, the upholder of all things: infinitely happy, because infinitely perfect: and eternally self-sufficient, needing nothing that he has made. Illimitable in his immensity, inconceivable in his mode of existence, and undescrivable in his essence: known fully only to himself, because an infinite mind can be fully apprehended only by itself. In a word, a Being who, from his infinite wisdom, cannot err, or be deceived; and who, from his infinite goodness, can do nothing but what is eternally just, right, and kind.'

God, says Sir Isaac Newton, is a relative term, and has respect to servants. It denotes, indeed, an eternal, infinite, absolutely perfect Being; but such a being, without dominion, would not be God. The word God frequently signifies Lord; but every lord is not God. The dominion of a spiritual being constitutes God: a true, supreme, or imaginary dominion constitutes a true, supreme, or imaginary God. From such true dominion it follows, that the true God is a living, intelligent, and powerful Being; and from his other perfections, that he is supreme, or most perfect. He is eternal and infinite, omnipotent and omniscient; that is, he endures from eternity to eternity, and is present from infinity to infinity. He governs all things that exist, and knows all things that are to be known. He is not eternity or infinity, but eternal and infinite. He is not duration or space; but he endures and is present. He endures for ever, and is every where present; and by existing always and every where, he constitutes duration and space, eternity and infinity.

He is omnipresent not only virtually, but substantially; for power cannot subsist without substance. All things are contained and move in him, but without any mutual passion; that is, he suffers nothing from the motions of bodies, and bodies experience no resistance from his omnipresence. It is allowed, that God exists necessarily; and by the same necessity he exists always and every where. Hence, also, he must be perfectly similar: all eye, all ear, all brain, all arm, all perception, intelligence, and action; but in a manner not at all human, not at all corporeal, and in a manner altogether unknown to us. He is destitute of all body and bodily shape, and cannot, therefore, be heard, seen, or touched; nor ought he to be worshipped under the representation of any thing corporeal. We know him only by his properties, or attributes, by his most wise and excellent structure of things, and by final causes. We admire him for his perfections; but we reverence and adore him on account of his dominion. For God, without dominion, providence, and final causes, is nothing else but fate and nature. *Newton's Principia*, vol. ii. p. 311. edit. 1803; *Broughton's Historical Dictionary*, vol. i. p. 448; *Dr. Adam Clarke's Comment. on Genesis* i. 1.

GOG AND MA'GOG. We do not separate these two names as the Scripture generally joins them. Moses (Gen. x. 2.) speaks of Magog the son of Japheth, but says nothing of Gog. According to Ezekiel, (xxxviii. 2, 3, &c.; xxxix. 1, 2, &c.) Gog was prince of Magog. Magog signifies the country or people; and Gog the king of that country. Suidas says, that Magog is the Persians, and hence we might suppose, that Ezekiel, who describes the army of Magog, intended the army of Xerxes. Josephus says, that the people named Magoges, were so called from their leader Magog, who, by the Greeks, is denominated a Scythian. It would seem, therefore, that Josephus speaks of a name and a people well known in his own time. Asseman places Magog in Chorasán and Bukharia. Ebedjesu, in the thirteenth century, says, that Adeus planted Christianity 'throughout Persia, the regions of Assyria, Armenia, Media, Babylonia, the land of Huz (in the south of Persia, not far from the Tigris, whose metropolis is marked Ahvaz in D'Anville, about lat. 40°,) to the confines of India, and even to the Land of Gog and Magog.' Elias Damascenus, who lived about A.D. 893, says, 'Alpheus, disciple of Adeus, called to the faith of Christ, Keбал (that is Parthia), and Persia, and Ahvaz, to the borders of Sind (that is, India), and Gog and Magog.' Amras says, 'Persia and Gebal, and the country beyond, even to Gog and Magog.' These authorities clearly point to

the country which we now call Tartary, largely taken, as what was formerly called Magog. These regions used the Syriac language. Moses has only Magog as a people; the name Gog seems to have been added by Ezekiel among the Jews, and from him to have been received by Christian writers in the Apocalypse. The Arabs, Persians, and Turks, says D'Herbelot, always associate Jiouge and Magiougé (Gog and Magog,) and they understand by these names the same as by *Tsin* and *Matsin*, the Chinese of the north, and those of the south. But this prophet also seems to take Gog for the king, and Magog for the people; as if Gog was the chief of Rosh, Meshech, and Tubal; and these were military tribes under his orders. It is certain, that the Arabs and Turks take Jiouge and Majiougé for northern nations; and it seems very probable that Gog and Magog was the general name of the northern nations of Europe and Asia, or the districts north of the Caucasus, or Mount Taurus.

Dr. Hales says, that 'Gog and Magog seem to be the general name of the northern nations of Europe and Asia, or the districts north of Caucasus, or Mount Taurus, colonized by Gog or Magog, one of the sons of Japheth, (Gen. x. 2.) called, by the Arabian geographers, Jajuje and Majuje. (Rennel's Herod. p. 112.) Gog rather denotes the people, Magog the land. Thus, Balaam foretold that Christ would be 'a king higher than Agag,' or rather than 'Gog,' according to the more correct reading of the Samaritan Hebrew text, and of the Septuagint version of Numb. xxiv. 7: and Ezekiel, foretelling a future invasion of the land of Israel, by these northern nations, Meshech, Tubal, and Togarmah, styles Gog their chief prince, and describes their host precisely as Scythian or Tartarian; 'coming out of the north, all of them riding on horses,' 'bows and arrows,' their weapons; 'covering the land like a cloud, and coming like a storm,' in the 'latter days,' (Ezek. xxxviii. 1—17.) He also describes their immense slaughter, in the valley of the passengers on the east of the sea, thence called the valley of Hamon Gog, 'the multitude of Gog,' (Ezek. xxxix. 1—22.) This prophecy seems also to be revived in the Apocalypse, where the hosts of Gog and Magog are represented as coming to invade 'the beloved city,' and perishing with immense slaughter likewise in Armageddon, 'the Mount of Mageddo,' or Megiddo. (Rev. xvi. 14—16.; xx. 8—10.) *Hales's New Analysis of Chronology*, vol. i. p. 463; *Sacred Geography*.

GOLD, a yellow metal, the heaviest, purest, most ductile, and shining, and on these accounts the most valuable, of metals. Of all the metals, gold is most frequently found native; and is indeed very rarely found in a state of ore; that is, divested of its metallic forms, by its particles being pe-

netrated by, and intimately mixed with sulphur; and in the few instances in which it is found thus, it never constitutes a peculiar ore, but is found intermixed among ores of other metals; and most frequently among those of silver, or those ores in which, though of some other metal, there is a large quantity of silver in which the gold lies in its state of ore. Native gold, though free from the penetrating sulphurs which reduce metals to ores, is very seldom found pure; but has almost constantly an admixture of silver with it, and very frequently of copper. Native gold is sometimes found in pure masses of considerable size; many having been found of more than a pound weight; these masses are met with in gold mines, and are called *aurum Obryzum, Obrizium*, but they are very rare; such, however, have been sometimes found in the German mines. Its common appearance in its more loose state, is in form of what is called gold dust: this is native gold in smaller masses, usually indeed very small, mixed among the sand of rivers. This is found in many parts of the world, but the greatest quantity of it is from Guinea. By the trials that have been made, gold seems the most simple of all substances. It is wholly incapable of rust, and is not sonorous when struck. It requires a strong fire to melt it, remaining unaltered in that degree of heat which fuses tin or lead, but running with a less vehement heat than is necessary to fuse iron or copper. Gold occurs throughout the Scripture; and the use of that metal among the ancient Hebrews, in its native and mixed state, and for the purposes in which it is used at present, was common. The ark of the covenant was overlaid with pure gold; the mercy-seat, the vessels and utensils belonging to the tabernacle, were of gold, as were those also of the house of the Lord, and the drinking vessels of king Solomon: they made chains, bracelets, and other ornaments of gold, coins and medals, crowns of gold, &c. The mines whence Solomon had the greatest part of his gold, were those of Ophir. See **OPHIR**.

Dr. Prideaux observes, that from the time of David and Solomon, for above fifteen hundred years afterwards, gold and silver were in much greater plenty in the world than either of them is at present. This is sufficiently proved by the immense riches which Solomon had in gold and silver, the prodigious quantities of both these which Alexander found in the treasures of Darius, and the vast loads of them which were often carried in triumph before the Roman generals, when they returned from the conquered provinces. *Prideaux's Connect.* part. i. book v.; *A Dictionary of the Holy Bible*, vol. ii. p. 550. edit. 1759.

GOLI'ATH, גִּלְיָת, signifies *passage, dissolution, discovery, heap*. Goliath was a famous giant of Gath, who presented himself between the armies of the Philistines,

encamped between Shochoh and Azekah, and defied the Hebrews. He was six cubits and a span high; about twelve feet and a half, reckoning the cubit at twenty-one inches: or, as Mr. Parkhurst thinks, nine feet six inches. His armour was suitable to his stature. At length, David coming to the camp, to bring provisions to his brothers, declared that he would encounter this giant. Accordingly, David marched against Goliath, and slung at him a stone, which struck the giant with such force that he fell down. David running upon him, drew the giant's sword, and cut off his head.

Goliath was descended from Arapha; that is, the old Rephaim. An author who has examined the weight of his armour, finds, that allowing a proportionable weight to each part, it must have been two hundred and seventy-two pounds thirteen ounces.

It is believed by some, that David, on this occasion, composed the 144th psalm.

GO'MER, גֹּמֶר, signifies *to finish, complete, accomplish*. Gomer, son of Japheth, (Gen. x. 2.) was father to the people of Galatia, according to Josephus. The ancient inhabitants of that country were called Gomares, before the Galatians seized it. The Chaldee places Gomer in Africa; Bochart, in Phrygia. It would seem, that the ancient Cimbri, or Cimmerians, and probably the Welsh or Cymri, sprung from Gomer. Michaelis approves of Bochart's placing the Gomerians in Phrygia. The probability is, that Gomer received his possession in the regions north of the Danube; that from hence he spread abroad to the west, till Germany, France, and Britain, were peopled by him; and that his posterity still continue *marked*, if not distinct, in the ancient Britons now resident in Wales. The Gomerites might also make excursions east, and crossing the Black Sea, might colonize Pontus; so that the Galatians were possibly a branch of Gomer, notwithstanding their distance of time and place from the main stem. The ancient Britons consider themselves as having emigrated from the Crimea, and by that route from the east. This would be an interesting inquiry, did we not know that our country has been successively over-run by other nations; and that the Romans, the Saxons, and the Normans, have intermingled themselves so greatly throughout England, that not a trace of the early original remains. In Wales the mountains have afforded means of preserving a purer descent; and some individuals can derive their pedigree from remote antiquity, with great appearance of probability. *Sacred Geography*.

GOMOR/RAH, עֲמֹרָה, signifies *a rebel people*; otherwise, *fearful people*, or *a handfuit*, or *servant*; or, more probably, it denotes a *well-watered place*. Gomorrah was one of the principal cities of the Pentapolis, consumed by fire from Heaven. Dr. Wells

thinks, that this was the most considerable of the five cities, except Sodom. *Wells's Geog.* vol. i. p. 140; *Sacred Geography*.

GOODNESS, desirable moral qualities. All corporeal good is short-lived, and liable to satiety; but the pleasures of goodness are immutable and eternal. Of all temporal possessions and enjoyments we shall be stripped by death; but goodness alone is that property and that pleasure, which the possessor will carry with him beyond the grave. How great and innumerable are the benefits likely to accrue from a heart governed by the precepts of religion, in all the varied circumstances and conditions of life! Are we rich and prosperous, is not religion necessary to confirm our happiness? Are we poor, or in a low and despised condition? Then religion is necessary to console us, to give us right notions of our dignity as immortal beings. Great is the difference between a good and a bad man, even in that difference of circumstances which tends to make the temporal condition of the good man apparently the most disastrous. Is the good man depressed with indigence? Still he has a sure refuge from impatience and distrust, in reflecting on the providential government of His heavenly Father, who feedeth the ravens, and who consequently will not, without some good reason, suffer His rational creatures to suffer hunger? Is the good man stretched on the bed of sickness, or involved in the depths of misery? Still he knows that the languor, and weariness, and pain, which he endures, are wisely appointed for his ultimate improvement. He murmurs not against the righteous government of His heavenly Father, who, in the ministration of His providence, inflicts many things on him, which only tend to render him the more fit for glory, and honour, and immortality, beyond the grave. 'We know,' says St. Paul, 'that all things work together for good, to those who love God.' (Rom. viii. 28.) In short, the inward satisfaction of the good man, even in the most distressing circumstances, is really greater than that of the bad man, in the highest honour, or the greatest affluence.

Does any one deserve, or can any one command, so much respect as the good man? We may gaze with envy on the rich, or look with dread on the powerful; but we never contemplate with any thing like respect either the rich or the powerful, when they are wanting in goodness, when their moral character is base, when they are notorious for their covetousness, their injustice, or their cruelty. But, however distressed or poor a man may be, we cannot avoid regarding him with sensations approaching to those of veneration, if he be morally good, and upright in his general conduct. Then we cannot help esteeming and applauding him. Is the good man

barren of delight, or destitute of pleasure? No; to him belong the purest delights, and the most exquisite pleasures. He rejoiceth before Him, 'in whose presence is the fullness of joy, and at whose right hand there are pleasures for evermore.' How sweet, how deliciously satisfactory is that pleasure, which we experience, when in trying circumstances, we have resisted the temptations that beset us, and obeyed the will of God! No pleasure, either in purity or degree, can equal that which is felt in doing good. Compared with this, all other joys are vapid, unsubstantial, and illusory.

No true freedom can exist where the person is not morally free from the oppressive tyranny of unrighteous habits; and what can exempt us from this tyranny but the doctrine of Jesus, accompanied with such weighty sanctions, such deterring threats, and such animating promises? What produces so many vexations, or subjects a man to so many vicissitudes and cares, as unrighteousness? The good man lays down all the burthen of his worldly cares, his temporal distractions and solitudes, at the foot of the cross. He takes upon him the yoke of the doctrine of Jesus; and he finds rest to his soul.

Though the good man may be despised for want of wisdom by worldly men, who regard nothing but the interest of the present moment, yet it is certain that he alone is wise. For what wisdom can equal either in its present or remote benefits, the wisdom of goodness; which tends more than any thing else to make us resemble God, the Father of Lights? Wicked men, who omit no opportunity of promoting their present interest, or securing their present purposes, may think themselves wise; but, if the matter be rightly considered, it will be found, that no man can be so truly foolish as he who commits evil. Wickedness is, indeed, the greatest abuse, or rather defect of reason; for reason, rightly employed, will always teach us, 'that to depart from evil is understanding.' He certainly is the wisest man, who turns his time and his talents to the best account. Other men may be wise in their generation; but the good man alone is wise unto salvation. Who is so largely or so universally beneficial as the good man; who benefits others so much by his instruction, his alms, his example, and his prayers? Who is, on all occasions, so willing to contribute to the good of others, to alleviate their misery, or increase their happiness? Who takes so warm an interest, so sincere a delight, in the welfare of his friends, who is so willing to forgive his enemies, or so well entitled to the praise of benefactor to his country and the human race? Such are the gains and pleasures of goodness; and these gains and pleasures are not delusive and transient,

vain, unsubstantial, and unsatisfactory, like those of sin, but solid, immutable, and eternal.

Let it, however, be understood, that religious principles alone can destroy the seeds of vice, and produce the fruits of true goodness. A semblance of virtue and goodness may exist, where there is no sense of religion; but a principle of true religion implanted in the heart by the Divine Spirit, is the only root from which genuine virtue and true unaffected goodness can spring. Such a principle will naturally and necessarily produce every virtue that can render a man happy in himself and amiable in society. On the contrary, where the heart is destitute of religious principles, and a stranger to sentiments of piety, though the outward conduct may be unexceptionable, there no true goodness can exist. To attempt to promote the interests of virtue in the world, and to gain the hearts of mankind to a love of true goodness, without endeavouring to impress the mind with a reverence for God and religion, is to labour in vain. Pious principles will naturally produce virtuous sentiments and virtuous practice; but a contempt of religion will assuredly be productive of base principles, and immoral conduct. *Dr. Hood's Sermons*, p. 71; *Fellowes's Body of Theology*, vol. i. p. 449, &c.

GOSHEN, גֹּשֶׁן, signifies nearness or approximation. The land of Goshen was a part of Egypt, in which Joseph placed his father and brethren. (Gen. xlvii. 6.) This was the most fertile pasture-ground in the whole of Lower Egypt; and hence it was called Goshen, from *gush*, in Arabic, signifying 'a heart,' or whatever is choice or precious. There was also a Goshen in the territory of the tribe of Judah, which was so called for the same reason. (Josh. x. 41.) Hence, Joseph recommended it to his family as 'the best of the land.' (Gen. xlvii. 11.) and 'the fat of the land.' (Gen. xlv. 18.)

The land of Goshen lay along the most easterly branch of the Nile, and on the east side of it; for it is evident, that at the departure of the Israelites from Egypt, they did not cross the Nile. In ancient times, Goshen was considerably more extensive, both in length and breadth, in consequence of the general failure of the eastern branches of the Nile; the main body of the river verging more and more to the west continually, and deepening the channels on that side. *Rennel's Herodot.* p. 537; *Hales's New Analysis of Chronology*, vol. i. p. 374.

GOSPEL, a Saxon word, which denotes good news, glad tidings, news from God. The same is the meaning of *εὐαγγέλιον*, the Greek word for Gospel. The book which contains the recital of our Saviour's life, miracles, death, resurrection, and doctrine, includes the best news that could be published to mankind. We acknowledge only four canonical Gospels; those of Matthew, Mark, Luke, and John.

Some German critics, as Le Clerc, Michaelis, Koppe, Lessing, Eichhorn, &c. have supposed that the first three Evangelists did not see each other's Gospels; and to account for the remarkable verbal harmony that appears between these Gospels, they have supposed that all these evangelists used a common document in the Hebrew or Syro-Chaldee dialect, which contained a short narrative of the principal transactions of Christ's ministry, which served as a basis for their Gospels, and which they altered and enlarged, according as they obtained fuller information. This hypothesis has been adopted and modified by the learned and ingenious Dr. Herbert Marsh, who in his elaborate 'Dissertation on the origin of our three first canonical Gospels,' annexed to his Notes on the third volume of Michaelis, conjectures that Luke meant to express the title of this common document, which was *Διήγησις περὶ τῶν πεπληροφορημένων πραγμάτων*, κ. τ. λ. At the same time, he candidly notices an objection, which he leaves to the decision of the learned, whether Luke's omitting the article *τὴν*, in his account, *ἀνατάξασθαι διήγησιν*, may not destroy the whole conjecture. That profound Greek critic, Middleton, in his doctrine of the Greek Article, gives a verdict against Dr. Marsh, by observing, that 'the title of a book, as prefixed to the book itself, should be anarthrous (without the article:); but when the book is referred to, the article should be inserted.' It appears, indeed, that Luke's preface militates entirely against this hypothesis. Matthew and John, who were 'eye witnesses and ministers' of the 'ORACLE,' had no need of a common document; and Luke expressly asserts, that he derived his information from apostles; and we may conclude the same of Mark: whilst, according to Origen, all were impelled to write, and inspired by THE HOLY SPIRIT, whom Christ had solemnly promised to send to guide them into *all the truth* of the Gospel. (John xvi. 13.) That the succeeding evangelists did not see the Gospels of their predecessors, upon which the whole hypothesis hinges, is a negative which cannot be proved. On the contrary, the affirmative, that they *did*, is not only highly probable, if we consider the intimate connexion and correspondence subsisting between them, but seems to be sufficiently proved from internal evidence, namely, by the verbal agreement between the first three evangelists. This will appear by comparing, first, Matthew and Mark together, and Matthew and Luke together; secondly, Mark and Luke together; and thirdly, all three together.

Of the three evangelists, Matthew is generally allowed to have written the first. His Gospel, in all the codes or volumes of the Gospels, and most ancient manuscripts, is placed first; and the priority is given to

it, in the citations of the primitive fathers, and of the early heretics. Whether he wrote in Hebrew or in Greek, is a point greatly contested by the critics. The presumption is strongly in favour of the latter. Greek was at that time the prevailing language. As not only the rest of the evangelists, but also the apostles, Peter, James, John, Jude, and Paul, wrote all their epistles in Greek, to Christians, Jews, and Gentiles, throughout the known world; and as Matthew's Gospel was intended for universal dissemination, not less than theirs; (Matth. xvi. 13.; xxviii. 19.) it is unlikely that it was written in any other language than that employed by all the other writers of the New Testament. This is strongly confirmed by the numerous and remarkable instances of *verbal* agreement between him and the other evangelists; which, on the supposition that he wrote in Hebrew, or the vernacular Syro-Chaldaic dialect, would not be credible. Even they who maintain that opinion, are forced to confess, that, before Luke and Mark wrote their Gospels, there existed an early Greek translation of Matthew's Gospel, which those evangelists consulted.

Whether Mark or Luke wrote first, is a matter of difficult determination. It was long the received opinion, that the Gospels were written exactly in the order in which they are placed in our canon, from the testimonies of Irenæus, Origen, Jerome, Augustine, Chrysostom, &c. who thus cite the evangelists. Hence, Grotius, Mill, Wetstein, Townson, &c. entertained no doubt of the priority of Mark's Gospel to that of Luke. But later critics have found reason to question the validity of this assumption; and the penetration of Griesbach has, by an elaborate process, furnished internal evidence of the priority of Luke's Gospel. He has shown that Mark copied from both Matthew and Luke; that his Gospel is a compilation from both; and that the whole of it is contained in their Gospels, with the exception of about twenty-four verses, which retain facts not recorded by either of his predecessors, but illustrative of the general subject. Mark alone mentions, that Christ was with the *wild beasts* in the wilderness during his temptation, (i. 13.); that additional circumstance in our Lord's first preaching, 'the time is fulfilled,' foretold by the prophets, (i. 15.); David's eating the shew-bread in the days of Abiathar, (ii. 26.); Boanerges, the emphatic surname of the apostles James and John, signifying 'sons of thunder,' (iii. 17.); our Lord's *anger* and *grief* at the obduracy of the Jews, (iii. 5.); the expression of his unbelieving friends, *he is beside himself*, (iii. 21.); the beautiful parable of the spontaneous growth of the seed, (iv. 26—29.); the number of the herd of swine

2000, (v. 13.); Christ's expression, *Talitha cumi*, 'Damsel arise,' (v. 41.) Ephphatha, 'Be opened,' (vii. 34.) the 5000 fed on the green grass, characterizing the spring of the year, (vi. 39.) the distribution of the *two fishes* as well as the loaves of bread, (vi. 41.) the first *cock-crowing* during Peter's denial of Christ, (xiv. 68.) the addition of Salome to Matthew's party of women, (xv. 40.) Christ's resurrection about *sun-rise*, (xvi. 2.) the vision of the *second angel* at the holy sepulchre, (xvi. 5.) the silence of the women respecting his message to Peter, (xvi. 7, 8.) his appearance under *another form* to the disciples going to Emmaus, (xvi. 12.) the disbelief of their report by the rest, and our Lord's censure, (xvi. 13, 14.) his commission to the apostles to preach and work miracles, (xvi. 15—18.) and their discharge of the commission. (xvi. 20.) All these important facts and circumstances have been judiciously added to the conciser accounts of Matthew and Luke. Had Luke followed him, it is not credible that he would have omitted them all, as John has noticed those of Mark which coincided with his scheme, or came within the range of his Gospel. Hence we seem warranted, by the internal evidence, to conclude that Mark wrote after, and not before Luke. To this internal evidence in favour of the priority of Luke's Gospel to that of Mark, early testimonies of considerable weight might be added. In support of this opinion, we might also mention the modern authorities of Basnage, Büsching, Griesbach, and Marsh, founded on the internal evidence, and of Lardner and Michaelis founded on the testimonies.

Hence we can satisfactorily account for Mark's omission of certain portions of their Gospels entirely. On the same principle, John coming after him, omits considerably more than Mark, so as to form a distinct Gospel, which may be considered as a *supplement* to the rest; he inserts only so much common matter as was necessary to connect his Gospel with theirs, and, by recording the four passovers that included our Lord's public ministry, gives a short but masterly outline of the *chronology* of the whole, which had before been vague and undetermined. That the *omissions*, no less than the *correspondences* of the Evangelists, were *designed*, incontestably appears from a critical comparison of their Gospels. They agree in promoting the common design, which was to collect in their admirable *memoirs* of Christ (as the Gospels were originally termed), the most authentic and important materials from the mass of *original* or *traditional* evidence well known to them all, and to condense, or rather concentrate them into the smallest compass, for the edification of the Church of Christ. In the Gospels is

a simplicity of style and manner peculiar to themselves, and adapted to all ranks. 'They were written' for the highest and noblest of all purposes, to instruct the world how to attain everlasting happiness in the mansions of bliss; 'that mankind might believe,' on reasonable evidence, 'that Jesus is the CHRIST, the SON of God; and that believing they might have life in his name.' (John xx. 31.) *Hales's New Analysis of Chronology*, vol. ii. book ii. p. 659—674.

GOULD, in Hebrew *Kikiun*, a word that occurs in Jonah iv. 6, which the Septuagint and our English version translate 'gourd.' It is supposed, that the *el-kheroa* or *ricinus*, is the *kikiun* of Job. Niebuhr says, 'I saw for the first time at Basra the plant *el-kheroa*. It has the form of a tree: the trunk appeared to me rather to resemble leaves, than wood; nevertheless, it is harder than that which bears the Adam's fig. Each branch of the *kheroa* has but one large leaf, with six or seven foldings in it. This plant was near to a rivulet which watered it amply. At the end of October, 1765, it had risen in *five months' time* about *eight feet*, and bore at once flowers and fruit, ripe and unripe. Another tree of this species, which had not had so much water, had not grown more in a whole year. The flowers and leaves of it which I gathered, *withered in a few minutes*; as do all plants of a rapid growth. This tree is called at Aleppo, *Palma Christi*: an oil is made from it called *oleum de keroa*; *oleum CICINUM*; *oleum ficus infernalis*. The Christians and Jews of Mosul (Nineveh) say, it was not the *kheroa* whose shadow refreshed Jonah, but a sort of gourd, *el-kerra*, which has very large leaves, very large fruit, and lasts only about four months.' Volney observes, that 'whoever has travelled to Cairo, or Rosetta, knows that the species of gourd, called *kerra*, *will in twenty-four hours send out shoots near four inches long*.'

It is to be wished, that these authors had observed, whether the cool of night is *noticeably* favourable to the growth of the plant described: in order to settle the import of the Hebrew phrase, in the history of Jonah, 'which a son of night was, and, as a son of night, died.' Does it mean, that the plant grew *chiefly by night*; or, that it grew in one single night? or, that it cast so much shade as to occasion a kind of night? We are also not obliged to understand the expression 'on the morrow,' *lemecheret*, as strictly importing the *very next day*, as the word has a reference to a much more distant time, (Exod. xiii. 5. Deut. vi. 20. Josh. iv. 6.) and may be taken simply as *afterwards*.

The gourd called *kerra* is related to Jonah's *kikiun* only by its resemblance in name to the *kheroa*: for, though it be of

rapid growth, yet it does not appear to be proper for rising, to *come up over Jonah*, probably too, over his booth, 'to *spread a shadow over his head*, to deliver him from grief.' But the *el-kheroa* rises eight feet high, and consequently is capable of casting a shadow on the head of a man, or of contributing to fill up the intervals in a hut or hovel. The circumstance of the speedy withering of the flowers and leaves of the *kheroa* ought to be attended to, as well as its present name *cicinum*, which is sufficiently near to the *kikiun* of Jonah. As the history in Jonah expressly says, 'the Lord' prepared this plant, we may consider it as an extraordinary one of its kind, remarkably rapid in growth, remarkably hard in its stem, remarkably vigorous in its branches, and remarkable for the extensive spread of its leaves, and the deep gloom of their shade; and, after a certain duration, remarkable for its sudden withering, and a total uselessness to the impatient prophet. The *el-kheroa*, or *ricinus*, besides being well known in the East, grows also in the West Indies, and some of its species have been cultivated in Europe. They were first planted in England A.D. 1562. It is often called *Palma Christi*, and is the same plant from which our castor oil is extracted. *Fragments annexed to Calmet's Dictionary*, No. lxxviii. p. 135; *Scripture Illustrated*, *Expos. Index*, p. 190; *Parkhurst's Heb. and Eng. Lexicon*, p. 651; *Niebuhr's Descrip. Arab.* p. 180, Fr. Edit.; *Volney's Travels*, vol. i. p. 71.

GRACE is used in Scripture in various senses; but the general idea of it is the aid and assistance which we receive from God. The most pious of those who lived under the Mosaic dispensation, frequently acknowledge the necessity of extraordinary assistance from God. David prays to God 'to open his eyes, to guide and direct him,' (Ps. cxix. 18, 32, 35.); 'to create in him a clean heart, and renew a right spirit within him.' (Ps. li. 10.) Solomon says that 'God directeth men's paths, and giveth grace to the lowly.' (Prov. iii. 6.) Even we, whose minds are enlightened by the pure precepts of the Gospel, and influenced by the motives which it suggests, must still be convinced of our weakness and depravity, and confess that we have no power to perform works pleasing and acceptable to the Almighty, unless the grace of God prevent and assist us. The necessity of Divine grace to strengthen and regulate our wills, and to co-operate with our endeavours, is clearly asserted in the New Testament: 'No man can come to me, except the Father which hath sent me, draw him.' (John vi. 44.) 'No man can say that Jesus is the Lord, but by the Holy Ghost.' (1 Cor. xii. 3.) 'It is God that worketh in you, both to will and to do, of his good pleasure.' (Phil. ii. 13.) 'Not that we are sufficient of ourselves to think any thing as of our-

selves, but our sufficiency is of God.' (2 Cor. iii. 5.) We are said to be 'led by the Spirit,' (Rom. viii. 14.) and to 'walk in the Spirit.' (Gal. v. 16. 25.) These texts sufficiently prove, that we stand in need of both a preventing and a co-operating grace. Dr. Nichols, after quoting many authorities to show that the doctrine of Divine grace always prevailed in the Catholic church, says, 'I have spent, perhaps, more time in these testimonies than was absolutely necessary; but whatever I have done is to show that the doctrine of Divine grace is so essential a doctrine of Christianity, that not only the Holy Scriptures and the primitive fathers assert it, but likewise that the Christians could not in any age maintain their religion without it, it being necessary not only for the discharge of Christian duties, but for the performance of our ordinary devotions.'

This assistance of Divine grace is not inconsistent with the free agency of men; it does not place them under an irresistible restraint, nor compel them to act contrary to their will. Though human nature is greatly depraved, yet every good disposition is not totally extinguished, nor is all power of right action entirely annihilated. Men may, therefore, make some spontaneous, though feeble attempts to act conformably to their duty, which will be promoted and rendered effectual by the co-operation of God's grace; or the grace of God may so far *prevent* our actual endeavours, as to awaken and dispose us to our duty; but yet, not in such a degree that we cannot withstand its influence. In either case our own exertions are necessary to enable us to work out our own salvation, but our *sufficiency* for that purpose is from God. We cannot, however, ascertain the precise boundary between our natural efforts and the Divine assistance, whether that assistance be considered as a co-operating or a preventing grace. Without destroying our character as free and accountable beings, God may be mercifully pleased to counteract the depravity of our hearts by the suggestions of His Spirit; but still it remains with us to choose whether we will listen to those suggestions, or obey the lusts of the flesh. We ought to speak with diffidence and humility concerning the extent of Divine grace; as we only know, in general, that God will not subject us to greater temptations and trials than we are able to bear. If we cherish our good dispositions, and feel a sincere desire to be virtuous, we may rest assured that He will, by the communication of His grace, help our infirmities, invigorate our resolutions, and supply our defects. The promises, that 'if we draw nigh to God, God will draw nigh to us, and pour out His Spirit upon us,' (James iv. 8.) and that he will give His Holy Spirit to every one that asketh him, (Acts ii. 17.)

imply that God is ever ready to forward our progress and continuance in well doing through the powerful, though invisible, operation of His Spirit.

Some sects contend for the irresistible impulses of grace; and others reject the idea of any influence of the Divine Spirit upon the mind. The former opinion seems irreconcilable with the free agency of man; and the latter contradicts the authority of Scripture. 'Therefore, let us neither ascribe nothing to free-will, nor too much; let us not, with the defenders of irresistible grace, deny free-will, or make it of no effect, not only before, but even under grace; nor let us suffer the efficacy of saving grace, on the other hand, to be swallowed up in the strength and freedom of our wills; but, allowing the government or superiority to the grace of God, let the will of man be admitted to be its hand-maid, but such an one as is free, and freely obeys; by which, when it is freely excited by the admonitions of preventing grace, when it is prepared as to its affections, strengthened and assisted as to its powers and faculties, a man freely and willingly co-operates with God, that the grace of God be not received in vain.'— 'All men are also to be admonished, and chiefly preachers, that in this high matter they, looking on both sides, so temper and moderate themselves, that they neither so preach the grace of God that they take away thereby free-will, nor on the other side, so extol free-will, that injury be done to the grace of God.'— 'Thus do the doctrine of divine grace, and the doctrine of free-will or human liberty, unite and conspire, in a friendly manner, to our everlasting good. The first is adapted to excite in us gratitude, faith, and humility; the second to awaken our caution and quicken our diligence.' *Bishop Tomline's Elem. of Christian Theol.* vol. ii. p. 250, &c.

GRAPE, the fruit of the vine. There was abundance of fine vineyards and excellent grapes in Palestine. The bunch of grapes cut in the valley of Eshcol, and brought on a staff between two men, to the camp of Israel, at Kadesh-barnea, (Numb. xiii. 24.) may give us an idea how large this fruit became in that country. Travellers mention some growing there of a prodigious size. Indeed, it would be very easy to produce a great number of witnesses to prove that grapes in the Promised Land, as well as in various other hot countries, grow to a wonderful size. Pliny mentions bunches of grapes in Africa, each of which was larger than an *infant*. Radzvil saw at Rhodes bunches of grapes three quarters of an ell in length, each grape as large as a plum. Dandini, though an Italian, was surprised at the extraordinary size of the grapes of Mount Liba-

nus. Paul Lucas saw at Damascus some bunches of grapes which weighed forty-five pounds. The Egyptian grape is said to be very *small*; and this being the only one with which the Israelites had been acquainted, the great size of the grapes of 'Hebron' would appear still more extraordinary.

Moses, in the law, commanded, that when the Israelites gathered their grapes, what fell, or what was left behind on the vine, should be for the poor. (Levit. xix. 10.) Persons who were passing might enter another man's vineyard, and eat grapes, but not carry any away. (Deut. xxiv. 21, 22.; xxiii. 24.) Some are of opinion that the prohibition against glean- ing grapes after the vintage, may signify a second vintage after the first. (Levit. xix. 10.; Deut. xxiv. 21.)

The Scripture frequently describes a total destruction by the similitude of a vine wholly stripped; not a bunch of grapes being left for those who came to glean. (Isai. xvii. 6.; xxiv. 13.) The 'blood of grapes,' signifies wine. (Gen xlix. 11.)

The vineyards of Sodom are said to have produced bitter grapes: 'Their grapes are grapes of gall, their clusters are bitter.' (Deut. xxxii. 32.) As gall is not a vegetable juice, some have thought that the plant here referred to might be hemlock, of which there are the *cicuta major*, and the *cicuta aquatica*, a very noxious plant. Hasselquist, speaking of the *wild grape* of Scripture, *labrusca*, observes, 'Isaiah says, (v. 4.); What could I do more for my vineyard than I have done, yet it produced *wild grapes*? I believe the prophet here means to speak of the *solanum incanum*, (*deadly nightshade*,) seeing it is common in Egypt, in Palestine, and throughout the East. Moreover, the Arabs give it a name which agrees perfectly with his expression; they call it *Aneb-il-dib*, wolf's grape. The prophet could not have chosen a plant more opposite to the vine, for it grows in vineyards, and does infinite damage to them; therefore it is carefully rooted out. It resembles the vine by the creepers which it produces.' This is the nearest approach to the vegetable intended by Moses, which has been hitherto discovered. If the wild grape be the deadly nightshade, which grows in our own hedges, yet probably the grape of Sodom is a plant growing in the neighbourhood of the Dead Sea, and named from its native soil. Hasselquist found at Jericho, the *solanum fruticosum quadripedale, caule et foliis spinosis*, the nightshade. He also observes, that 'the *Poma Sodomitica*, the apple of Sodom, is the fruit of the *Solanum Melongana* of Linnæus, called by others *mad apple*. It is found in great quantities near Jericho, in the valleys near the Jordan, in the neighbourhood of the Dead Sea.'

If this fruit causes madness, if it grows near the city of Sodom, and retains the name of *Sodomitica*, may it be the vegetable intended by Moses? does it sufficiently resemble the vine to be compared to it? We are not obliged to take, *strictly*, the word rendered *grape*, or the word *vine*, to signify a grape vine. It is a word common to many kinds of plants; and Moses, to distinguish the true vine, adds its description; 'the *wine vine*.' (Num. vi. 4.)

'The fathers have eaten sour grapes, and the children's teeth are set on edge,' (Jer. xxxi. 29.; Ezek. xviii. 2.) is a proverbial expression, meaning that the fathers sinned, but their children bore the punishment. In using this proverb, the Jews reproached God, who punished in them those sins, of which they pretended they were not guilty. But the Lord said he would cause this proverb to cease in Israel, and that every one should suffer the punishment of his own faults. *Harmer's Observations*, vol. iv. p. 8.; *Scripture Illustrated, Expos. Index*, pp. 68. 76.; *Dr. Adam Clarke's Comment. on Numb. xiii. 24.*

GRASSHOPPER. The creature intended by our English version, under the name *grasshopper*, is a kind of locust. (Lev. xi. 22.) In Arabic the verb signifies *to veil, hide*; and hence Bochart conjectures that these insects were so called, because, as is well known, they sometimes fly in such swarms as to *veil* the sun, and darken the air. Mr. Parkhurst, however, is of opinion, that as this circumstance is not peculiar to any particular kind of locusts, the word *chagab*, rendered *grasshopper*, denotes the *uccullated* species of locusts, so denominated from the *ucculus*, *cowl* or *hood*, with which they are naturally furnished, and which serves to distinguish them from other kinds. It appears from Scheuchzer, that some of the locusts, particularly those of the *uccullated* species, nearly resemble in shape our common grasshopper. Hence may be illustrated Eccles. xii. 5. And the locust, or grasshopper, shall be a burthen to itself: where the dry, shrunk, shrivelled, crumpling, craggy old man, his back-bone sticking out, his knees projecting forwards, his arms backwards, his head downwards, and the apophyses, or bunching parts of the bones in general enlarged, is very aptly described by that insect: and from this exact likeness arose the fable of Tithonus, who, living to extreme old age, was at last turned into a grasshopper. *Parkhurst's Heb. and Eng. Lexicon*, p. 192.

GRATITUDE is that pleasing affection of the mind which arises from a sense of favours received, and by which the possessor is excited to make all the returns of love and service in his power.

When we consider the multiplicity of benefits which we are daily and hourly

receiving from God, it seems, at first view, natural to suppose, that the sensation of gratitude would never be long absent from our hearts. To whom are we indebted for our creation? To whom but God? To whom can we ascribe our preservation amid so many daily and continual perils and accidents, and often for such a length of years? Is not the Divine providence, on this account, the object of our gratitude? Did God take pity on our race when exposed to perdition? Did he send his beloved Son into this guilty world, 'to seek and to save those who were lost?' And can we sufficiently admire 'the exceeding riches of his grace?' Can we sufficiently love and praise the Father of mercies, whose love to the children of men 'surpasseth all understanding?' Hath he made known to us the way of salvation by Christ? Hath he made the light of the Gospel to shine around us, who must otherwise have been surrounded with thick darkness? And are we not bound to bless him with our souls, and all that is within us? Yet, many as are the benefits which we receive from God, how seldom do we make them the object of our thanksgiving, when they are present, or of our grateful recollection when they are past! How slight is the gratitude which we feel, how faint the acknowledgments which we make, compared with the good which we enjoy! How great is our debt, and yet how slender, partial, and transient, our returns of gratitude! Our sense of favours received seldom lasts longer than the enjoyment, and, in this case, our gratitude is little better than the physical sensation of present pleasure; and, when the object which excited it is departed, the recollection also is lost. But that gratitude is not much to be prized for its purity or worth, which does not remain longer than the benefit, of whatever nature it might be, which caused the physical sensation of enjoyment. Hence it behoves us, in order to establish a right principle of gratitude within us, not only to render to God our most devout acknowledgments for present favours, but often to meditate on the proofs of his loving-kindness in time past. 'My mouth,' says the Psalmist, (lxiii. 5—7.) 'shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches; because thou hast been my help.' Because we are in safety, ought we to forget our deliverance from danger; or, because we are in health, ought we not to remember the succour which we received when we were sick? In our youth, should we not think of God's fatherly preservation of us in our helpless infancy? and, in the later, should we not call to mind the mercies which we experienced in the earlier periods of our lives? We are continually receiving fresh benefits from God; every day, nay, every

hour, adds to their number, and, of course, increases the weight of our obligations. The sense of present favours ought not to obliterate the recollection of the past. For if one act of kindness, one good gift, one deliverance in danger, one succour in misfortune, deserve our gratitude, and merit our acknowledgments, much more ought many such exertions of benevolence. Is not an accumulation of benefits an object of accumulated gratitude? Is not the debt of gratitude increased in proportion to the favours conferred and the benefits received? If this be the case, surely it behoves us to register past benefits in our memory, by frequent recollection, and thus to keep alive a grateful sense of our former obligations.

We ought to be gratefully disposed towards our benefactors among men. If any one has at any period assisted us, we ought not to cease to be grateful to him, nor ought the recollection of this service to be obliterated. Examples of ingratitude check and discourage voluntary beneficence; and in this the evil of ingratitude consists. Nor is the evil small. After all that can be done towards providing for the public happiness, by prescribing rules of justice and enforcing the observance of them by penalties or compulsion, much must necessarily be left to those offices of kindness, which men remain at liberty to exert or withhold. Now, not only the choice of the objects, but the quantity and even the existence of this sort of kindness in the world, depends, in a great measure, on the return which it receives. This is a consideration of general importance. Another reason for cultivating a grateful temper in ourselves is, that the same principle which is affected with the kindness of a human benefactor, is capable of being affected with the divine goodness, and of becoming, under the influence of that affection, a source of the purest and most exalted virtue. Though gratitude can never oblige a man to do what is wrong, and consequently, what he is previously obliged not to do, yet to allege this as a reason, when it is not the real one, is both ingratitude and hypocrisy. *Paley's Moral and Polit. Philosophy*, vol. i. p. 280; *Fellowes's Body of Theology*, vol. i. p. 519; *Dr. Hood's Sermons*, p. 267, &c.

GREECE, in Hebrew *Javan*. Simon thinks, that *Javan* imports *soft, tender*. *Javan* was a son of *Japheth*, (Gen. x. 2, 4.) after whom that part of Greece called *Ionia* was named. *Ionia* is interpreted from the Hebrew *deceptive, insinuating*; otherwise, *making sorrowful*; otherwise, *dirty*; otherwise, *the dove's country*. Greece itself is rendered *robust or strong*. Greece may be considered as a country partly in Asia, and partly in Europe. (Acts xx.)

Greece, in its largest acceptation, as de-

noting the countries where the Greek language prevailed, included from the Scardian Mountains north, to the Levant Sea south, and from the Adriatic Sea west to Asia Minor east. Hence it is used by Daniel to denote Macedonia, as part of Greece; whereas, we read in Acts xx. 2. that St. Paul, passing through Macedonia, came to Greece, that is, Græcia Propria. In this more restricted sense, Macedonia and the river Strymon formed the northern boundary of Greece. The Scripture has but little reference to Greece, till the time of Alexander, whose conquests extended into Asia, where Greece had hitherto been of no importance. Yet that some intercourse was maintained with these countries from Jerusalem, may be inferred from the desire of Baasha to shut up all passage between Jerusalem and Joppa, which was its port, by the building of Ramah; and the anxiety of Asa to counteract his scheme. (1 Kings xv. 17—22.) Greece was certainly intended by the prophet Daniel, under the symbol of the single-horned goat: and it is probable that when Daniel calls Greece *Chittim*, he spoke the language of the Hebrew nation, rather than that of the Persian court.

After the establishment of the Grecian dynasties in Asia, Judea could not but be considerably affected by them, and the books of the Maccabees afford proofs of this. The Roman power superseding the Grecian establishments, yet left traces of Greek language, customs, &c. to the days of the Herods, where the Gospel history commences. By the activity of the apostles, and especially by that of Paul, the Gospel was propagated in those countries which used the Grecian dialects; hence, we are interested in the study of this language: moreover, as Greece, like all other countries, had its peculiar manners, we are not able to estimate properly an epistle written to those who dwell where they prevailed, without a competent acquaintance with the manners themselves, with the sentiments and reasonings of those who practised them, and with the arguments employed in their defence by those who adhered to them. *Sacred Geography.*

GREEK AND EASTERN CHURCHES. The society of Christians known under the denomination of the *Eastern church*, in contradistinction to the *Western church*, or that of Rome, is dispersed throughout Europe, Asia, and Africa, and may be divided into three distinct communities: 1. the Greek Christians who agree in all points of doctrine and worship with the patriarch residing at Constantinople, and reject the pretended supremacy of the Roman pontiff; 2. those who, adopting the doctrines and ceremonies of the Greek church, are entirely free from the jurisdiction of the pa-

triarch at Constantinople; and 3. those who are subject to the see of Rome.

GREEK CHURCH *subject to the PATRIARCH OF CONSTANTINOPLE.* *Name, Antiquity, &c.* The Greek church is so called, from its comprehending all Christians within the limits of Ancient Greece, to distinguish it from the Latin or Romish church, and chiefly from its members having long used the Greek language in its liturgies or religious service; a practice still continued in the part of it now under consideration, and also by some others. The Oriental or Greek church is the most ancient of all Christian churches; and, though it may be granted that the Roman pontiff had acquired a spiritual, or rather a temporal jurisdiction, before the patriarch of Constantinople, or perhaps before any other Oriental patriarch, yet it cannot be doubted that the first Christian church or society was established at Jerusalem. The next churches were certainly those of Syria and Greece, and the Latin church is unquestionably the daughter of the Greek, and is indebted to her for all the blessings of the Gospel. Jerusalem was the mother of all churches; the original emporium of the Christian faith; the centre from which the healing rays of Christianity diverged and spread over the world.

But though the Greek church is more ancient than the Latin, yet they had both the same apostolical foundation; and during the first eight centuries, they were in communion with each other, though they always disagreed in some points. They were divided as to the time and obligation of keeping Easter so early as the second century; and considerable jealousies broke out between them at the council of Sardis, in Illyricum, in 347. The flame of resentment, though occasionally stifled for a time, again broke out with increased fury in the eighth century, on the subject of images; and in the ninth, under the patriarch Photius, their disputes became so violent, that they dissolved communion with each other, and a final separation took place between them. Photius was elected patriarch of Constantinople, in the year 858, by the emperor Michael, who drove Ignatius from that see, and forced him into exile. Pope Nicholas I. took part with the exiled patriarch, condemned the election as unwarrantable, and excommunicated Photius. On this, Photius, a high-spirited prelate, and the most learned and ingenious man of the age, assembled a council at Constantinople, and, in return, excommunicated the pope. Hence, and from various other circumstances in the history of the Eastern and Western churches, it appears that the animosities which subsisted between them for so many ages, and the final separation which

ensued, are not to be ascribed to the early difference in opinion concerning the observance of certain festivals, nor even to the more important subjects of dispute which gave rise to the Arian heresy. They are rather to be referred to that period when Constantine removed the seat of empire to Byzantium; and, by augmenting the dignity of the latter see, rendered it formidable to the Roman pontiff. In the second general council, the bishop of Constantinople was allowed to sit next to the successor of St. Peter; and by the twenty-eighth canon of the synod of Chalcedon, he was permitted to enjoy an equal rank. The head of the Latin church strongly resisted these encroachments; but the emperors of the East were strenuous to assert the privileges of the new city, and, by the preponderance of their authority, confirmed all its pretensions. In the eighth century, Pope Gregory having carried his persecution of the Iconoclasts, that is, the image-breakers, too far, the emperor Leo III., surnamed the Isaurian, from the place of his birth, as well to restrain the power, as to punish the arrogance of the Roman pontiff, seized his possessions in Calabria, Sicily, Illyricum, and Greece, and transferred them to the jurisdiction of the bishop of Constantinople. From that period, some consider this unfortunate breach as fixed and incurable; for, though the church of Rome was afterwards accused of various errors and irregularities, by the patriarchs Photius and Michael Cerrularius, and both the supremacy and infallibility of the Pope were warmly resisted, yet these were not the principal causes of contention. Hence the two attempts of the emperor Michael Palæologus, in the thirteenth century, to allay the fervour of dissension, and re-unite the two churches, were vain; and the union proposed by the council of Florence, in the fifteenth century, was of short duration. In short, every attempt to heal the wound has been hitherto without effect. The mutual sacrifices required have been disagreeable to both the Roman and the Constantinopolitan prelates, so that each remains to this day, the centre of a different system; and the Greeks have ever been considered as *schismatics* by the Latin church.

In the history of the Greek church, from this fatal separation in the ninth century, little more occurs, except the crusades or holy wars, and the vast accession made to it by the conversion of the Russian dominions, till about the middle of the fifteenth century, (1453); when Mahomet II. took Constantinople, and overthrew the Grecian empire, under Constantine Palæologus, the last of the Byzantine Cæsars. With the empire of the Greeks, their religious establishment was overthrown; and though a partial toleration was at

first permitted, the religious despotism of their conquerors soon contracted it within more confined limits, and reduced the Christian religion and its professors to the miserable state in which they now exist under the yoke of the Ottomans. The Greek church still subsists under the sceptre of Mahomet. But it subsists like the tree that had suffered excision in the dream of the Chaldæan monarch: its root, indeed, remains in the earth, with a band of iron and brass, and it is wet with the dew of heaven, until certain times shall have passed over it; at the expiration of which it may come into remembrance before God, and again bud, and put forth its branches, and bear fruit, for the shadow and support of nations yet unborn.

Distinguishing Doctrines.—The Greek church agrees in most things with either the church of Rome or the Protestant church. In what it differs from the one, it commonly agrees with the other. Many of the corruptions of the church of Rome arose before the final separation took place between it and the Greek church; and, as several of these had their origin in the East, they continued in both churches after the division. Hence, in the Greek church, may be found many of what we consider as errors in the Latin church; but, though the former has departed widely from the faith which it once professed, and is now sunk into deplorable ignorance and superstition, it can scarcely be admitted to be so very corrupt as the latter.

With the reformed church it agrees in disowning the pretended supremacy and infallibility of the Pope, and the church of Rome as the true Catholic church; and in rejecting purgatory by fire, *graven* images, the celibacy of the secular clergy, and in administering the sacrament in both kinds. But it differs from the reformed church in the number of the sacraments, in using *pictures*, in admitting the invocation of saints, in transubstantiation, and, of course, the adoration of the host; and though it rejects purgatory, it has something that very nearly resembles it; and it admits masses and services for the dead.

The Holy Scriptures, and the decrees of the first *seven general councils*, are acknowledged by the Greeks as the rule of their faith; and the doctrine of the Trinity, together with the articles of the Nicene and Athanasian Creeds, are received by them, in common with most other Christians. In one particular, indeed, they differ from the other churches of Europe, whether Romish or reformed, in believing that the Holy Spirit proceeds from the Father *only*, and not from the Father and the Son: but they acknowledge the Holy Spirit to be of the same substance with the Father and the

Son; and to be God from eternity, proceeding from the essence and nature of the Father, and to be equally adored. They have seven sacraments, or, as they term them, *mysteries*: 1. *Baptism*; 2. the *Chrism*, or baptismal unction; 3. the *Eucharist*, or sacrament of the Lord's Supper; 4. *Confession*; 5. *Ordination*; 6. *Marriage*; and 7. the *Euchelaion*, or mystery of the holy oil. Of these, baptism and the eucharist are deemed the chief, both of which, together with the baptismal unction and confession, are to be received by all Christians; but of the other three, none is deemed obligatory upon all.

The Greek church, strictly so called, and considered in itself, had no notion of the Romish scholastic doctrine of *transubstantiation*. Indeed, in their *Orthodox Confession*, as it is called, transubstantiation, in the Roman sense, is roundly asserted; but this has been transfused from their Latin teachers, whose scholastic sophistry the modern Greeks were not able to unriddle. They lay great stress on the *necessity* of baptism to salvation; and with the church of Rome, they admit of lay baptism, when a priest or deacon is not at hand to administer it. They baptize by immersion; and they use the *trine immersion*, or form of dipping the child thrice in water. When the child is baptized, the priest immediately anoints it with the *holy chrism*, which is applied to the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet. Previously to receiving the communion, the *mystery of confession* is always necessary. It is said, that they do not consider confession as a Divine precept, but allow it to be only a positive injunction of the church. They have the same division of the clergy into regular and secular, as in that of Rome; and five orders of them are promoted by imposition of the bishop's hands, with prayer, namely, *Readers*, *Subdeacons*, *Deacons*, *Presbyters*, and *Bishops*. The *euchelaion*, or *holy oil*, is not confined to persons at the point of death, or dangerously ill, like the *extreme unction* of the church of Rome, but is administered, if required, to devout persons, on the slightest malady; and this ceremony, or *mystery* as they call it, is chiefly founded on the advice of St. James, (v. 14, 15.) but is not deemed necessary to salvation.

The *invocation of saints* is practised in the Greek as well as in the Roman church. They pay a secondary adoration to the Virgin Mary, to the twelve apostles, and to a great number of saints with which the Greek calendar abounds; but they deny that they adore them as believing them to be gods. Though the members of this church abhor the use of carved or *graven* images, and charge the Latins with idolatry on that account, yet they admit into their houses and churches the pictures of

our Saviour, the Virgin Mary, and a multitude of saints, to instruct, they say, the ignorant, and to animate the devotions of others. On some of their great festivals, they expose to view on a table, in the middle of the choir, the picture of the saint whom they commemorate, bowing as they approach, and kissing it with the greatest reverence; and M. Tournefort observes, that their devotion to their saints, and particularly to the Blessed Virgin, is little short of idolatry. At the celebration of the Lord's Supper, this church commemorates the faithful departed, and even prays for the remission of their sins; at the same time, she rejects purgatory, and pretends not to determine dogmatically concerning the state or condition of departed souls. She must, however, believe in a middle or intermediate state between death and the general resurrection, and that no final judgment is passed on the great body of mankind till the consummation of all things, otherwise such prayers would not be offered; and in this belief she is countenanced by most of the primitive fathers of the church, if not by several passages of Scripture. Works of supererogation, with their consequent indulgences and dispensations, which were once so profitable, and afterwards so fatal to the church of Rome, are utterly abolished in the Greek church; nor does she lay claim, with her daughter of Rome, to the character of *infallibility*. Predestination is a dogma of this church; but if viewed in the same light by her members in general, as amongst the people of Russia, namely, 'as depending on the attribute of prescience in the Divine nature,' few, I presume, will find much difficulty in subscribing to their doctrine on this most intricate subject. They consider the Septuagint as the authentic version of the Old Testament; acknowledge the eighty-five apostolical canons as of great authority; receive nine provincial councils; and allow to the canons of the first seven oecumenical or general councils nearly the same authority that is due to the sacred Scriptures. They observe a great number of holy days, and days of abstinence; and they keep four fasts in the year more solemn than the rest, of which that of Lent is the chief. It is even said, that there is not a day in the year, which, in their church, is not a fast or a festival. They have *twenty-two* fixed and immovable feasts, besides those of the church of England. They use the cross to drive away evil spirits, &c.; and many of them abstain from things strangled, from blood, and from such other meats as are forbidden in the Old Testament.

Church-government, Discipline, Revenues, &c. The Greek church bears a striking resemblance to that of Rome, with regard

not only to its burthensome ceremonies, but to its government and discipline. Both are episcopal, and in both is the same division of the clergy into secular and regular; the same spiritual jurisdiction of bishops and their officials; and the same distinction of offices and rank.

The supreme head of the Greek church is the patriarch of Constantinople, who is styled the 13th apostle, and whose usual title, when he subscribes any letter or missive, is, 'by the mercy of God, Archbishop of Constantinople, the New Rome, and Œcumenical Patriarch.' The right of electing him is invested in twelve bishops who reside nearest that capital; but the right of confirming the election, and of enabling the newly-chosen patriarch to exercise his spiritual functions, belongs only to the Turkish emperor. The office is very uncertain, as it is frequently obtained by bribery and corruption; and when a higher bidder appears, the possessor is often displaced. Yet, it is both honourable and lucrative, and of high trust and influence; for, besides the power of nominating the other three patriarchs of Alexandria, Antioch, and Jerusalem, and all episcopal dignitaries, the Constantinopolitan patriarch enjoys a most extensive jurisdiction and dominion, comprehending the churches of a considerable part of Greece, the Grecian isles, Walachia, Moldavia, and several of the European and Asiatic provinces that are subject to Turkey. He not only calls councils by his own authority, to decide controversies, and direct the affairs of the church; but, with the permission of the Turkish emperor, he administers justice, and takes cognizance of civil causes among the members of his own communion. For the administration of ecclesiastical affairs, a synod, convened monthly, is composed of the heads of the church resident in Constantinople.

The patriarch of Alexandria resides generally at Cairo, and exercises his spiritual authority in Egypt, Nubia, Libya, and part of Arabia. Damascus is the principal residence of the patriarch of Antioch, whose jurisdiction extends to Mesopotamia, Syria, Cilicia, and other provinces. The patriarch of Jerusalem comprehends, within the bounds of his pontificate, Palestine, part of Arabia, the country beyond Jordan, Cana in Galilee, and Mount Sion. The episcopal dominions of these three patriarchs are extremely poor and inconsiderable. The revenue of the patriarch of Constantinople is drawn particularly from the churches that are subject to his jurisdiction; and its produce varies according to the state and circumstances of the Greek Christians, whose condition is exposed to many vicissitudes. 'The bi-

shops depend entirely upon a certain tax, levied upon each house within their districts inhabited by Greeks; and they are universally charged with the interest, at least, of large sums, accumulated for ages, in consequence of money (*avaniás*) levied on the patriarchate, to which each diocese is bound to contribute its quota. By such burthens, the revenues are so diminished as to leave to the most opulent bishop, little more,' says Mr. Dallaway, 'than 300*l.* a year.' The same defalcation of their original incomes is said to extend throughout the whole ecclesiastical state, from the prelates to the parochial *papas*, or priests.

The power of the chief patriarch is maintained, on the one hand, by the authority of the Turkish emperor, and on the other, by his right of excommunicating the disobedient members of the Greek church. His influence with the Porte is very extensive, as far as his own nation is concerned.

Countries where found, Numbers, &c.—The Greek church is of the highest antiquity; and, including all its branches, its doctrine prevails at this day over a greater extent of country than that of any other church in the Christian world, and is supposed to be professed by about 30,000,000 of souls. It is professed throughout a considerable part of Greece, the Grecian Islands, Walachia, Moldavia, Sclavonia, Egypt, Nubia, Libya, Arabia, Mesopotamia, Syria, Cilicia, and Palestine; all of which are comprehended within the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. At least one half, if not two-thirds, of the inhabitants of European Turkey are Greeks; and if all these be Christians, their number must be very considerable, notwithstanding the harsh treatment, and many hardships to which for several ages they have been exposed from the Turkish government.

Eminent Men, &c.—Almost all the fathers of the first four ages, down to Jerome, were of Greece, Syria, and Africa; and of these, Ignatius, Polycarp, Irenæus, Origen, Justin, and Chrysostom, were all of them great men, some of them learned and eloquent, and all of them luminaries and ornaments of the Greek church, except Irenæus, who was bishop of Lyons, but was a Grecian, and wrote in Greek. To these may be added, Basil, bishop of Cæsarea; Athanasius, bishop of Alexandria; and Gregory of Nazianzen, surnamed the Divine, who was one of its most illustrious ornaments, and died about the end of the fourth century. But, if we descend to later times, a different scene will open upon us; for nothing can be conceived more deplorable than the state of the greater part of the Greeks, ever since their subjection to the oppressive yoke of the Ottomans. Since

that fatal period, almost all learning and science, human and divine, have been extinguished among them. *Adam's Religious World*, vol. i. p. 291, &c.; *Mosheim's Eccles. Hist.* vol. ii. p. 479, &c.; *Dallaway's Constantinople*, p. 100, &c.

GREEK CHURCH IN RUSSIA, &c. *Rise, History, &c.*—Of those independent Greek churches which are governed by their own laws, and are in communion with the patriarch of Constantinople, but not subject to his jurisdiction, the church established in Russia alone is of any importance in the Christian world; the rest, namely the Georgians and Mingrelians, are sunk in the most deplorable ignorance and barbarity that can be imagined.

The accounts which have been given of the introduction of Christianity into Russia, are extremely fabulous and absurd. Some have pretended, that this country was converted by the apostle St. Andrew. Another tradition, equally groundless, and still more absurd, reports, that St. Anthony of Padua converted the Russians to the Christian faith; and that the saint swam over the Levant on a great mill-stone, and then rode upon it to Novogorod! What we learn with most appearance of probability is, that the grand duchess Olga, or Olha, grandmother to Wladimir, was the first person of distinction converted to Christianity in Russia, about the year 955, and that, at her conversion, she assumed the name of Helena, under which name she still ranks as a saint in the Russian calendar. After the accession of Wladimir to the throne, and his marriage with Anna, a Christian princess, daughter of the Greek emperor Romanus II., he, in the year 988, was baptized, with 20,000 of his subjects. Whether Olga or Anna had the honour of converting Wladimir, it is fully ascertained that, about the end of the tenth century, the Christian religion was introduced into Russia, chiefly through their connection with Greece; and coming from this quarter, it was natural that the doctrine and discipline of the church of Constantinople should become at first the pattern of the church of Russia, which it still continues to follow in the greatest part of its offices. Hence also the patriarch of Constantinople formerly enjoyed the privilege of a spiritual supremacy over the Russians, to whom he sent a metropolitan whenever a vacancy happened. But in the year 1588, Jeremiah, patriarch of Constantinople, yielding to the desire of the czar Theodore Wanovitz, and the entreaties of the clergy, placed at the head of their church and nation an independent patriarch, on the terms that every new patriarch of Russia should inform the patriarch of Constantinople of his elevation and obtain his confirmation. From this obligation of depending on a foreign jurisdiction for confirming his installation, the patriarch of

Moscow was exempted by the four Eastern patriarchs, about the middle of the following century.

Peter the Great introduced a considerable change in the manner of governing the church. The splendid dignity of patriarch, which approached too near the lustre and prerogatives of majesty, was suppressed in 1721, by this spirited monarch, who declared himself, and thus became (like the sovereign of Britain,) head of the national church.

In Russia are Lutherans, Calvinists, Hernhutters, Armenians, Jews, Mahometans, Pagans, Hindoos, &c. &c. all of whom are tolerated in their religious opinions. Roman Catholics are to be met with in almost every government, particularly in the parts conquered from Poland; their clergy are governed by their own rulers, and are totally independent of the Russian ecclesiastical jurisdiction.

Distinguishing Doctrines.—This church agrees in almost every point of doctrine with the Greek church subject to the patriarch of Constantinople. With regard to baptism, they do not differ in any thing from the church of Rome. They do not rebaptize proselytes from any communion of Christians, except those who are unsound in the doctrine of the Trinity; and all others are admitted members of their church, on their submitting to the mystery of the *holy chrism*.

Worship, rites, and ceremonies.—In addition to the forms and services of the Greek church, most of which the Russians have always used, they still retain various ceremonies and superstitions of their own. At present, however, instead of strictly observing all the canonical hours, they have service in both monasteries and parish churches, only three times a day; namely, the *vespers*, the *matins*, and the *liturgy* or communion. The church service, in general, is performed in the Slavonian language; but in some places it is performed also in the Greek, both ancient and modern; and in the administration of the Lord's Supper they use the liturgies of St. Basil and St. Chrysostom. The Greek church does not allow any musical instruments; but the rhythm observed in singing the hymns produces a melody, with which the ear may be very well entertained.

The Russians, with their mother church, have four lents annually, besides a great number of abstinences or fasts, and Wednesdays and Fridays, which are fish-days throughout the whole year. The *first* lent comprehends the forty days previous to Christmas; the *second*, which is their great lent, the same space of time before Easter; the *third*, called the lent of St. Peter, commences the week after Pentecost, or Whitsunday, and ends on the feast of St. Peter, June 29th; and the *fourth*, the lent of the mother of God, begins on the first and

ends on the fifteenth of August, which is the day of *Koimesis*, or the assumption of the blessed Virgin.

Sect of Raskolniki, or Ibraniki.—Though no person is excluded from any office or employment under the Russian government on account of his religious tenets, yet as the sovereign and the imperial family always conform to the Greek church, and no Russian who has been educated in it can lawfully depart from it, it may, with propriety, be called the established church. Though in Russia are Pagans, Mahometans, and Christians of various denominations, yet it does not appear that any schismatics or sects separated from the Russian church, till about the middle of the sixteenth century; before which time there were scarcely any printed books in Russia, and the manuscripts were then miserably incorrect. To remedy this evil, the czar John Basilides caused a considerable number of the church books to be printed and distributed for the use of the churches in 1562. As the newly-printed copies were corrected, they differed considerably from the manuscripts; and this excited amongst the ignorant people a religious zeal, which was kept up by equally ignorant or designing clergy. But the external troubles of those times prevented the Raskolniks from spreading to any extent, till about the middle of the following century, when, in the time of the czar Alexis Michaelovitz, the same causes produced the same effects, and the number of the Raskolniks increased to a very great degree.

This is the only sect of which we have heard, that has separated from the established church in Russia; and it seems to have been formed on very frivolous grounds. Its members assume the name of *Ibraniki*, that is, the multitude of the elect; or, according to others, *Straoivertsi*, that is, believers in the ancient faith: but the name given them by their adversaries, and that by which they are generally known, is *Raskolniki*, that is, schismatics, or the seditious faction. In defence of their separation, they allege the corruptions, in both

doctrine and discipline, that have been introduced into the Russian church. They profess a rigorous zeal for the letter of Holy Scripture, which they do not understand; and the transposition of a single word in a new edition of the Russian Bible, though this transposition was intended to correct an uncouth phrase in the translation commonly received, threw them into the greatest tumult. They will not allow a priest to administer baptism, after having tasted spiritous liquors; and in this, perhaps, they act rightly, since it is said 'that the Russian priests seldom touch the flask without drinking deep.' They hold, that there is no subordination of rank, no superior or inferior among the faithful; that a Christian may kill himself for the love of Christ; that *Hallelujah* must be only twice pronounced, and it is a great sin to repeat it thrice; and that a priest must never give a blessing except with three fingers. They are regular, even to austerity, in their manners; but as they have always refused to admit Christians of other denominations into their religious assemblies, they have been suspected of committing in them various abominations, which ought not to be believed without the strongest demonstrative proof. They have suffered much persecution; and various means have been used to bring them back into the bosom of the church, but in vain. Arguments, promises, threatenings, dragoonings, the authority of synods and councils, seconded by racks and gibbets, in a word, all the methods that artifice or barbarity could suggest, have been practised; but these, instead of lessening, have increased their numbers, and, instead of closing, have widened the breach. Some wealthy merchants and great lords are attached to this sect; and it is widely diffused among the peasants. It ought to be added that the members of this sect consider the worship of images as gross idolatry; and, perhaps, this practice in the Russian church was one reason of their separating from it. *Adam's Religious World*, vol. i. p. 344; *Mosheim's Eccles. Hist.* vol. iii. p. 488; *Secret Memoirs of the Court of St. Petersburg*, vol. ii. p. 76, &c.

H.

HAB

HABA'KKUK, חבקוק, Ἡμβακούκ, signifies *he that embraces*; otherwise, *wrestler*. Nothing is certainly known concerning the tribe or birth-place of Habakkuk. He is supposed to have prophesied about the

HAB

year 605 before Christ, and to have been alive at the time of the final destruction of Jerusalem by Nebuchadnezzar. It is generally believed, that he remained and died in Judea.

The genuine works of Habakkuk are contained in three chapters. In these he complains pathetically of the disorderly conduct of the kingdom of Judah. God reveals to him, that he would very shortly punish it severely by the arms of the Chaldeans, or Babylonians. He foretels the conquests of Nebuchadnezzar, his metamorphosis, his death, and what would happen after his death to the Chaldeans. He foretels, that the vast designs of Jehoiakim should be frustrated. He speaks against a prince, who built his palaces with blood and iniquity; probably meaning the king of Tyre. He accuses another king with having intoxicated his friend in order to discover his nakedness; by whom he probably meant the king of Egypt. Habakkuk composed an ode, in which he recollected God's remembrance of his mercy, even when he is most angry; he hopes that God will show him his brethren in their captivity, but will deliver him out of it, and save him from the hands of the Chaldeans, when they ravage Judea. He prophesied at the same time as Jeremiah.

The style of Habakkuk is highly poetical, and the ode or hymn is, perhaps, unrivalled for united sublimity, simplicity, and piety. *Bishop Tomline's Elem. of Christ. Theol.* vol. i. p. 127.

HABIT, a power and ability of doing any thing, acquired by frequent repetition of the same action. 'Man,' says Dr. Paley, 'is a bundle of habits. There are habits of industry, attention, vigilance, advertency; of a prompt obedience to the judgment occurring, or of yielding to the first impulse of passion; of extending our views to the future, or of resting upon the present; of apprehending, methodising, reasoning; of indolence and dilatoriness; of vanity, self-conceit, melancholy, partiality; of fretfulness, suspicion, captiousness, censoriousness; of pride, ambition, covetousness; of over-reaching, intriguing, projecting: in a word, there is not a quality or function, either of body or mind, which does not feel the influence of this great law of animated nature.' All habits are only the result of so many particular acts, or particular sensations: and thus their acquisition is greatly facilitated, and the labour of acquiring them reduced. If any particular habit could be acquired only by one great and sudden exertion of strength, it could be accomplished only by a few of more than ordinary vigour and capacity. But as all habits are the result of repeated acts, which, though small in themselves, amount collectively to a great mass of force, so every habit may be supposed to contain a certain portion of difficulty which every new effort, or act agreeable to the habit that we wish to acquire, tends to diminish. Every act of

temperance, justice, benevolence, or any other virtue, of which we wish to acquire the habit, lessens the difficulty of the next, and augments the force of the infant habit, till by a long succession of acts, it becomes established in a maturity of strength, and, by the same gradual exertions by which we acquire good, we may conquer bad habits. The force of any particular habit, is the accumulated product of all the preceding acts.

If, therefore, we wish to break the force and deliver ourselves from the tyranny of any vicious habit, we must begin with attacking it in particular instances, we must endeavour to liberate ourselves from its attractions by degrees. We must carefully watch the times, the circumstances, and the associations, in which we have found the temptations to it most powerfully active, and least easily subdued. If, instead of obeying, we strenuously oppose those inclinations to every gratification which is incompatible with innocence, with the dictates of temperance, of truth, of justice, and humanity, the force of those inclinations will not only be weakened by every defeat, but at the same time the counteracting force of the reason and the conscience will derive fresh power from every victory over the seductive enemy. By every practical exertion of the principle of virtue, that principle is rendered more steady and consistent. Habits of virtue are the best safeguard against acts of vice. Habits of temperance, of truth, of justice, of humanity, afford the surest protection against every commission of intemperance, falsehood, injustice, and inhumanity. Every immoral act tends to render the conscience less sensitively alive to the differences of good and evil, less impressed with the dread and the shame of a vicious course of life, while every act of virtue renders the will more averse to, and the moral sense more awakened by the deformity of its opposite.

Habits are like plants, which make the most healthy and durable shoots under a lowering and tempestuous sky. They flourish most amidst circumstances apparently the most adverse to their growth. Habits of goodness formed amidst temptations to the contrary acts, are those on which we can place the firmest reliance, and which give the fairest promise of vigour and of permanence. Habits of temperance, of truth, of justice, of humanity, which are affectionately cherished, and strenuously matured, amidst the most seductive allurements to intemperance and lust, to falsehood, to extortion, to rapine, and to cruelty, are less likely to degenerate, than those which have grown up amidst fewer difficulties and discouragements.

As the habit of righteousness requires

great length of time, vigilance of mind, and labour of exertion to acquire, the habit of unrighteousness requires both time, vigilance, and the strenuous exercise of all our moral powers to overcome. He who will unlearn any vicious habit, which he may have acquired, must totally give up his thoughts, his mind, and heart, and will, to the doing of those things which are contrary to the habit that he wishes to reduce. The habit of intemperance can be withstood and finally mastered only by frequent acts of sobriety; the habit of lust, by the practice of a rigid continence; that of covetousness, by perseverance in repeated acts of liberality. As the conversion of the unrighteous implies a thorough change of the mind and heart, as it requires the expulsion of all irreligious notions and prejudices from the one, and of all impure desires from the other, it cannot be accomplished in any short time. It must proceed from small beginnings; and these beginnings must be cautiously watched, and the utmost care taken that we be not surprised by the temptations to those sins which we are labouring to subdue, but that we be continually on our guard against them; that we firmly maintain the ground which we have obtained; and, instead of resting idly at any point of distance from our old habits, to which we have attained, that we use it as a means of removing still farther from their reach, and of making greater and greater advances in real goodness. Above all, we should fervently and frequently pray to God, for the assistance of his grace, to enable us to break off those sins which most easily beset us, and to guide and direct us in the path of holiness and true righteousness. *Fellowes's Body of Theology*, vol. i. pp. 58, 59, &c.; *Paley's Moral and Polit. Philosophy*, vol. i. pp. 48, 49.

HA'DAD, הַדָּד, signifies *noise, clamour, cry of mariners*; otherwise, *nipple*, or *friendship*. Hadad, son to the king of East Edom, was carried into Egypt by his father's servants, when Joab, general of David's troops, extirpated the males of Edom. Hadad was then a child. The king of Egypt gave him a house, lands, and every necessary subsistence, and married him to the sister of Tahpenes, his queen. By her he had a son, named Genabath, whom queen Tahpenes educated in Pharaoh's house, with the king's children. Hadad being informed that David was dead, and that Joab was killed, desired leave to return into his own country. Pharaoh wished to detain him, but at last permitted his return to Edom. Here he began to raise disturbances against Solomon; but the Scripture does not mention particulars.

Josephus says, that Hadad did not return to Edom till long after the death of

David, when Solomon's affairs began to decline, by reason of his impieties. He also observes, that not being able to engage the Edomites to revolt, because of the strong garrisons which Solomon had placed there, Hadad got together such people as were willing, and carried them to Razon, then in rebellion against Hadadezer, king of Syria. Razon received Hadad with joy, and assisted him in conquering part of Syria, where he reigned, and from whence he insulted Solomon's territories.

HA'GAR, הָגָר, signifies *stranger*, or *that fears*, or *that ruminates*. Hagar, an Egyptian servant to Sarah, the wife of Abraham. Sarah, seeing herself old and barren, gave her servant to Abraham for a wife, that by her he might have children. (Gen. xvi.) Hagar, finding herself pregnant, despised her mistress Sarah. Therefore Sarah complained to Abraham, who answered her, Thy servant is in thy hands, do with her as thou pleasest. Sarah having used her harshly, Hagar fled from the dwelling of Abraham, but an angel of the Lord finding her in the wilderness, commanded her to return to her mistress, and humble herself towards her; adding, for her encouragement, I will greatly multiply thy race, &c. Hagar discovering that it was an angel who had spoken to her, said, Is it possible then for me to live, after having seen the Lord? She called the well, therefore, where she had been accosted by him, Beer-lahai-roi, or *the well of him who liveth and seeth me*. She returned to Abraham's house, submitted to Sarah, and was delivered of a son, whom she named Ishmael.

About fourteen years after this, in the year of the world 2108, Sarah brought forth Isaac. Abraham was then 100 years old. Isaac being weaned, Ishmael, who was then seventeen years of age, was teasing Isaac, so that Sarah desired Abraham to expel Hagar and her son. Abraham was greatly afflicted at this proposal; but the Lord appeared to him and said, Agree to Sarah's request, in Isaac shall thy seed be called; yet, I will make Ishmael the father of a great people, because he is sprung from thee. Abraham, therefore, rising in the morning, took bread and a bottle of water, and sent away Hagar with her son. Hagar intended to return into Egypt, but lost her way, and wandered in the wilderness of Beersheba. The water in her bottle failing, she left Ishmael under one of the trees in the wilderness; and going a short distance from him, she sat down, saying, I will not see him die. She then lifted up her voice and wept. But the angel of the Lord calling to Hagar, comforted her, and showed her a well of water, of which she took some to Ishmael, and gave him to drink. She afterwards retired to the wilderness of Paran, where they dwelt. Ish-

mael became very expert at the bow; and his mother married him to an Egyptian woman.

We know not when Hagar died. The rabbins say that she was Pharaoh's daughter; but St. Chrysostom asserts, that she was one of those slaves that Pharaoh gave to Abraham. (Gen. xii. 16.) The Chaldee paraphrasts, and many of the Jews, believe Hagar and Keturah, to be the same person; but this is not credible. Philo thinks that Hagar embraced Abraham's religion; which is very probable.

The Mussulmans and Arabians, who are descended from Ishmael, the son of Hagar, speak highly in her commendation. They call her in eminence, Mother Hagar, and maintain that she was Abraham's lawful wife, the mother of Ishmael, his eldest son, who as such possessed Arabia, which very much exceeds, say they, the land of Canaan, given to his younger son Isaac.

According to St Paul, Hagar may symbolize the synagogue, which produces only slaves. (Gal. iv. 24.)

HAGARENES, or **HA'GARITES**, **הַגָּרִיטִים**, **Ἀγαρίοι**, of the family of Agar. The Hagarenes were the descendants of Ishmael. They are also called Ishmaelites, and Saracens, or Arabians, from their country. Their name, Saracens, is not derived, as some have thought, from Sarah, Abraham's wife, but from the Hebrew *sarak*, which signifies to rob or steal, because they chiefly carry on the trade of thieving; or from Sahara, the desert, and hence Saracens, inhabitants of the desert.

The Hagarenes dwelt in Arabia Felix, according to Pliny. Strabo joins them with the Nabathæans, and Chauloteans, in Arabia Deserta. Others think their capital was Petra, and that they should be placed in Arabia Petræa. Psalm lxxxiii. 6. joins them with the Moabites; 1 Chron. v. 10. says that the sons of Reuben, in the time of Saul, made war against the Hagarenes, and conquered their country, east of the mountains of Gilead. This therefore was their true and ancient country. When Trajan came into Arabia he besieged the capital of the Hagarenes, but could not take it. The sons of Hagar valued themselves on their wisdom. (Baruch iii. 23.)

HAG'GAI, **הַגֵּי**, **Ἀγγάγας**, signifies *feast, solemnity*. Haggai, the tenth of the minor prophets, was one of the Jews, who returned with Zerubbabel to Jerusalem, in consequence of the edict of Cyrus; and it is believed, that he was born during the captivity, and that he was of the sacerdotal race. The book of Haggai consists of four distinct revelations, all of which took place in the second year of Darius, king of Persia, which was the 520th year before Christ. The prophet reproves the people

for their delay in building the temple of God, and represents the unfruitful seasons which they had experienced as a divine punishment for this neglect. He exhorts them to proceed in the important work; and by way of encouragement, he tells them, that the glory of the second temple, however inferior in external magnificence, shall exceed that of the first, which was accomplished by its being honoured with the presence of the Saviour of mankind. He again urges the completion of the temple by promises of divine favour, and under the type of Zerubbabel, he is supposed to foretell the great revolutions which shall precede the second advent of Christ.

However, by the assistance of a gloss added in the Septuagint to the conclusion of Haggai's prophecy, Dr. Heberden has attempted to limit the whole prophecy to the temple then building, and to its actual duration till the time of Herod. The gloss inserted in the Septuagint version, is as follows: 'And in this place I will give peace, saith the Lord of Hosts: (*Also peace of mind for a possession, to every builder, in order to restore this temple.*)' The doctor translates the gloss thus: 'And in this place I will give peace—(*of mind for a possession, to every one who forwards the building, for the sake of restoring this temple.*)' 'Here,' says Dr. Hales, 'the doctor has mutilated the passage, by dropping the important words, which distinguish the future peace of the prophecy, from the present peace of the gloss; thereby suppressing the former entirely. His whole interpretation, therefore, built on this suppression of evidence, falls to the ground as a false and dishonest fabrication.' It is, however, observable, that the Arabic version of the passage gives the same meaning, as that put upon it from the Septuagint by Dr. Heberden. The passage is thus translated in the Arabic version of the London Polyglot: 'And in this place will I give peace, saith the Lord Almighty; I say, peace of mind for a possession to every one that laboureth to erect this temple.' But it is also to be observed, that the Latin translation of the Arabic version, agrees in general with the Septuagint.

The style of Haggai is in general plain and simple; but in some passages it rises to a considerable degree of sublimity. Bishop Tomline's *Elements of Christian Theology*, vol. i. p. 128; Hales's *New Analysis of Chronology*, vol. ii. part i. p. 515.

HAGIOGRAPHIA, holy scriptures, which deserve respect, whether they are truly inspired, or whether they only treat of holy things, and are written after the manner of Holy Scripture. The Hebrews distinguish the canonical books of the Old Testament into three classes: 1. The Law; 2. The Prophets; 3. The Hagiographa, or Chethubim.

The Chethubim, or Hagiographa, comprehended the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations of Jeremiah, Ecclesiastes, Esther, Daniel, Ezra and Nehemiah, reckoned as one, and the two books of Chronicles, also reckoned as one book. They are called Chethubim, or Holy Writings, because they were not orally delivered, as was the Law of Moses; but the Jews affirm that they were composed by men who were divinely inspired, though they had no public mission as prophets, and the Jews conceive that they were dictated, not by dreams, visions, or voice, or in other ways, as were the oracles of the prophets, but that they were more immediately revealed to the minds of their authors. It is remarkable, that Daniel is excluded from the number of prophets, and that his writings, with the rest of the Hagiographa, were not publicly read in the synagogues, as were the Law and the Prophets: this is ascribed to the singular minuteness with which he foretold the coming of the Messiah, before the destruction of the city and sanctuary, (Dan. ix.) and to the apprehension of the Jews, lest the public reading of his predictions should lead any to embrace the doctrines of Jesus Christ. *Horne's Introduction*, vol. ii. p. 162; *Hottinger's Thesaurus*, p. 510; *Leusden's Philologus Hebræus*, Diss. ii. pp. 13—22; *Bishop Cosin's Scholastical History of the Canon*, c. ii. pp. 10, et seq.

HAIL, STONES OF. Hail, no doubt, is congealed, frozen, drops of rain; rain formed into ice by the power of cold in the upper regions of the atmosphere. It probably falls from clouds which are pretty high in the air, and the drops coalescing in their fall, are formed into masses smaller or larger, as circumstances combine them. Hail, among us, is most frequent in summer. This is probably because the upper regions of the air are then coldest, and the vapours drawn from the earth being then warmest, when they are cooling or chilled, they proceed to the state of congelation with greater rapidity than vapours that have not been warmed; besides, their warmth elevates them higher in the atmosphere, as by that means they are raised with proportionately greater force, and this impulse mounts them into regions where cold has greater activity than in other regions.

Hail was among the plagues of Egypt. (Exod. ix. 24.) Hail, though uncommon, is not absolutely unknown in Egypt. Volney mentions a storm of hail, which he saw crossing over from Mount Sinai into that country, and some of whose frozen stones he gathered.

Hail was the means used by God, for defeating the armies of the kings of Canaan. (Josh. x. 11.) God's judgments are likened to a hail-storm. (Isaiah xxviii. 2.)

The most tremendous hail mentioned in Scripture is that alluded to Rev. xvi. 21., where every stone is said to be about the weight of a talent. In the Philosophical Transactions mention is made of hail as large as pullets' eggs. Mezeray, in his History of France, says, that in Italy, in 1510, was a dreadful storm of hail-stones, some of which weighed one hundred pounds. *Supplem. Addenda to Calmet's Dict.* Dr. Adam Clarke's Comment. on Exod. ix. 18.

HAM, or **CHAM**, חם, signifies *brown*. Ham, son of Noah, and brother to Shem and Japheth, is believed to have been Noah's youngest son. One day, when Noah had drunk wine, Ham perceived his venerable parent lying in his tent, and indecently exposed, which he turned into ridicule. Noah, when he awoke, said, as it is in the Arabic version, 'Cursed be Ham, the father of Canaan; a servant of servants shall he be to his brethren.' The phrase 'a servant of servants,' signifies the lowest of servants. How remarkably has the prophecy been fulfilled of the slavish subjection of Ham's posterity in general, to the Shemites, and Japhethites, from the earliest ages even to the present time!

'Ham,' says Dr. Hales, 'signifies *burnt* or *black*, and this name was peculiarly significant of the regions allotted to his family. To the Cushites, or children of his eldest son, Cush, were allotted the hot southern regions of Asia, along the coasts of the Persian Gulf, Susiana or Chusistan, Arabia, &c.; to the sons of Canaan, Palestine and Syria; to the sons of Misraim, Egypt and Libya, in Africa. The Hamites in general, like the Canaanites of old, were a sea-faring race, and sooner arrived at civilization and the luxuries of life, than their simpler pastoral and agricultural brethren of the other two families. The first great empires of Assyria and Egypt were founded by them; and the republics of Tyre, Sidon, and Carthage, were early distinguished for their commerce: but they sooner also fell to decay: and Egypt, which was one of the first, became the last and *basest* of the kingdoms, (Ezek. xxix. 15.) and has been successively in subjection to the Shemites and Japhethites, as have also the settlements of the other branches of the Hamites.'

Though the Scripture does not always give exactly the same account as we find in other writings of the sons of the patriarchs, or in other words, of the heads and fathers of nations, yet there is frequently a wonderful and striking coincidence. The following extract is from the History of the World, translated from the *Khelassut ul Akhbar*, of *Khondemeer*: 'In the *Rozitul Suffah* it is written, that God bestowed on Ham nine sons: *Hind, Sind,*

Zenj, Nuba, Kanaan, Kush, Kopt, Berber, and Hebesb; and their children having increased to an immense multitude, God caused each tribe to speak a different language; wherefore they separated, and each of them applied to the cultivation of their own lands.' Here we find nine sons, instead of the four given in Scripture. *Hind* must be the origin of perhaps the Hindoos; *Sind*, of the nations bordering on the Indus; *Zenj* is perhaps Zanguebar, in eastern Africa; *Nuba*, the origin of the Nubians in Africa; *Kanaan*, and *Kush*, the same as those in Scripture; *Kopt*, the Egyptians, who would therefore seem to have been called *Copts*, from a father of this name; *Berber*, the *Barabari*, beyond Nubia, and remotely *Barbary*; *Hebesb*, Abyssinia, which is still denominated *Habesh*, by the Turks and Arabs. We find, then, that *Hind*, *Sind*, and *Kanaan*, with more or less of *Kush*, remained in Asia, though Africa was the allotted portion of Ham. With this agrees in part the tradition of the Brahmins, who acknowledge that they are not *originally* of India, but came into India through the pass of Heridwar, or Hardwar. This also contributes to account for the finding of Hamite kingdoms in western Asia. It may also be observed, that it is said, 'God caused each tribe to speak a different language; wherefore, they separated.' This restricts the interference of the Deity in the confusion of tongues to the sons of Ham, and is probably the true import of the Mosaic history of that event; not all mankind on the face of the earth, but all connected with Shinar and its population.

The Indian accounts are no less corroborative of the Mosaic geography; and this representation can never be suspected of being drawn, by any medium whatever, from the writings of the great Hebrew legislator. 'We now come,' says captain Wilford, 'to the sons of Ham, the *Hasyasilas*, or *Habashis*, who are mentioned, I am told, in the Puranas, though but seldom; and their name is believed to have the following etymology: Charma, having laughed at his father Satyavrata (Noah), who had by accident intoxicated himself with a fermented liquor, was nicknamed *Hasyasila*, or the Laugher; and his descendants were called from him *Hasyasilas*, in Sanscreeet, and, in the spoken dialects, *Hasyas*, *Hanselis*, and even *Habashis*; for the Arabic word *Habesh* is supposed by the Hindoos to be a corruption of *Hasya*. By those descendants of Charma they understand the African negroes, whom they suppose to have been the first inhabitants of Abyssinia: and they place Abyssinia partly in the *Dweepa* of Cush, partly in that of Sancha Proper.' Cush, says Moses, was the eldest son of Ham. The land of Cush was encompassed by the

Gihon, one of the rivers of Paradise, which some have placed at the head of the Indus. It is very remarkable, that the north of India is denominated in the Sanscreeet geography, *CUSHA-Dweepa*, or the *continent of Cush*. It appears, that there are two *Cusha-Dweepas*: that of India is *Cusha-Dweepa within*; one in Africa is called *Cusha-Dweepa without*. '*Cusha-Dweepa without*,' says captain Wilford, 'is Abyssinia and Ethiopia; and the Brahmins account plausibly enough for its name, by asserting that the descendants of CUSHA, being obliged to leave their native country, from them called *CUSHA-DWEEPA within*, migrated into *SANCHA-DWEEPA*, and gave to their new settlement the name of their ancestor.' By *Sancha-Dweepa* is here meant Egypt; but this is not the only name by which Egypt was known to the Sanscreeet writers. The second son of Ham was Misraim; and it appears from the Sanscreeet, that the name derived from him by which Egypt is distinguished in Scripture, is equally applied in India to that country.

Thus it is evident, that the geographical documents preserved in Holy Writ, are in perfect unison with the most ancient histories of those people who had, after the inspired writers, the most authentic sources of information. *Sacred Geography; Geograph. Excursions*, p. 29, &c.; *Asiatic Miscel.* 4to.; *Asiat. Researches*, vol. iii.; *Hales's New Analysis of Chronology*, vol. i. p. 352.

HAM'AN, חמאן, signifies *noise, tumult*; otherwise *he that prepares*. Haman was son of Hammedatha an Amalekite, of the race of Agag, according to our English Bible and the Vulgate; or, according to the Septuagint, son of Hamadath, the Bugæan or Gogæan, that is, of the race of Gog: or it may be read, Haman, the son of Hamadath, which Haman was Bagan, or Bagoas, eunuch, that is, servant, to the king of Persia. We have no proof that Haman was an Amalekite, but Esther iii. 1. reads of the race of Agag. In the apocryphal additions to the book of Esther (xvi. 10.) he is called a Macedonian; and so he might be, as Mr. Pool observes, from his birth or habitation, though from his origin he was of another people.

King Ahasuerus having received Haman into favour, promoted him above all the princes of his court, who bent the knee to him, or probably *prostrated themselves* wholly before him as to a deity, when he entered the palace. This Mordecai the Jew declined; for which slight Haman plotted the extirpation of the whole Jewish nation which was providentially prevented. Haman was hanged upon a gibbet fifty cubits high, which he had prepared for Mordecai. His house was given to queen Esther, and his em-

ployments to Mordecai. His ten sons were also executed. See ESTHER and MORDECAI.

HAN'ANI, חנני, *anani*, signifies *my grace, my mercy*; otherwise, *he has showed me mercy*. Hanani, a prophet who came to Asa king of Judah, and said, (2 Chron. xvi. 7.) Because thou hast put thy trust in the king of Syria, and not in the Lord, the army of the king of Syria is escaped out of thine hands. We know not on what occasion the prophet spake thus; but Asa ordered him to be seized and imprisoned. Some suppose that this Hanani was father to the prophet Jehu; but this does not appear clear from Scripture. Jehu prophesied in Israel, Hanani in Judah. Jehu was put to death by Baasha, king of Israel, who died in the year of the world 3075; and Hanani reprov'd Asa king of Judah, who reigned from the year of the world 3049 to 3090.

HANANI'AH, חנניא, signifies *grace, mercy, gift of the Lord*. HANANIAH, one of the three young men of the tribe of Judah, and of the royal family, who, being carried captives to Babylon, were selected for instruction in the sciences of the Chaldeans, and to wait in Nebuchadnezzar's palace. The name of Hananiah was changed into Shadrach, under which name he is famous for his refusal to worship the golden image set up by Nebuchadnezzar. (Dan. iii. 4, &c.)

HANANIAH, son of Azur, (Jerem. xxviii. 1.) a false prophet of Gibeon, who coming to Jerusalem in the fourth year of Zedekiah king of Judah, in the year of the world 3409, said to Jeremiah and all the people, Within two full years I will bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon hath carried to Babylon. At the same time, Hananiah took hold of the chains, or yokes, which Jeremiah wore about his neck, as emblems of the future captivity of Judah, and breaking them, said, Thus saith the Lord, even so in two years will I break the yoke of Nebuchadnezzar king of Babylon. Jeremiah answered, Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron; thou shalt die this year, because thou hast taught rebellion against the Lord. Hananiah died within the year.

HAND, sometimes denotes the vengeance of God. 'The hand of the Lord was heavy upon them of Ashdod,' after they had taken the ark. (1 Sam. v. 6, 7.)

To pour water on any one's hands, signifies to serve him. (2 Kings iii. 11.)

To wash one's hands, denotes innocence. Pilate washed his hands to denote his being innocent of the blood of Jesus. (Matt. xxvii. 24.)

To kiss one's hand is an act of adoration. (1 Kings xix. 18.) 'If I beheld the sun

when it shined, and my mouth hath kissed my hand,' says Job. (xxxi. 27.)

To fill one's hands, is to take possession of the priesthood, to perform the functions of that office; because in this ceremony, those parts of the victim which were to be offered, were put into the hand of the newly-created priest. (Judg. xvii. 5, 12; 1 Kings xiii. 33.)

To lean upon any one's hand, is a mark of familiarity and superiority. The king of Israel had a confidant on whom he thus leaned. (2 Kings vii. 17.) The king of Syria leaned on the hand or arm of Naaman when he went up to the temple of Rimmon. (2 Kings v. 18.)

To lift up one's hand, is a way of taking an oath which has been in use among all nations.

To give one's hand, signifies to grant peace, to swear friendship, to promise entire security, to make alliance. (2 Kings x. 15.) The Jews say, (2 Macc. xiii. 22.) they were obliged to give the hand to the Egyptians and Assyrians, that they might procure bread; that is, to surrender to them, to submit.

The right hand, as a distribution of space, with the Hebrews, generally denotes the south.

To stretch out one's hand, signifies to chastise, to exercise severity or justice. (Ezek. xxv. 7.) God delivered his people with a high hand, and arm stretched out; by performing many wonders, and inflicting many chastisements on the Egyptians.

To stretch out one's hand, sometimes denotes mercy. 'I have spread out my hands (*intreated*) all the day unto a rebellious people.' (Isai. lxv. 2.)

Hand is also frequently taken for the power and impression of the Holy Spirit felt by a prophet. 'The hand of the Lord was on Elijah.' (1 Kings xviii. 46.) It is said, that God gave his law by the hand of Moses, that he spoke by the hand of prophets, &c. that is, by their means, by them, &c.

HAN'NAH, חנה, signifies *gracious, merciful*; or *he that gives*. Hannah was the wife of Elkanah, of the tribe of Levi, who dwelt at Ramah, or Ramathaim-zophim in Ephraim. (1 Sam. i. 2, &c.) Elkanah going to Shiloh, to worship there, took with him his two wives, Hannah and Peninnah. Peninnah had children, who accompanied her to the feast; but Hannah had none. Elkanah having offered his sacrifice, which he had provided out of pure devotion, made an entertainment for his family before the Lord, and gave parts of it to Peninnah for herself and children: but to Hannah, his well-beloved wife, he gave only one portion of it, because she had no children. Hannah, therefore, was melancholy; and her rival Peninnah increased her affliction, by reproaching her with bar-

renness. Elkanah comforted her; but Hannah went alone to the tabernacle, to pour out her heart before the Lord. She vowed, that if God would bless her with a son, she would give him unto God all the days of his life.

As she was very fervent in her devotion, the high priest Eli believed she had been drinking to excess, and said to her, How long wilt thou be drunken? put away thy wine from thee. Hannah answered, Pardon me, my lord, I am a woman overwhelmed with affliction; I have drunk no wine, nor any thing that could intoxicate, but have been pouring forth my heart before the Lord. Eli, therefore, said to her, go in peace, and the God of Israel grant thee thy petition. Hannah went away, took nourishment, and was no longer dejected. After this they returned to Ramah; Hannah conceived, and had a son, whom she called Samuel, because she had asked him of the Lord.

Hannah went not to the tabernacle, till she had weaned her son, when she brought him thither, in compliance with her vow. She took three bullocks, three measures of flour, and a bottle of wine. Having made her offering and prayer, she presented her son to the Lord, and committed him to Eli, whom she reminded of her former petitions. Hannah also composed an ode of thanksgiving, in which she exalts the power of God's mercy, who dispenses fruitfulness or barrenness as he pleases. (1 Sam. ii.) The history of Hannah, after she had thus disposed of Samuel, is unknown.

HANUN, חֲנָן, *ḥannan*, signifies *gracious, merciful, or he that rests*. Hanun, son of Nahash king of the Ammonites, is famous for his insult to David's ambassadors, who came to compliment him after his father's death. (2 Sam. x.; 1 Chron. xix.) David, exasperated at this dishonourable treatment, declared war against the Ammonites, and sent Joab against them. The Ammonites procured assistance from Syria, and from beyond the Euphrates; but Joab, giving part of the army to his brother Abishai, attacked the Syrians, while Abishai fought the Ammonites. They conquered the enemy on both sides. David being informed of this success, passed the river Jordan in person, with the rest of his troops, and defeated the Syrians in a pitched battle.

The year following, David sent Joab to besiege Rabbah their capital. During this siege, David committed the sin of adultery with Bathsheba, and procured the death of Uriah by the Ammonites. When the city was reduced to extremities, Joab informed David, who came with the rest of Israel, took the city, enslaved the inhabitants, and carried off a great booty.

HAPPINESS. The word *happy*, when applied to any state or condition of human life, will admit of no positive definition; but is merely a relative term: that is, when we call a man happy, we mean that he is happier than some others, with whom we compare him; than the generality of others; or than he himself was in some other situation. Happiness does not consist in the pleasures of sense; as eating, drinking, music, painting, architecture, gardening, theatric exhibitions, &c. These pleasures continue only a short time; by repetition they lose their relish, and by high expectation, frequently bring disappointment. Nor does happiness consist in an exemption from labour, care, business, &c.; such a state is often attended with depression of spirits, imaginary anxieties, and the whole train of hypochondriacal affections. Nor is it to be found in greatness, rank, or elevated stations; for if all superiority afforded pleasure, it would follow that the greater our superiority, the greater would also be our happiness. But do we not observe the deepest misery and the most distressing inquietudes among the richest, the most elevated, and most distinguished sons of men? In what then does happiness consist, or where is it to be found? Only where the wise king of Israel was convinced that it resides, and where both reason and revelation teach us that it ought more especially to be sought; in a religious and virtuous course of life. Though we are far from depreciating the value of those sensible enjoyments which are compatible with sobriety and innocence, yet the experience of life, the deductions of reason, and the injunctions of religion, oblige us to confess that it is only in a virtuous conduct, or in a life regulated by the precepts of virtue and religion, in which happiness consists, and true joy is to be found.

Religion is not that sour and forbidding thing, which men of weak and superstitious minds are apt to imagine it to themselves, or to represent it to others. On the contrary, it is the only way to happiness; and true serenity, and true joy of heart, cannot so certainly be produced by anything else. That religion which Christ taught and practised, has nothing to do with gloominess of look, or dejection of soul; with a life spent in melancholy musings, or devout austerities, which render us insensible to the social sympathies, and to the happiness of others. On the contrary, there is a degree of cheerfulness and gaiety which is the natural product of religion. The genuine fruits of religion, according to the apostle, are 'love, joy, peace;' and what sensations can be more delightful than these?

Religion, while it forbids none of those sensual gratifications, which may be en-

joyed without any detriment to our health, or any reproach on our innocence, at the same time enjoins the culture of those habits, and the practice of those duties, which we shall find a source of the purest and most permanent satisfaction and delight. Has the belief in a God, in a Being who made and who governs the world, any natural tendency to make us gloomy and dejected? Does it not rather tend to allay our uneasy doubts, to calm our troubled thoughts, to reconcile us to the uncertainties of life, and to the manifold changes and chances of the world? In whatever may befall us, must it not assuage our sorrow to reflect, that nothing can happen to us without the permission of Him who is infinitely wise and good, and that consequently, whatever may be its present appearances or effects, it must be ultimately beneficial? Trust in God is in itself a most pleasurable feeling; it is a stay in misery, a refuge from every care. Must it not greatly alleviate the sorrows of humanity to think that this life is only designed as preparatory to a better; that it is the infancy of our being; and a place of trouble which conducts to a scene of rest? What can be more enlivening than the hope of a happy immortality? Christ is the true Physician of souls; and there is no evil to which we can be subject, for which his doctrine will not be found to contain a remedy. In whatever light we view the Christian dispensation, we shall find that there is no one duty which it enjoins, of which the performance is not, on the whole, greatly conducive to our happiness; and though it lead not to wealth or honour, it has a necessary tendency to produce that inward peace and satisfaction, that heartfelt cheerfulness and delight, for the want of which wealth and honour cannot make amends, and for the possession of which they are only a poor substitute. *Fellowes's Body of Theol.* vol. ii. p. 520, &c.; *Paley's Moral and Politic. Philosophy*, vol. i. p. 21, &c.

HAR'AN, הָרָן, signifies *mountain*, or *mountainous country*; otherwise, *which is inclosed*; otherwise, *song*, *cry*.

HARAN, eldest son of Terah, and brother to Abraham and Nahor. Haran was father of Lot, Milcah, and Iscah. Nahor married Milcah; and Abraham, according to several interpreters, married Sarah, otherwise called Iscah; but this second name of Sarah is very dubious. Haran died before his father Terah; a circumstance which had not occurred among mankind till this time. Epiphanius says, that Haran was smitten by God, as a punishment to his father Terah, who had invented the figures of new gods. The rabbins tell us, that Haran was accused by Terah for refusing to adore the deity fire, and was condemned to be cast into a burning furnace, where he was consumed in the

presence of his father. Others say, that Abraham having set fire to the place where Terah's idols were, Haran attempted to rescue them from the flames, and was himself consumed by them.

HARAN, CHARRAN, or CARRHÆ, in Mesopotamia, a city to which Abraham first retreated after he had left Ur; and where Terah, Abraham's father, died and was buried. (Gen. xi. 31, 32.) Thither also Jacob retired to Laban, when he fled from his brother Esau. (Gen. xxvii. 43.)

This city is commonly placed in Mesopotamia; but several geographers, and among them Dr. Wells, have included it in Chaldaea. Stephen (Acts vii. 2, 3, 4.) says, that 'God appeared to Abraham, when he was in Mesopotamia, *before* he dwelt in Carrhæ:—then came he *out* of the land of the Chaldæans, and dwelt in Carrhæ.' Hence it clearly appears, that Carrhæ was *out* of the land of the Chaldæans. It is, therefore, argued by some, that the Greek Mesopotamia, of which Carrhæ was the metropolis, could not possibly be the Mesopotamia alluded to by Stephen. Carrhæ was not only *in* Mesopotamia, usually so called, but was also the metropolis of this province. Unless, then, we could deprive this city of its dignity as the proper, the ancient metropolis of this province, we must admit another Mesopotamia, from which Abraham removed to Carrhæ; and this the inspired martyr seems carefully to distinguish, by annexing the remark '*before* he dwelt in Carrhæ.' The character of Carrhæ, or Haran, could not be unknown to Stephen. *Sacred Geography*, Geog. Index.

HARE. This animal resembles a rabbit, but is rather larger. Moses ranks it among unclean creatures, because it divides not the hoof, though it chews the cud. (Lev. xi.)

It appears, that *solipedes*, or animals of one hoof, as the horse and the ass, are unclean: that *fissipedes*, or animals of hoofs divided into two parts, are clean; but then this division must be entire, not partial, effective not apparent; and besides its external construction, its internal, its anatomical construction, must also correctly correspond with this formation. Moreover, animals whose feet are divided into *more* than two parts are unclean, so that the number of their toes, as three, four, or five, is an entire rejection of them, whatever other quality they may possess. Such is the principle of the Levitical distinction of animals into clean and unclean, so far as relates to their feet. Their rumination is a distinct character; but a character absolutely unavailing without the more obvious and evident marks derivable from the construction of their members.

Hence the hare, whose feet are divided by three clefts into *four* toes, is declared unclean. The difficulty with respect to this animal is, that Moses says the *arnebeth*,

which is translated hare, chews the cud. This our hares do not; and in this particular, we have no ancient testimony respecting hares. Either, then, this word means a creature of the hare kind, not known among us in Europe, or the hare of Asia does in some degree ruminant. Both these ideas may be correct: the *arnebeth* of Moses may be of this kind, yet a different creature from our hare; and it may ruminant. Yet, we must remark, that interpreters are agreed that the creature meant in this passage is the hare; and the Arabs at this day call the hare *arneb*, *erneb*, *eraneb*. However, the Septuagint translate the word by *δαρπύς*, which Aristotle and Pliny seem to describe differently from the hare. But Bochart, and the lexicographers think, that the hare is really designed by this word. From a hint in Prov. xii. 27, Mr. Harmer is of opinion that the Israelites did not always abstain from the hare. *Harmer's Observations*, vol. ii. p. 96; *Scripture Illustrated*, Exposit. Index, p. 51, &c.

HARP, a stringed musical instrument. The Hebrew word *kinnor*, which is translated *harp* in our English version, very probably denoted all stringed instruments. By the Hebrews, the harp was called the *pleasant* harp; and it was employed by them not only in their devotions; but also at their entertainments and pleasures. Those who have heard it, as animated by Ancient-British vivacity, will probably think, that it was quite as well calculated for mirth, as for solemnity. It is probable, that the harp was nearly the earliest, if not the earliest, instrument of music. David danced when he played on the harp. The Levites did the same. Hence it appears, that it was light and portable, and that its size was restricted within limits which admitted of that service, and of that manner of using it. *Fragments annexed to Calmet's Dictionary*, No. cexxxii. p. 130; *Dr. Adam Clarke's Comment. on Gen.* iv. 21.

HARVEST, the time of reaping corn. It appears, that in Palestine the harvest takes place according to the duration of the rainy season. After the rain ceases, the corn soon arrives at maturity. Much depends on the time of its being sown. Corn also remains in the fields long after it is ripe; and the threshing, which is performed in the open air, interrupts the harvest. When Mariti was at Jericho in the beginning of April, wheat was not only in full ear, but began to turn yellow, and to ripen. Dr. Shaw informs us, that it always ripens later than barley; that at Jericho and Ptolemais, it is ripe about the end of the month of April; but that at Bethlehem and Jerusalem it is still later. It must, however, be observed, that Dr. Shaw visited Palestine in a year in which the harvest was late. Hasselquist says, that

wheat is cut down in the month of May, in Galilee. Barley is frequently not all cut down before May.

The prophet Amos says, 'I have withholden the rain from you, when there were yet three months to the harvest, and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied.' (Amos iv. 7, 8.) God suspended the rain, not only to punish them with want of bread, but with thirst; for in that country they have only cistern-water; and therefore if the divine anger suspended the rains, there was danger of perishing by thirst as well as by famine. According to Dr. Shaw, the cisterns of that country are usually filled in the month of February. 'It is an observation,' says the doctor, 'at or near Jerusalem, that provided a moderate quantity of snow falls in the beginning of February (whereby the fountains are made to overflow a little afterwards), there is the prospect of a fruitful and plentiful year: the inhabitants making, upon these occasions, the like rejoicings with the Egyptians upon the cutting of the Nile.' *Harmer's Observations*, vol. i. p. 77, &c.; *Fragments annexed to Calmet's Dictionary*.

HATE. To hate is not always to be understood rigorously, but frequently signifies merely a lesser degree of love. 'If a man have two wives, one beloved, and another hated,' that is, less beloved. (Deut. xxi. 15.) Our Saviour says, that 'he who would follow him, must hate father and mother,' that is, he should love them less than Christ, less than his own salvation, and not prefer them to God. Solomon says, 'he that spareth the rod, hateth his son.' Fathers often spare their children from excessive love to them; but to forbear correcting them, is improper affection. Paul says, 'no one hateth his own flesh;' his own person, his life, his relations, &c. 'Jacob have I loved, and Esau have I hated,' that is, loved less.

HATTEMISTS, a Dutch denomination, which arose in the seventeenth century. They derive their name from Pontium Van Hatten, a minister in the province of Zealand. He interpreted the Calvinistic doctrine concerning absolute decrees, so as to deduce from it the system of a fatal and uncontrollable necessity. Having laid down this principle to account for the origin of all events, he denied the difference between moral good and evil, and the corruption of human nature. Hence he concluded that mankind were under no sort of obligation to correct their manners, to improve their minds, or to endeavour after a regular obedience to the divine laws; that the whole of religion consisted not in

acting, but in suffering; and that all the precepts of Jesus Christ are reducible to this single one—that we bear with cheerfulness and patience the events that happen to us through the Divine will, and make it our constant and only study to maintain a permanent tranquillity of mind. This denomination also affirmed, that Christ had not satisfied the Divine justice, nor made an expiation for the sins of men by his death and sufferings; but had only signified to us, by his mediation, that there was nothing in us that could offend the Deity. They maintained that this was Christ's manner of justifying his servants, and presenting them blameless before the tribunal of God. This opinion was peculiar to the Hattemists, and distinguished them from the Verschorists. They also taught, that God does not punish men for their sins, but *by* their sins. *Mosheim*, vol. iv. pp. 553, 554.

HAV'ILAH, חַוִּילָה, signifies *lamenting*, or *bringing forth*; otherwise, *their speakings*, or *their giving notice*; or, as Simon thinks, *terror*, *dismay*, that is, to enemies.

HAVILAH, son of Cush, (Gen. x. 7.) peopled, according to Bochart, the country where the Tigris and Euphrates reunite, and discharge themselves together into the Persian Gulf. This is thought by some to be the land of Havilah, (Gen. xxv. 18. 1 Sam. xv. 7.) which reached as far as Shur, over against Egypt. The sons of Ishmael 'dwelt from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria.'

It is, however, to be observed, that by this Havilah, the paraphrast Jonathan on Gen. x. 29, and the Chaldee paraphrast on Chronicles, understand India. Jonathan says, that 'the name of the first river is Phison, which environs the whole land of India (Indike,) where there is gold, and the gold of that land is excellent;' by which some think to be intended India at the head of the Indus, and not the present Hindoostan. *Sacred Geography*.

HAVILAH, son of Joktan, (Gen. x. 29.) according to Calmet, in all probability, peopled Colchis, and the country encompassed by the river Pison. Some, however, place this Havilah in Arabia, and they think that Gen. xxv. 18. and 1 Sam. xv. 7. may refer to this Havilah, which appears to have been of considerable extent. It was situated, say they, between the southern extremity of the Dead Sea and Egypt, probably in the tract between the wilderness of Paran, and the desert of Shur. *Sacred Geography*.

HA'VOTH-JA'IR, חַוּתֵּי יַעַר, signifies *cities of illumination*, or *annunciation of light*; or, more probably, *the villages of Jair*, deriving their appellation from the name of their proprietor Jair. (Numb. xxxii. 41.) They were in the Batanæa, beyond Jordan, in the land of Gilead, and belonged to the half-tribe of Manasseh.

HAU'RAN, חֲרֹר, is supposed to signify *extremely white*. Ezekiel (xlvii. 16.) speaks of Hauran as a district situated north-east of the Holy Land. It is supposed to be the same as Iturea. St. Luke (iii. 1.) says, that Philip was tetrarch of Iturea and the Trachonitis. Josephus says, that he possessed Batanæa, Trachonitis, and Auranitis; where Auranitis and Iturea are put one for the other. St. Jerome says, that Hauran is a city in the wilderness belonging to Damascus. An Arabian geographer, mentioned by Reland, places the land of Hauran or Auran, south of Damascus; and Abulfeda says, that Bozra is the capital of the country of Hauran. Golius in his notes on Abulpharagus, observes, that the Syrians and Arabians call that part of the land Hauran, where Tiberias on the Sea of Galilee is situated. William of Tyre calls it the Auranitis. It is certain that the Auranitis was beyond Jordan.

HAZ'AEL, חֲזַאֵל, signifies *that sees God*. The prophet Elijah, (1 Kings xix. 15.) at Mount Horeb, received orders from God to go and anoint Hazael king of Syria. The prophet returned home for this purpose, but it does not appear that he himself executed this commission. Yet Elisha, many years afterwards, foretold to Hazael that he should reign over Syria. (2 Kings viii. 13.) Hazael had been sent by Benhadad to inquire of Elisha whether he should recover; the prophet, foreseeing his cruelty, wept; Hazael inquired the cause; which, when he knew, he could not think it possible such barbarity should lurk in his heart. The Lord, said Elisha, hath revealed to me that thou shalt be king of Syria. Hazael returned to the king his master, and told him he would recover. The next day, he spread over the king's face, or person, a cloth dipped in water, which might perhaps have been recommended as a cure for the disorder. However, Benhadad immediately died, and Hazael usurped the throne. See BENHADAD.

Hazael, without delay, executed on Israel all the evils which Elisha had foretold. When Jehu broke up the siege of Ramoth-Gilead, Hazael took advantage of his absence, fell on his territories beyond Jordan, and destroyed the land of Gilead, Gad, Reuben, and Manasseh, from Aroer to Bashan. Many years passed without Hazael's attacking the kingdom of Judah, because it was more remote from Damascus; but he began to distress it in the reign of Joash, son of Jehoahaz. He took Gath, and marched against Jerusalem. Joash perceiving himself unable to resist Hazael, gave him all the money that was in his treasury, and in the treasures of the house of God, to purchase his absence; but the year following, Hazael returned against Judah and Jerusalem, slew all the princes, and sent a very rich spoil to the

king of Syria. The Syrian army was not numerous; but God delivered up to it the inhabitants of Judah; and Joash himself was treated by the Syrians with the utmost ignominy. Hazael did not spare the king of Israel any more than the king of Judah; but the particulars are not distinctly known. He died about the same time as Jehoahaz, king of Israel, (2 Kings xiii. 1.) and was succeeded by his son Benhadad, in the year of the world 3165.

HEAD. This word has several significations, besides its natural one, which denotes the head of a man. It is sometimes used in Scripture for the whole man: 'Blessings are upon the head of the just,' that is, upon their persons. (Prov. x. 6.) God says of the wicked, 'I will recompense their way upon their head.' (Ezek. ix. 10.) It is taken for life: 'Ye shall make me endanger my head to the king.' (Dan. i. 10.) It signifies a chief or capital city. 'The head of Syria is Damascus.' (Isai. vii. 8.) It denotes a chief or principal member in society. 'The Lord will cut off from Israel head and tail. The ancient and honourable, he is the head.' (Isai. ix. 14, 15.) 'The seed of the woman shall bruise the head of the serpent,' that is, Christ Jesus, the blessed seed of the woman, shall overthrow the power, policy, and works of the devil. (Gen. iii. 15.) The river in Paradise was divided into four heads, or branches. (Gen. ii. 10.) 'The stone which the builders rejected was made the head of the corner;' (Ps. cxviii. 22.) that is, it was the first in the angle, whether at the top of that angle to adorn and crown it, or at the bottom to support it. This in the New Testament is applied to Christ, who is the strength and beauty of the church, to unite together its several parts, namely, both Jews and Gentiles.

Head is sometimes taken for poison, because the Hebrew *rosch*, which signifies head, also signifies poison. 'He shall suck the poison or head of asps.' (Job xx. 16.) It is certain, that the poison of serpents is concealed in bags, which lie in the roof of the mouth. This poison in the act of biting passes down a slit in the fang teeth, and is ejected into the wounds caused by them.

In times of grief, the mourners covered their heads; they cut and plucked off their hair. Amos (viii. 10.) speaking of unhappy times, says, 'I will bring baldness upon every head.' In prosperity, they anointed their heads with sweet oils: 'Let thy head lack no [perfumed] ointment.' (Eccles. ix. 8.)

To shake the head at any one, expresses contempt: 'The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.' (Isai. xxxvii. 22.)

HEAR, HEARING. This word is used in several senses in Scripture. In its obvious and literal acceptation, it denotes the exercise of that bodily sense, of which the ear is the organ; and as *hearing* is a sense by which instruction is conveyed to the mind, and the mind is excited to attention, and to obedience, so the ideas of attention, and obedience, are also grafted on the expression, or sense, of hearing.

God is said, speaking after the manner of men, to *hear* prayer, that is, to attend to it, and comply with the requests it contains: 'I love the Lord, because he hath *heard*—hath attended to—hath complied with—the voice of my supplication.' (Psalm cxvi. 1.) On the contrary, God is said not to *hear*—that is, not to comply with—the requests of sinners. (John ix. 31.)

Men are said to *hear*, when they attend to, or comply with, the requests of each other, or when they obey the commands of God. 'He who is of God, *heareth*—obeyeth—practiseth God's word.' (John viii. 47.) 'My sheep *hear* my voice,' and shew their attention to it by following me. (John x. 27.) 'This is my beloved Son, *hear* ye him.' (Matt. xvii. 5.) This seems to be an allusion to Deut. xviii. 15, 18, 19: 'The Lord shall raise up unto you a prophet, him shall ye *hear*;' which is also expressly applied in Acts iii. 22.

The other senses which may be attached to the word *hear*, seem to rise from the preceding, and may be referred to the same ideas. To *hear* signifies to judge; to settle a matter. (2 Sam. xv. 3.) 'Thy matters—words—pleadings are good and right, but there is no man deputed by the king to *hear* thee;' that is, the king by office should *hear* and do justice between man and man, but David holds every thing under his own cognizance, though he is able to do justice to only a small part of those who want it, and he will not delegate his power to any one who might in his stead distribute equity. The caution to 'take heed how we *hear*,' or 'what we *hear*,' as it includes application, reception, and practice, was never more necessary than at present among ourselves; never was the necessity greater for appealing 'to the law and to the testimony.'

HEART. The Hebrews regarded the heart as the source of wit, understanding, love, courage, grief, and pleasure. Hence are derived infinite ways of speaking. 'An honest and good heart,' (Luke viii. 15.) is a heart studious of holiness, being prepared by the Spirit of God to receive the word with due affections, dispositions, and resolutions. We read of a broken heart, a clean heart, an evil heart, a liberal heart. To harden one's heart; to lift up one's heart to God; to beseech him to change our stony hearts into hearts of flesh. To love with all one's heart, &c. 'To turn

the hearts of the fathers to the children, and the hearts of the children to their fathers,' (Mal. iv. 6.) signifies to cause them to be perfectly reconciled, and that they should be of the same mind.

To want heart, sometimes denotes to want understanding and prudence: 'Ephraim is like a silly dove, without heart.' (Hosea vii. 11.) 'O fools and slow of heart;' that is, ignorant and without understanding. (Luke xxiv. 25.) 'This people's heart is waxed gross,—lest they should understand with their hearts,' (Matt. xiii. 15.) the heart of this people is stupified, destitute of understanding. 'The prophets prophesy out of their own hearts,' (Ezek. xiii. 2.) that is, according to their own imaginations. To lay any thing to heart, to set one's heart on any thing, signifies to remember it, to apply one's self to it, to have it at heart. 'No one layeth it to heart,' (Jerem. xii. 11.); no one concerns himself about it.

The heart is dilated by joy, contracted by sadness, broken by sorrow, grows fat, and is hardened in prosperity. The heart sometimes resists truth; God opens it, prepares it, turns it as he pleases. To steal one's heart, (Gen. xxxi. 20. 26.) is to do any thing without one's knowledge. The heart melts under discouragement, forsakes one under terror, is desolate in amazement, and fluctuating in doubt. To speak to any one's heart is to comfort him, to say pleasing and affecting things to him.

The heart expresses also the middle, solid, and substantial part of any thing. 'Tyre is in the heart of the seas,' (Ezek. xxxii. 4.) in the midst of the seas. 'We will not fear, though the mountains be carried into the heart (middle) of the sea.' (Ps. xlvi. 2.) 'As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth,' (Matt. xii. 40.) that is, the Son of man shall be an equal space of time in the solid rock; not drowned in the waters, nor buried in the moist earth, but entombed in the solid heart of rock. *Fragments annexed to Calmet's Dictionary*, No. ccx. p. 40.

HEATH, a well-known shrub, that grows on barren moors; it 'knows not when good cometh,' doth not flourish in the spring, but towards the end of summer. Men are likened to heath, (Jer. xvii. 6.) and it also represents men in a destitute and concealed condition. In this passage, the Septuagint and Vulgate translate the word *oror* by *tamarisk*; some, 'a leafless tree;' and Parkhurst quotes from Taylor, 'a blasted tree, stripped of its foliage.' In Jer. xlviii. 6. the Septuagint read *orud* a wild ass. *Supplem. Addenda to Calmet's Dictionary; Scripture Illustrated Expos. Index*, p. 177; Parkhurst's *Heb. Lexicon*, p. 557.

HEATHENS, or the people of the earth at large; those who are not of the family of Israel, to which family pertained the law,

and the sacred oracles, and the covenants of promises, and the descent of the Messiah, &c. It was customary with polished nations to call all others *barbarians*, and with the Jews to designate all other nations by the name of *heathens*, and to consider them as entirely void of any knowledge of God. But we ought to remember, that in early ages mankind had generally much the same knowledge of God; that it was not till after some time that the promise of the Messiah was restricted to a particular family, and a particular nation was favoured with peculiar privileges. We ought also to remember that many persons among those called heathen nations, possessed the true knowledge of God, and were perhaps no less acceptable as worshippers to him, than were the Jews, who, to much information, and knowledge of their duty, made often a very ungracious and ungrateful return.

It must, however, be owned, that, generally speaking, the heathens were sunk into gross idolatry, and adopted many impure modes of worship, were utterly averse from obedience to the holiness of God, and, in short, exhibited the depravity of the human race in its most shocking forms. But from men thus depraved God appointed a people to shew forth his praise, to be his memorials of mercy, and to glorify his grace, through the Messiah, who, though of the Jewish nation by descent, yet was the Messiah, the anointed, the chosen, the consecrated, on the behalf of all mankind, heathens as well as Jews; for God will justify the heathens through Him, while the Jews shall be punished for their unbelief. *Supplem. Addenda to Calmet's Dictionary*.

HEAVEN. Heaven and earth, (Gen. i. 1.) are used to denote all visible things. As the word *shamayim* is plural, we may rest assured that it denotes more than the *atmosphere*, to express which some have endeavoured to restrict its meaning. The word *heaven* must therefore denote the whole *solar system*. The planets are really globes of land and water, like our earth, but by reason of their distance from us, we perceive them only by their refulgence, and to ordinary observation they appear as so many stars among the firmamental stars.

HEAVEN is often used for the air. 'The fowls of heaven' are the birds which fly in the air. (Job xxxv. 1.) The dew of heaven, the clouds of heaven, the wind of heaven, are expressions in which heaven is put for the air.

The God of the Hebrews is named, not only by the Jews, but also by heathens and foreigners, the God of heaven: because the Jews adored nothing visible, but said their God was in heaven; there was his throne, and there the seat of his sovereign dominion.

The heaven of heavens is the highest heaven, and is considered as the place of

God's residence, the dwelling of angels and blessed spirits. It is also frequently called in Scripture the kingdom of heaven, and by St. Paul the third heaven. (2 Cor. xii. 2.) Sometimes it is denominated Paradise, the New Jerusalem, &c. This heaven is considered as a place in some remote part of infinite space, in which the Deity is pleased to afford a nearer and more immediate view of himself, a more sensible manifestation of his glory, and a more adequate perception of his attributes, than in other parts of the universe.

It has been disputed, whether there are degrees of glory in heaven. It is, however, more than probable, that in the future state of existence some good men shall receive a brighter crown than others; and that the reward will be in very different degrees, according to the various degrees of piety and virtue in the probationary state. It is reasonable to believe, that the recompence will bear a just proportion to every man's zeal, labour, and attainments in grace; and that an uncommon exemplary piety will be distinguished by a peculiar lustre. The general doctrine with the inspired writers is, that 'all the dead shall rise again at the last day, to be judged according to their works, and receive the things done in the body, whether good or bad.' This is not only an assertion, that good men shall be rewarded and wicked men punished in a future state, but also implies a variety of rewards and punishments proportioned to the virtues and crimes of mankind. The mother of the two sons of Zebedee seems to have been of opinion, that there will be various degrees of glory in the heavenly kingdom, or she would not have desired our Lord to confer on them so peculiar an honour as to sit the one on his right hand, and the other on his left, (Matt. xx. Mark x.) unless, perhaps, she alluded to a temporal kingdom, and wished that her sons might be his first favourites, and enjoy the highest honours in it. When Peter asked our Saviour what he and the other apostles should have for forsaking all and following him, he was answered, that 'when the Son of Man shall sit on the throne of his glory, they shall sit on twelve thrones,' (Matt. xix. 28.) on account of their extraordinary labours and suffering; and that others, whose trials and labours were not so eminent, should enjoy a state of glory in a less degree: unless by this was meant the dignity which the apostles should possess in the church, after our Saviour's departure, and ascension into heaven. 'If any man,' says Christ, 'hear my voice, and open the door, I will come in to him, and sup with him;' (Rev. iii. 20, 21.) that is, every one who receives my doctrine shall enjoy my favour, both in this world and the next: but 'to him that overcometh,' or attains to an high and excellent degree of perfection, 'will I grant to sit with me on

my throne, even as also I overcame, and am set down with my Father on his throne.' To such Christ will grant a peculiar privilege; place them near himself, and confer on them a very high honour. The great apostle observes, in his admirable discourse on the resurrection, that the glories of the heavenly bodies, the sun, moon, and stars, are very different, and that one star shines with much more splendour than another; and he asserts, that there will be the same variety of glories in the resurrection of bodies from the grave. (1 Cor. xv.) Though the difference between the animal and spiritual body, and the inconceivable improvement of the state of those who shall attain to the resurrection of the just, is chiefly intended in this passage, yet the apostle does not forget the several degrees of glory which spiritual bodies shall possess above one another. This doctrine is agreeable to the whole tenor of the Gospel, which assures us of a future state, and expressly declares, that the just Judge of mankind will distinguish us in the day of recompence, according to our behaviour in this state of probation. Besides, the natural notions we have of justice, and of the attributes of God, convince us of the truth of this doctrine. Is it not just and right, that in judgment the degrees of virtue and vice should be considered; and the reward or punishment should be greater or less in proportion? The Judge of all the earth will do right; and when he sits upon his throne to administer justice to men and angels, will he not proportion the recompence to the degree and perfection of grace? Is it likely that such bloody champions as Samson and Jephthah should be equal in glory with meek Moses, who renounced all the pleasures and honours of Pharaoh's court, and rather chose to suffer affliction with the servants of the living God, than be reputed of the blood royal among idolaters? Or that an infant, which is capable neither of acting nor thinking, should be adorned with as bright and dazzling a crown as the zealous and laborious apostle of the Gentiles?

Another question has sometimes been proposed, whether the saints shall know one another in heaven?—St. Paul, in his Epistle to the Colossians (i. 28.) says, 'that we may present every man perfect in Christ Jesus.' By this the apostle may be understood to express his hope and prayer, that at the general judgment of the world, he might present to Christ the fruits of his ministry, the converts whom he had made to his faith and religion, and might present them perfect in every good work. This affords a manifest and necessary inference, that the saints in a future life will meet and be known to each other; for, without knowing his converts in their new and glorified state, St. Paul could not

expect to present them at the last day. The general tenor of Scripture seems to suppose, that those who know each other on earth will know each other in heaven. When St. Paul speaks 'of the spirits of just men made perfect,' and of their 'coming to the general assembly of saints,' these expressions must mean, that we shall be known to them, and to each other. When Christ declares, 'that the secrets of the heart shall be disclosed,' the expression imports, that they shall be disclosed to those who were before the witnesses of our actions. It is also agreeable to the dictates of reason itself to believe, that the same Almighty Being who restores men to life, will bring those together whom death has separated. When his power is exerted in this great dispensation, it is very probable that this should be a part of his gracious design. St. Paul, as we have seen, expected that he should know and be known to his converts; that their relation should subsist, and be retained beyond the grave; and with this hope he laboured and endeavoured, instantly and incessantly, that he might be able at last to present them, and to present them perfect in Christ Jesus. What St. Paul appeared to look for with respect to the general continuance, or rather revival, of our knowledge of each other after death, every man who strives, like St. Paul, to attain to the resurrection of the just, may expect as well as he. In every passage of Scripture, in which it is implied that mankind shall know one another in a future life, the implication appears to extend only to those who are received among the blessed. Whom was St. Paul to know? Even those whom he was to present perfect in Christ Jesus. With respect to the reprobate and rejected, the Scriptures give no assurance or intimation whatever, whether they will not be banished from the presence of God, and from all their former relations; and whether they will not be lost, as to all happiness of themselves, so to the knowledge of those whom they knew in this mortal state. It is probable, that if the wicked be known to each other, in a state of perdition, their knowledge will serve only to aggravate their misery. *Dr. Adam Clarke's Comment. on Gen. i. 1; Scripture Illustrated, Expos. Index, p. i.; Richardson's Divine and Moral Essays, Essay viii.; Dr. Paley's Sermons, Sermon. xxxiv.*

HEBER, עֵבֶר, signifies *one that passes, or a passage*; otherwise, *anger, wrath*. HEBER, or EBER, the son of Salah, was born in the year of the world 1723. Several have been of opinion, that from Heber, Abraham and his descendants were called Hebrews. But it seems much more probable, that this name was given to Abraham and his family, because they came from beyond Euphrates into Canaan. Heber in

Hebrew signifies *beyond or passage*, that is, of the river Euphrates. Why should Abraham, who was the sixth in generation from Heber, take his name from this patriarch, rather than from any other of his ancestors? Why not, for example, rather from Shem, who is styled by Moses 'the father of all the children of Heber,' or of the other side of the Euphrates; Heber is not in any circumstance extolled in Scripture. Abraham is first called a Hebrew about ten years after his arrival in the land of Canaan, on occasion of the war with Chedorlaomer. The Septuagint and Aquila translate the word *Heberi*, Perates, or Peraites, which signifies a passenger, one who came from beyond the river. (Gen. xiv. 13.)

The ancients and moderns are divided on the question, whether the Hebrew tongue derives its name from Heber, and whether, on the confusion of languages at Babel, it continued only in the family of Heber? As the confusion of the languages was considered as a punishment for the temerity of those who undertook to build this tower, it is reasonable to presume, that Heber's posterity, which seemed to be designed by God for the stock of the holy family, and the true religion, had no share in this undertaking, nor consequently in its punishment. To this it is answered as follows: 1. No proof exists, that Heber's family was not concerned in building the tower of Babel. 2. The Hebrew tongue was the language of other people, who were not related to Heber's family: the Phœnicians or Canaanites, the Syrians and Philistines, in the time of Abraham, spoke Hebrew, or a language little different from it. Why then was it called the Hebrew language? It would appear, that if Abraham was called a Hebrew, because he came from *beyond* the Euphrates, then the Hebrew should be so called for that reason. But if the Hebrew language was named from a paternal stock, then the descendants from that stock might also derive their appellation from the same source. *Calmet's Dictionary.*

HE'BREWS, EPISTLE TO THE, a canonical book of the New Testament. Though the genuineness of the Epistle to the Hebrews has been disputed both in ancient and modern times, yet its antiquity has never been questioned. Though the author is not mentioned, yet it is generally allowed that there are references to it in the remaining works of Clement of Rome, Ignatius, Polycarp, and Justin Martyr; and that it contains, as first noticed by Chrysostom and Theodoret, internal evidence of having been written before the destruction of Jerusalem.

The earliest writer now extant that quotes this Epistle as the work of St. Paul, is Clement of Alexandria, who lived at the end of the second, and the beginning of the third centuries. Clement quotes the autho-

city of his master Pantænus, who ascribed the Epistle to St. Paul, and endeavoured to account for the omission of the apostle's name at the beginning of it. Origen, Dionysius, and Alexander, both bishops of Alexandria, Ambrose, Athanasius, Hilary of Poitiers, Jerome, Chrysostom, and Cyril, consider this Epistle as written by St. Paul. It is also ascribed to him in the ancient Syriac version supposed to have been made at the end of the first century. Eusebius says, 'Of Paul there are fourteen Epistles, manifest and well-known; but yet there are some who reject that to the Hebrews, urging for their opinion, that it is contradicted by the church of the Romans, as not being St. Paul's.' Dr. Lardner says, 'It is evident that this Epistle was generally received in ancient times by those Christians who used the Greek language, and lived in the eastern parts of the Roman empire.' In another place he observes, 'It was received as an Epistle of Paul by many Latin writers in the fourth, fifth, and following centuries.' The earlier Latin writers do not notice this Epistle, except Tertullian, who ascribes it to Barnabas. It appears, indeed, from Jerome, that this Epistle was not generally received as canonical Scripture by the Latin church in his time. Yet many individuals of the Latin church, as Jerome himself, Ambrose, Hilary, and Philaster, acknowledged it to be written by St. Paul. The persons who doubted its genuineness were those the least likely to have been acquainted with the Epistle at an early period, from the nature of its contents not being so interesting to the Latin churches, which consisted almost entirely of Gentile Christians, ignorant, probably, of the Mosaic law, and holding little intercourse with the Jews.

The moderns, who, on grounds of internal evidence, contend against the genuineness of this Epistle, rest principally on the two following arguments; the omission of the writer's name, and the superior elegance of the style in which it is written. 1. It is, indeed, certain, that all the acknowledged Epistles of St. Paul begin with a salutation in his own name, and that in the Epistle to the Hebrews there is nothing of this kind. This omission, however, can scarcely be considered as conclusive against positive testimony. For departing on this occasion from his usual mode of salutation, St. Paul might have reasons, which we at this distant period cannot discover. Clement of Alexandria intimates, that as Jesus Christ himself was the peculiar Apostle to the Hebrews, as acknowledged in this Epistle, (iii. 1.) Paul declined, through humility, to assume the title of an Apostle. Jerome says, that Paul might not put his name in the inscription, because the Hebrews were offended

at him; and in another place he observes, that Paul did not style himself apostle at the beginning of the Epistle to the Hebrews, because he should afterwards call Christ the High Priest and Apostle of our profession. Theodoret adds, that Paul being peculiarly the apostle of the *uncircumcision*, as the rest were of the *circumcision*, (Gal. ii. 9; Rom. xi. 13.) he scrupled to assume any public character when writing to their department. It is, however, clear, that the persons to whom this Epistle was addressed knew from whence it came, as the writer refers to some acts of kindness which he had received from them, (x. 34.) and also expresses a hope of seeing them soon. (xiii. 18, 19. 23.) 2. There does not appear such superiority in the style of this Epistle, as should lead to the conclusion that it was not written by St. Paul. Those who have thought differently have mentioned Barnabas, Luke, and Clement, as authors, or translators of this Epistle. The opinion of Origen was, that 'the sentiments are the apostle's, but the language and composition of some one else, who committed to writing the apostle's sense, and, as it were, reduced into commentaries the things spoken by his master.' Dr. Lardner says, 'My conjecture is, that Paul dictated the Epistle in Hebrew, and another, who was a great master of the Greek language, immediately wrote down the apostle's sentiments in his own elegant Greek; but who this assistant was, is altogether unknown.' Michaelis also observes, 'that the Greek style of the Epistle to the Hebrews is so very different from the style of St. Paul, that he cannot possibly have been the author of the Greek text.' But surely the writings of St. Paul, like those of other authors, may not all have the same precise degree of merit. If, upon a careful perusal and comparison, it should be thought that the Epistle to the Hebrews is written with greater elegance than the acknowledged compositions of this apostle, it should also be remembered, that the apparent design and contents of this Epistle suggest the idea of more studied composition. Yet, this Epistle contains nothing which amounts to a marked difference of style. On the contrary, there is the same concise, abrupt, and elliptical mode of expression; and it contains many phrases and sentiments which are found in no part of Scripture, except in St. Paul's Epistles. It may be further observed, that the manner in which Timothy is mentioned in this Epistle renders it probable that it was written by St. Paul. Compare Heb. xiii. 23. with 2 Cor. i. 1. and Col. i. 1. It was certainly written by a person who had suffered imprisonment in the cause of Christianity: and this is known to have been the case of St. Paul, but of no other person to whom this Epistle has been attributed. It, therefore, appears that both

the external and internal evidence greatly preponderate in favour that St. Paul was the author of this Epistle; but absolute certainty on this point is not to be attained.

'They of Italy salute you,' is the only expression in this Epistle which can assist us in determining from whence it was written. The Greek words are οἱ ἀπὸ τῆς Ἰταλίας, which should have been translated, 'Those from Italy salute you;' and the only inference drawn from them seems to be, that St. Paul, when he wrote this Epistle, was at a place where were some Italian converts. Hence Michaelis is of opinion, that it was written out of Italy, but where, he knows not. Bishop Tomline, however, thinks, that this inference is not incompatible with the common opinion, that this Epistle was written from Rome. It is supposed to have been written towards the end of St. Paul's first imprisonment at Rome, or immediately after it, because the apostle expresses an intention of visiting the Hebrews shortly. The date of this Epistle is therefore placed in the year 63.

Clement of Alexandria, Eusebius, and Jerome, thought that this Epistle was originally written in the Hebrew language; but all the other ancient fathers, who have mentioned this subject, speak of the Greek as the original work. Michaelis has composed an elaborate dissertation, to prove that it was originally written in Hebrew. But, as no one pretends to have seen this Epistle in Hebrew; as there are in reality no internal marks of the Greek being a translation; and as we know that the Greek language was at this time very generally understood at Jerusalem, we may accede to the more common opinion, both among the ancients and moderns, and consider the present Greek as the original text. Those who have denied the genuineness or the originality of this Epistle, have always supposed it to have been written or translated by some fellow-labourer or assistant of St. Paul; and almost every one admits that it carries with it the sanction and authority of the inspired apostle.

Some little doubt has arisen, to whom this Epistle was addressed; but by far the most general and most probable opinion is, that it was written to those Christians of Judea, who had been converted to the Gospel from Judaism. That, notwithstanding its title, it was written to the Christians of one certain place and country, is evident from the following passages; 'I beseech you the rather to do this, that I may be restored to you the sooner.' (Heb. xiii. 19.) 'Know ye not that our brother Timothy is set at liberty, with whom, if he come shortly, I will see you.' (xiii. 23.) It appears from the following passage in the Acts, (vi. 1.) 'when the number of the disciples was multiplied, there arose a murmuring of the

Grecians against the Hebrews,' that certain persons were at this time known at Jerusalem by the name of Hebrews. They seem to have been native Jews, inhabitants of Judea, the language of which country was Hebrew; and hence they were called Hebrews, in contradistinction to those Jews who, residing commonly in other countries, though they occasionally came to Jerusalem, used the Greek language, and were therefore called Grecians.

This Epistle is a masterly supplement to the Epistles to the Galatians and the Romans, which are so obscured and involved, and upon which it is a luminous commentary. It shows that the *legal* dispensation was originally designed to be superseded by the new and better covenant of the *Christian*, in a connected chain of argument, which evinces the profoundest knowledge of both. This work, indeed, has extorted the admiration of the most learned Rabbins, as worthy of a pupil of Gamaliel. It was addressed to the Jewish converts of Palestine, to keep them steadfast in the faith, that they might not swerve under the persecutions they had already incurred from their unbelieving brethren; nor under the still heavier which they were to expect in the impending Jewish war, the destruction of Jerusalem, and the desolation of Judea, by the Romans. (ii. 1.; x. 32—37.; xii. 4—29.; xiii. 14.) Like the rest of St. Paul's Epistles, it concludes with a practical exhortation, peculiarly applicable to the Jewish nation, to cultivate *brotherly love*, to avoid *covetousness*, to beware of *diverse and strange doctrines or heresies*, and to *do good*, &c. Bishop Tomline's *Elem. of Christian Theology*, vol. i. p. 452, &c.; Hales's *New Analysis of Chronology*, vol. ii. book ii. p. 1129, &c.; Michaelis's *Introduction to the New Testament*, vol. vi. p. 210, &c.; Lardner's *Hist. of the Apostles and Evangelists*, &c. in *Watson's Theolog. Tracts*, vol. ii. p. 298, &c.

HE'BRON, חֶבְרוֹן, ἡγεβρων, signifies *society*; otherwise, *participation*, or *adhesion*; otherwise *incantation*, or *paleness*. Hebron, or Chebron, was one of the most ancient of cities, and was built seven years before Zoan in Egypt. (Numb. xiii. 22.) As the Egyptians gloried much in the antiquity of their cities, and their country was indeed among the first peopled after the dispersion from Babel, it may be concluded, that Hebron was extremely ancient. Some think, that it was founded by Arba, an ancient giant of Palestine, and therefore was called Kirjath-arba, the city of Arba, (Josh. xiv. 15.) which name was afterwards changed into Hebron. Arba was father of Anak, from whom the Anakim derive their name. These were still dwelling at Hebron, when Joshua conquered Canaan. (Josh. xv. 13.) Some think, that this city was not called Hebron till it had been conquered by

Caleb, who denominated it Hebron from one of his sons of the same name. Calmet is of opinion, that the name Hebron is more ancient; and that Caleb gave to his son the name of this ancient and celebrated place, where, perhaps, he was born: or perhaps he was born about the time this city came into Caleb's possession. Dr. Wells says, that it perhaps took its name from Hebron, one of the sons of Kohath, and grandson of Levi.

Hebron was situated upon an eminence, twenty miles south of Jerusalem, and twenty north of Beersheba. Abraham, Sarah, and Isaac, were buried near Hebron, in the cave of Machpelah. (Gen. xxiii. 7, 8, 9.) Hebron was allotted to Judah. The Lord assigned it to Caleb for his inheritance. (Josh. xiv. 13.) Joshua first took Hebron, and killed its king, named Hoham. (Josh. x. 3. 23. 37.) Afterwards, it was re-conquered by Caleb, who was assisted by the troops of his tribe, and by the valour of Othniel. It was appointed for a dwelling of the priests, and a city of refuge. After the death of Saul, David fixed here the seat of his government. At Hebron, Absalom began his rebellion. During the captivity of Babylon, the Edomites invaded the south of Judah, and took Hebron; and hence in Josephus it is sometimes made a part of Edom. Here Zacharias and Elisabeth are supposed to have dwelt, and John the Baptist to have been born.

'The city of Hebron,' says D'Arvieux, 'is seven leagues from Jerusalem southward. It may boast of being one of the most ancient cities in the world. It formerly stood on a hill to the north, but has insensibly changed its site in the course of its various rebuildings. A castle now stands on its highest elevation; and this is its only defence. Its inhabitants are Mahometans, and lay heavy contributions on the few Jews whom they, not without difficulty, suffer to inhabit here. The Turks have so great a veneration for this city, that they admit into it neither wine nor brandy. Water only is drunk in it. They call it *El Katil*, the 'well-beloved,' which is one of the titles they give to Abraham. The situation of this city is very agreeable, and its district is very fertile and plentiful. It abounds in vineyards, whose produce is excellent. The grapes are carried to Jerusalem, and make good wine. The country people make raisins of them, which are as yellow as gold, and of exquisite flavour. Generally speaking, the fruits have all the perfection that can be desired. There are in Hebron some manufactories of glass, of all colours. They make cups, bottles, flower-vases, &c. The city and its environs appertain to the government of Jerusalem, which maintains a Soubachi and a few soldiers to enforce

the payment of its duties; but the populace is so mutinous that they rarely pay without force, and commonly a reinforcement from Jerusalem is necessary. The people are brave, and when in revolt extend their incursions as far as Bethlehem, and make amends by their pillage for what is exacted from them. They are so well acquainted with the windings of the mountains, and know so well how to post themselves to advantage, that they close all the passages, and exclude every assistance from reaching the Soubachi.' Volney thus describes Hebron: 'Hebron is seven leagues south of Bethlehem. The Arabs have no other name for this village than *El-hali*, the *well-beloved*, which is the epithet they usually apply to Abraham, whose sepulchral grotto they still show. Hebron is seated at the foot of an eminence, on which are some wretched ruins, the misshapen remains of an ancient castle. The adjacent country is a sort of oblong hollow, five or six leagues in length, and not disagreeably varied by rocky hillocks, groves of fir-trees, stunted oaks, and a few plantations of vines and olive-trees.'

Hebron is described in 1823, as being a large town, with a Turkish mosque erected over the supposed burial-place of the patriarchs. *Carne's Letters*, p. 280; *Volney's Travels*, vol. ii. p. 324; *Scripture Geography*; *Horne's Introduction*, vol. iii. p. 587; *Wells's Geography*, vol. i. p. 152.

HEIFER, a young cow. As the words ox and bull, in their figurative sense, signify rich and powerful persons, the great who live in affluence, and who forget God and condemn the poor; so by heifers are meant women who are rich, delicate, and voluptuous, and make pleasure their god. 'Israel slideth back, as a backsliding heifer.' (Hos. iv. 16.) The prophets Isaiah, (xv. 5.) and Jeremiah, (xlviii. 34.) give the cities of Zoar and Horonaim the epithets of 'heifers of three years old.' This in the opinion of some denotes their vivacity and indocility, and signifies that they are cities not to be governed, nor to be brought under the yoke. Others infer, that the strength and vigour of Zoar and Horonaim are meant; as if these cities knew their strength, and would not be subdued. Calmet thinks, that the Hebrew words *Agola* and *Shalisha*, 'an heifer of three years old,' denote two cities, one named Bethagla, and the other *Baal-shalisha*: the first was on the Dead Sea, (Josh. xv. 6.; xviii. 19. 21.) and the other is mentioned in 1 Sam. ix. 4.; and in 2 Kings iv. 42. Bishop Lowth on Isaiah xv. 5. observes, that the opinions of interpreters are various in regard to the meaning.

In the prophetic language, the Gentile nations are sometimes compared to heifers. 'Egypt is like a very fair heifer, but destruction cometh; it cometh out of the

north.' (Jerem. xlv. 20.) He means the Chaldeans who were to subdue Egypt. Hosea says, (x. 11.) 'Ephraim is an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck. I will make Ephraim to ride.' The meaning is, I will tame her, and force her to submit to be yoked.

Samson (Judg. xiv. 18.) accuses the young men, his bride-men, with abusing the easy disposition of his wife, to get his secret from her: 'if ye had not ploughed with my heifer, ye had not found out my riddle.' Moses ordains, (Deut. xxi. 3.) that if a murdered body be found within the liberties of any city, and the murderer be not known, the elders and judges shall sacrifice a heifer in that place. See MURDER.

HEIFER, RED, *Sacrifice of the*. The order respecting this service is given in Numb. xix. 2, &c.

Spencer believes that this ceremony was instituted in opposition to Egyptian superstitions. The Egyptians never sacrificed heifers; and the Hebrews generally sacrificed male creatures only. The Egyptians abhorred red hair, and all red animals: the Hebrews made no distinction in the colour of victims except on this occasion. St. Jerome and others thought the red heifer was sacrificed yearly, and the ashes of it distributed among the towns and cities of Israel. But some of the rabbins maintain, that only one was burnt from Moses to Esdras; and from Esdras to the destruction of the temple by the Romans only six, or at most nine. St. Jerome informs us, that this ceremony was always performed on the mount of Olives, directly over against the temple, after the ark was fixed at Jerusalem; the Jews say, that after the building of the temple, the high-priest always sacrificed this victim.

Some authors suppose, that the sacrifice of the red heifer was one of those offered in the name of all the people. It was required to be without blemish or defect; the blood of it was sprinkled seven times towards the entrance of the tabernacle; the whole body of it was burnt entirely: the ashes which remained were used in purifying from pollutions contracted by touching any dead body, and to prevent their defiling the sanctuary, and the holy things.

Abraham says, that the red heifer was a sacrifice for the sins of the whole people of Israel. Calmet thinks, that it may be called a sacrifice for sin, but not an *oblation*, as this name is proper only to what was offered solemnly to God on the altar of burnt-offerings. The same judgment should be formed of that other heifer, the head of which was cut off for the expiation of murder by persons unknown. This sacrifice, says Calmet, cannot be called an

oblation, because not made on the altar of burnt-offerings; yet it was a real sacrifice for sin, since by it an atonement was made for a crime.

Mr. Bruce gives a curious account of the substitution and execration of a camel, which, perhaps, may have some reference to the sacrifice of the red heifer, though Mr. B. observes in this act traces of the azazel, or scape-goat of the Jews. 'We found,' says this interesting traveller, 'that, upon some discussion, the garrison and townsmen had been fighting for several days, in which disorders the greatest part of the ammunition in the town had been expended; but it had since been agreed on by the old men of both parties, that nobody had been to blame on either side, but the whole wrong was the work of a camel. A camel, therefore, was seized, and brought without the town, and there a number on both sides having met, they upbraided the camel with every thing that had been either said or done. The camel had killed men; he had threatened to set the town on fire; the camel had threatened to burn the Aga's house, and the castle; he had cursed the Grand Seigneur, and the Sheriffe of Mecca (the sovereigns of the two parties); and, the only thing the poor animal was interested in, he had threatened to destroy the wheat that was going to Mecca. After having spent great part of the afternoon in upbraiding the camel, whose iniquity, it seems, was nearly full, each man thrust him through with a lance, devoting him, *diis manibus et diris*, by a kind of prayer, and with a thousand curses upon his head. After which every man retired, fully satisfied as to the wrongs he had received from the camel.'

The red heifer sacrificed without the camp was a figure of Jesus Christ, whose blood cleanses our consciences from all sins. (Heb. x. 13.) When the red heifer was burned without the camp, its ashes were gathered and preserved in a clean place without the camp. Part of them were occasionally put into water, with which every one who had contracted any legal defilement was to be sprinkled; or he was to be cut off from the congregation. It was a water of *separation*. It is no where said in Scripture, that that water was used on the great day of expiation, if we except what the apostle observes in the Epistle to the Hebrews, (ix. 13.) Since, however, it is called the water of *purification*, (Numb. xix. 9.) and was always used when any particular person stood in need of cleansing, several have thought that it was employed also on that solemn day when the great body of the people were cleansed. *Supplem. Addenda to Calmet's Dictionary; Fragments annexed to Calmet's Diet. No. cxxxii. p. 55.*

HELIOPO'OLIS, Ἡλιόπολις, signifies *the city of the sun*; and in Hebrew it is called On, or Aun, which denotes *force, riches, iniquity*. The father-in-law of Joseph was high-priest of On, (Gen. xli. 45.) which is rendered Heliopolis by the Septuagint version, and is also noticed by Herodotus, who says that 'the Heliopolitans were reckoned the wisest of the Egyptians.' According to Berosus, this was the city of Moses; and if so, it well accounts for his character in Scripture, 'that he was learned in all the wisdom of the Egyptians.' (Acts vii. 22.)

This city was situated not far from the present Cairo. It still retains the name of Heliah, though some think Mattarea, its neighbour, may be the true On. It is famous for a fine obelisk, still standing, of considerable size, and nearly seventy feet in height, covered with hieroglyphics, but not equal in execution to some remaining in the south of Egypt. Several others, which formerly stood here, have been carried to Rome, or to Constantinople. This city was also famous for a temple of the sun, in which was a looking glass, so disposed that it reflected the rays of that luminary all day long, and enlightened the whole temple with great splendour. Hence the name Heliopolis is said to have been given to this city. A fountain of excellent water contributes to the celebrity of Heliopolis. Niebuhr places Mattarea about two leagues from Cairo. He says it is famous among the Christians for a sycamore, the trunk of which is said to have afforded shelter to the holy family when in Egypt. This sycamore would seem to have the power of renewing itself; for of the crowds of superstitious persons who visit it, each usually cuts off and carries away a piece. This village was formerly famous for the cultivation of those trees which produced the Egyptian balsam. The last died in the beginning of the seventeenth century. Ibn Haukal says, '*Ain-al-Shems*, or Fountain of the Sun, lies to the south of Fostat.' Dr. E. D. Clarke visited the 'remains of Heliopolis, one of the most ancient cities of the world, of which a vestige can now be traced. More than eighteen hundred years ago, its ruins attracted the regard of the most enlightened travellers of Greece and Rome. Nearly thirty years before the Christian era they were visited by Strabo; and his description of them proves that the condition of this once famous seat of science was almost as forlorn then as at the present period. The sphinxes which Pococke saw, were a part of the identical antiquities noticed by Strabo so many centuries before.' 'In our way,' says the same learned traveller, 'we halted at Mattarea, a village which is generally believed to occupy a part of the ancient city. We then went to visit the renowned pillar of On, or obelisk of Heliopolis, (the only great work of antiquity

now remaining in all the *Land of Goshen*,) standing upon the spot where the Hebrews had their first settlement.' Upon this superb monument are hieroglyphics rudely sculptured; and 'from the coarseness of the sculpture, as well as the history of the city to which this obelisk belonged, there is reason to consider it as the oldest monument of the kind in Egypt. Each of the four sides exhibits the same hieroglyphic characters, and in the same order.' *Clarke's Travels*, vol. v. pp. 137—144, fourth edition; *Sacred Geography*; *Hales's New Analysis of Chronology*, vol. i. p. 376.

HELL, in Hebrew, שְׁאוֹל, *scheol*. This word in Scripture frequently signifies the grave, a depth under the earth, where the bodies of the dead rest. Jacob says, that he shall go down to the grave, or *into hell*. (Gen. xxxvii. 35.) Korah, Dathan, and Abiram, were swallowed up by the earth, and descended quick into hell, that is, they were buried alive. (Numb. xvi. 30. 33.) 'Our old English word *hell*, which though scarcely used but for the *place of torment*, yet being a derivative from the Saxon *hilian* or *helan*, to *hide*, or from *hell*, a *cavern*, anciently denoted the *concealed* or *unseen place*, of the dead in general.'

HELL is often put for the place of Divine punishment after death. As all religions have supposed a future state of existence after this life, so all have their hell, or place of torment, in which the wicked are thought to be punished.

Isaiah, (xiv. 9.) speaking to the king of Babylon, says, 'Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth.' Ezekiel, (xxxi. 15.) speaks nearly in the same manner to the king of Egypt. Here the rich man was buried: (Luke xvi. 22.) 'The rebellious angels were cast down into hell, and delivered into chains of darkness.' (2 Pet. ii. 4.)

The learned are divided with respect to the origin, and authors of those descriptions of hell, tartarus, the elysian fields, &c. which we read in the Greek and Latin fathers, concerning the state of souls separated from the body. Some pretend that the ancient Jews acknowledged only temporal rewards and punishments for virtue and vice. The law seems to promise no other. It threatens untimely and ignominious death, cutting off or extermination, excommunication, extinction of families, barrenness in the land, captivity and slavery, a heaven of brass, and an earth of iron, &c. but not hell and eternal death. It promises long life, a numerous family, plentiful harvests, fruitful flocks, profound peace, victory, riches, plenty, honours, but not eternal life, glory, paradise, &c. Some of the learned are of opinion, that after the Jews became conversant with the Greeks,

they inquired into the representations of Homer and other poets respecting hell, tartarus, and the elysian fields; and that their doctors were divided in their sentiments, some adopting the Greek notions, others adhering to the ancient opinions of their nation. This division produced, they say, those sects which afterwards appeared among the Jews: the Pharisees and Essenes favoured the opinions of the Greeks; the Sadducees maintained their ancient Jewish traditions. Others think, that the Jews received these opinions from the Persians and Egyptians, rather than from the Greeks; because they obtained among them also, and there is a general prepossession, that the religion of the Greeks was derived from Egypt. These authors agree in their judgment of the Jews borrowing from other people their representations of hell and paradise; which the Christians received from them.

But on examining the Hebrew writings, we shall find them coinciding with the ancient Greeks, Homer, Hesiod, and others, their most ancient poets. Job, the Psalmist, Solomon, Isaiah, Jeremiah, and Ezekiel, very clearly mention hell as a place where the wicked are detained. Moses himself takes notice of a fire which is kindled in God's anger, and shall burn into the lowest hell, and shall consume the earth with her increase, and set on fire the foundation of the mountains. (Deut. xxxii. 22.) And in another place, (Deut. xxx. 15.) 'I have set before thee this day life and good, and death and evil.' It is evident, that good men are not always rewarded in this life, neither are the wicked adequately punished. Moses, therefore, intended to point out another life, and another death, other goods and other evils. And if the Hebrews expected nothing after death, why should Balaam desire that his end might resemble theirs? 'Let me die the death of the righteous, and let my last end be like his.' (Numb. xxiii. 10.) The author of the book of Job (xxvi. 6.) says, 'Hell is naked before God, and destruction hath no covering.' Solomon, speaking of a debauched woman says, 'Her feet go down to death, her steps take hold on hell.' (Prov. v. 5.) The author of the eighty-eighth Psalm says to God, 'shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?' Here hell, destruction, and forgetfulness, are synonymous terms. The Heathens placed the river Lethe, or of forgetfulness, in hell. The prophet Isaiah was nearly contemporary with Hesiod and Homer. Ezekiel lived some time after them. It may, however, be affirmed, on very good grounds, that neither Isaiah nor Ezekiel had any knowledge of either their persons or their writings; and that they speak of hell, and the state of the dead, at least as clearly as

those poets do, and in expressions almost similar. Isaiah, (lxvi. 24.) mentions the fire of the damned, which is never to be quenched, the worm which gnaws them and dies not, and the insupportable stench which every way surrounds them. The same prophet (xxvi. 14. 19.) says, 'They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish.' Here, therefore, they are represented to be in hell, and in a state of oblivion. 'Thy dead men, (the Israelites) shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.' The same Isaiah, (xiv. 9.) speaking of the king of Babylon's fall, says, 'Hell from beneath is moved for thee.' This is a *prosopopœia* very like those which occur in the poets and profane authors, who describe hell and the elysian fields.

The Jews placed hell in the centre of the earth. They called it the deep, and destruction; and they believed it to be situated under waters and mountains. They also frequently term it Gehennon or Gehenna; this signifies the valley of Hinnom, or of the sons of Hinnom, which was, as it were, the common sewer of Jerusalem, where children were sacrificed to Moloch. In like manner, the Heathens believed the place of torture to be in the deepest place of the earth.

Among Christians are two controverted points relative to hell: the one regards its locality, the other, the duration of its torments. The locality or place of hell, and the reality of its fire, were first controverted by Origen, who, interpreting the Scripture account metaphorically, considers hell as consisting, not in external punishments, but in a consciousness or sense of guilt, and a remembrance of past pleasures. The generality of Christians admitted a local hell; and conceiving the earth to be an extended plain, and the heavens an arch drawn over it, they were of opinion that hell is a place in the earth, and the farthest distant from heaven. Tertullian represents the Christians of his time as believing hell to be an abyss in the centre of the earth; and this opinion was founded chiefly on what is said of the descent of Christ into *hades* or hell. (Matt. xii. 40.) Among the moderns, Mr. Whiston has advanced a new hypothesis. He thinks, that the comets are so many hells, appointed in their orbits to carry the damned alternately into the confines of the sun, there to be scorched by the violent heat, and then to beyond the orb of Saturn, there to starve in those cold and dismal regions. Mr. Swinden, not satisfied with any hypothesis hitherto advanced,

assigns the sun as the local hell. On this subject, however, as Dr. Doddridge observes, we must confess our ignorance; and we shall much better employ our time in studying by what means we may avoid this place of horror, than to discover its situation.

With respect to the duration of the torments of hell, Origen was the first that denied them to be eternal. It was his opinion, that not only men, but devils, shall be pardoned and restored to heaven, after a due course of punishment, suitable to their respective crimes. The chief principle on which Origen founded his opinion, was the nature of punishment, which he thought to be emendatory, and applied only as physic for the recovery of the patient's health. Among modern writers the chief objection to the eternity of the torments of hell, is the disproportion between temporary crimes and eternal punishments. It is also objected, that the word everlasting is not to be understood in its utmost extent, and that it signifies only a long time, or a time whose precise boundary is unknown. But to this it is answered, that though the words 'for ever' and 'everlasting' do not in Scripture always denote an endless duration, yet it cannot be denied that they are frequently used in the most unlimited sense: as, where eternity is attributed to God; and he is said to 'live for ever and ever,' and where eternal happiness in another world is promised to good men, and that 'they shall be for ever with the Lord.' The declaration of our Saviour seems decisive on this point, (Matth. xxv. 46.): 'These shall go away into everlasting punishment, but the righteous into life eternal.' In this passage, the same word *αἰώνιος* is used to denote the duration both of the joys of heaven, and the pains of hell. It is, therefore, argued, that if with respect to the former, it denotes what is universally granted, an eternal duration, it must also denote an eternal duration with respect to the latter. It is also argued, that the measure of penalties with respect to crimes is not, nor ought always to be taken from the quality and degree of the offence, much less from its duration and continuance, but from the ends and reasons of government, which requires such penalties as may be likely to secure the observance of the law. No government ever thought it a rule to be observed in punishing, according to equity and justice, that the pain and penalty inflicted should continue no longer than the time spent in committing the sin. Hence, some have been punished with death, others banished or imprisoned, for crimes which were committed in a short space of time. Would men seriously consider the vile and heinous nature of sin; the excellency of the person against whom it is committed, even God, a being of in-

finite perfection; the meanness of us who oppose and affront him by our wickedness; and the many obligations under which we lie to serve and obey him; they must acknowledge that eternal punishment ought justly to be inflicted for our sins and vile enormities. *Tillotson's Sermons*, vol. ii. p. 278, &c.; *Warner's System of Divinity and Morality*, vol. iv. p. 394; *Broughton's Historical Dictionary*, vol. i. p. 476, &c.

HELL, *Christ's Descent into*. It is not expressly asserted by any of the Evangelists that Christ descended into hell; but they all relate that he had expired upon the cross, and that after three days he again appeared alive. It may, therefore, be inferred that in the intermediate time his soul went into the common receptacle for departed souls. But a more direct proof of this proposition may be found in St. Peter's Sermon, after the effusion of the Holy Ghost on the day of Pentecost, (Acts ii. 27.) in which he applies to the resurrection of our Saviour the following passage in the Psalms: 'Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.' (Ps. xvi. 10.) Christ's soul must have been in hell, since God is here represented as not finally leaving it there, but as re-uniting it to the body of Christ after a certain interval. It is to be observed, that the word rendered 'hell,' in the preceding passage, both in the Septuagint translation of the Psalms, and in the Acts, is *Αἰδης* Hades. Dr. Campbell has shown that this word, which occurs eleven times in the New Testament, and is very frequently used in the Septuagint translation of the Old, never signifies in Scripture the place of torment to which the wicked are to be consigned after the day of judgment, but always the place appropriated for the common reception of departed souls in the intermediate time between death and the general resurrection.

We ought, therefore, to remember, in repeating these words in the Apostles' Creed, that this is the whole of what we are bound to profess by them. In what part of space, or of what nature, that receptacle is, in which the souls of men continue from their death till they rise again, we scarcely know. We are sure, however, that it is divided into two extremely different regions: the one is the dwelling of the righteous, and is called in St. Luke, 'Abraham's bosom,' where Lazarus was; the other is that of the wicked, where was the rich man. We have no proof that our Saviour went into the latter place; but as he told the penitent thief, that he should be that day with him in paradise, we are certain he was in the former, where they which die in the Lord rest from their labours, and are blessed, and where they wait for a still more perfect happiness at the resurrection of the

last day. How the soul of our Saviour was employed in this abode, or for what reasons he continued there during this time, farther than that he might 'be like unto his brethren,' we are not informed. It is probable, that this doctrine of Christ's descent into hell was first introduced into creeds for the purpose of declaring the actual separation of Christ's soul and body, in opposition to those heretics who asserted that the crucifixion produced only a trance or deliquium, and that Christ did not really suffer death. *Bishop Tomline's Elem. of Christ. Theology*, vol. ii. p. 155, &c.; *Secker's Lectures on the Catechism*, p. 71; *Pearson on the Creed*, p. 250, &c.; *Barrow on the Creed*.

HELLENISTS, 'the Grecians.' (Acts vi. 1, &c.) Those were called Hellenistic Jews who lived in cities and provinces where the Greek tongue was common, and who, not being much accustomed to Hebrew or Syriac, generally used the Greek version of the Septuagint both in public and private. This was disapproved by Hebraizing Jews, who could not endure that the Scriptures should be read in any language besides their original Hebrew. This seems to have been the only difference between the Hellenistic and Hebraizing Jews, who reproached their brethren with reading the Scripture after the Egyptian manner, that is, from the left to the right; whereas the Rabbins say, that as the sun moves from east to west, so they should read from the right hand to the left. This difference, however, produced no schism or separation. Salmasius, indeed, endeavours to prove, that they never read the Bible in Greek; and he gives this reason for his assertion, namely, because they never read it in Arabic, a language which the Jews were much more generally acquainted with than Greek.

The Hellenists, Hebrews both by nation and language, are thus properly distinguished from the Hellenes, or Greeks, (John xii. 20.) who were Greeks by birth and nation, but proselytes to the Jewish religion. *Salmas. Funus Linguae Hellenisticae*; *Morin. Exercitat. Biblic.*; *Voss. de LXX. Interpret.*; *Doddridge on John xii. 20.*

HEMEROBAPTISTS, a sect among the ancient Jews, who derived their name from their washing and bathing every day in all seasons; and they performed the custom with the greatest solemnity, as a religious rite necessary to salvation. Epiphanius, who mentions this as the fourth heresy among the Jews, observes, that they held nearly the same opinions as the Scribes and Pharisees, but that, in common with the Sadducees, they denied the resurrection of the dead, and retained some other peculiarities of these last.

The sect who pass in the East under the denomination of Sabians, and call them-

selves *Mendai. Ijahi*, or the disciples of St. John, and whom Europeans entitle the Christians of St. John, because they still retain some knowledge of the Gospel, are thought by some to be of Jewish origin, and to have been derived from the ancient Hemerobaptists. Certain it is, that the John, whom they consider as the founder of their sect, bears no sort of similitude to John the Baptist, but rather resembles the person of that name whom the ancient writers represent as the chief of the Jewish Hemerobaptists. These ambiguous Christians dwell in Persia and Arabia, and principally at Bassora; and their religion consists in bodily washings performed frequently and with great solemnity, and attended with certain ceremonies which the priests mingle with this superstitious service. *Broughton's Dictionary*, vol. i. p. 483; *Mosheim's Eccles. Hist.* vol. iii. p. 498.

HENOTICON, a decree or edict of the emperor Zeno, which was dated at Constantinople in the year 482, and by which he intended to reconcile all the parties in religion under one faith. For this reason the decree was called Henoticon, which signifies *union* or *uniting*. It is generally agreed, that it was published by the advice of Acacius, bishop of Constantinople, who wished to reconcile the contending parties. This decree repeated and confirmed all that had been enacted in the councils of Nice, Constantinople, Ephesus, and Chalcedon, against the Arians, Nestorians, and Eutychians, without particularly mentioning the council of Chalcedon. The Henoticon was approved by all those of the two contending parties who were remarkable for their candour and moderation; but it was opposed by violent and obstinate bigots, who complained that it was injurious to the honour and authority of the most holy council of Chalcedon. Hence arose new contests and new divisions not less deplorable than those which this decree was intended to suppress. The Catholics opposed it with all their strength, and it was condemned in form by pope Felix II. *Broughton's Dictionary*, vol. i. p. 483; *Mosheim*, vol. i. pp. 417, 418.

HENRICANS, a sect in the twelfth century, that derived their name from Henry, a monk and hermit, who undertook to reform the superstitions and vices of the clergy. For this purpose he left Lausanne in Switzerland, and, removing from different places, at length settled at Thou-louse, in the year 1147. Here he exercised his ministerial function, and declaimed with the greatest vehemence against the vices of the clergy, and the superstitions they had introduced into the Christian church. He was opposed by St. Bernard, and attempted to save himself by flight. Being seized in his retreat, he was carried before pope Eugenius III., who presided in person at a council assembled at Rheims,

and who, in the year 1143, committed Henry to a close prison, where he soon ended his days. Henry rejected the baptism of infants, severely censured the corrupt manners of the clergy, treated the festivals and ceremonies of the church with the greatest contempt, and held private assemblies for inculcating his peculiar doctrines. *Mosheim*, vol. ii. pp. 447, 448.

HERESY, αἵρεσις, signifies in general a sect, or choice. It is usually taken in a bad sense, for some fundamental error in religion, adhered to with obstinacy. Thus we say, the heresy of the Arians, Pelagians, Novatians, &c. St. Paul says, that there should be heresies in the church, that they who are tried may be made manifest. (1 Cor. xi. 19. He requires Titus to shun, and even to avoid the company of, a heretic, after the first and second admonition. (Tit. iii. 10.) In the Acts, St. Luke speaks of the heresy of the Sadducees, and that of the Pharisees. (Acts v. 17.; xv. 5.)

It is evident that among the Jews these sects or heresies, especially that of the Pharisees, were not odious; as St. Paul, even after his conversion, declares himself to be of the sect of the Pharisees. (Acts xxiii. 6.) The same apostle says, that Christianity was called a sect or heresy. (Acts xxiv. 14.) It is true, that in the beginning, the Christian religion was scarcely considered by strangers as anything more than a sect of Judaism; and the primitive fathers made no difficulty of sometimes calling it a *divine sect*. Tertullus, the advocate of the Jews, accuses St. Paul before Felix, of being the head of the Nazarenes. (Acts xxiv. 5.) St. Paul declares, that he had lived without reproach in the sect of the Pharisees, (Acts vxxi. 5.; Philip. iii. 5, 6.) which was the most in repute among the Jews. The Jews of Rome, who met St. Paul, told him that they were desirous of knowing his thoughts concerning Christianity; and that for their parts they knew nothing of this sect, except that it was every where opposed. (Acts xxviii. 22.)

From the very beginning of the Christian church were dangerous heresies, which attacked the most essential doctrines of our religion; as the divinity of Jesus Christ, his office of Messiah, the reality and truth of his incarnation, the resurrection of the dead, the liberty of Christians from legal ceremonies, and many other points. The most ancient of these heretics was Simon Magus, who desired to buy the gift of God with money, (Acts viii. 9, 10.) and who afterwards set himself up for the Messiah, God Almighty, the Creator. Cerinthus, and the false apostles, against whom St. Paul inveighs in his Epistles, determined that the faithful should receive circumcision, and subject themselves to all the legal observances. (Gal. iv. 12, 13, 17.; v. 11.; vi. 12. Philip. iii. 18.) It is said, that the Nicolaitans allowed a community of women, committed

the most ignominious actions, and followed the superstitions of heathenism. They went over to the sect of the Cainists. St. John (Rev. ii. 6. 15.) speaks of the Nicolaitans as producing great disorders in the churches of Asia. At the same time were false Christs and false prophets. St. Paul speaks of Hymeneus and Alexander, (1 Tim. i. 20.) and of Hymeneus and Philetus, (2 Tim. ii. 17, 18.) who departed from the truth. He foretold, that in the last times some should forsake the truth, and give themselves up to the spirit of error, and to doctrines of devils. (1 Tim. iv. 1.) St. Peter and St. Jude foretell the same things, and in this only repeat what Jesus Christ himself had said, that there should come false Christs and false prophets, who should seduce the simple. See NICOLAITANS, SIMON, &c.

The principal sects of heretics, that disturbed the peace of the church, arose in the first six centuries; most of the heresies in succeeding ages were only the old ones revived.

In England is no express law, which determines what shall be called heresy. The statute, 1 Eliz. c. 1. directed the *high commission-court* to restrain the same to what had been adjudged to be heresy by the authority of Scripture, or by the first four general councils; or to what the parliament, with the assent of the convocation, should determine to be heresy. By the common law, the archbishop, or bishop of any diocese, has power to convict persons of heresy. Formerly, heresy was treason; and the punishment for it was burning, by virtue of the writ *de heretico comburendo*; but the heretic forfeited neither lands nor goods, because the proceedings against him were *pro salute animæ*. By the statute 29 Car. II. c. ix. the proceedings on such writ, and all punishments by death in pursuance of ecclesiastical censures, are taken away; but an obstinate heretic, being excommunicated, is liable to be imprisoned, by virtue of the writ *de excommunicato capiendo*. Denying the Christian religion, or the divine authority of the Scriptures, renders a person liable, for the second offence, to three years' imprisonment, and to different disabilities, by the statute 9 and 10 of W. III. c. xxxii. *Broughton's Dictionary*, vol. i. p. 489; *Burn's Eccles. Law*, vol. i. p. 589.

HERMAS, whom Paul mentions, (Rom. xvi. 14.) was, according to several of the ancients, and many learned modern interpreters, the same as the Hermas, whose works are still extant, and have been placed by some among the canonical Scriptures. 'The Pastor of Hermas,' says Dr. Gregory, 'is generally allowed to be genuine, and it is also probable that it was the work of that Hermas who is spoken of by St. Paul, though some have ascribed it to a certain Hermas, or Hermes, brother to Pius, bishop of Rome, who lived in the succeeding

century. The work is entirely allegorical, consisting of visions and similitudes. Like all works of this nature, it is extremely unequal as a composition, and, I confess, but little satisfactory to my judgment. It was, however, in high estimation in the early ages, and is spoken of as Scripture both by Irenæus and Tertullian.' This work is supposed to have been written at Rome, or in the neighbourhood, about A.D. 92, before Domitian's persecution. *Gregory's Hist. of the Christ. Church*, vol. i. p. 64.

HERMOGENIANS, a denomination that arose in the second century, and derived their name from their leader, Hermogenes. He regarded matter as the fountain of all evil, and could not persuade himself that God had created it from nothing by an almighty act of his will. He, therefore, maintained that the world, with whatever it contains, and also the souls of men and other spirits, were formed by the Deity from an uncreated and eternal mass of corrupt matter. *Mosheim*, vol. i. p. 191.

HER'MON, הרמון, signifies *destruction* or *execration*; otherwise, a *net*, or *net-work*; otherwise, *dedicated*, or *consecrated*, that is, to God. Hermon is the name of a mount which was called by the Sidonians Sirion, and by the Amorites Shenir. (Deut. iii. 9.) St. Jerome says, that this mountain lies higher than Pancas, and that in summer-time snow was carried from thence to Tyre, that people might drink *al fresco*. The Chaldee and Samaritan interpreters on Deut. iv. 48. where Sion is spoken of as if it were a part of Hermon, call it the *mountain of snow*, because it is always covered with snow, on account of its height. The Scripture places Mount Hermon as the northern boundary of the land beyond Jordan, and the brook Arnon as the southern. (Deut. iii. 8.; iv. 48.) Mount Hermon belonged to king Og, and lay at the northern extremity of his dominions, before the Israelites conquered them. Baal-gad was situated in the plain of Libanus, at the foot of Mount Hermon; and the Hivites dwelt under the same mountain in the land of Mizpeh, from Baal-hermon unto the entering in of Hamath. (Judg. iii. 3.) Some have thought, that Mount Hermon is the same as that which is called Mount Hor, (Num. xxxiv. 7, 8.;) but, says Dr. Hales, Mount Hor, or as it should be translated 'the mountain of the mountain,' or 'the double mountain,' corresponded to all Lebanon, and included Mount Hermon.

Besides this Mount Hermon, which lies on the north border of the country beyond Jordan, there is said to be another mount of the same name, situated within the land of Canaan, on the west of the river Jordan, and not far from Mount Tabor. Of this mountain is understood what the Psalmist says: 'The north and

the south, thou hast created them; Tabor and Hermon shall rejoice in thy name.' (Ps. lxxxix. 12.) 'As the dew of Hermon, and as the dew that descended upon the mountains of Zion.' (Ps. cxxxiii. 3.) Mr. Maundrell notices this Mount Hermon, and tells us, that in three hours and a half from the river Kishon, he came to a small brook, near which was an old village and a good *kane* called Legune; not far from this his company took up their quarters. From this place they had a large prospect of the plain of Esdraelon. At about six or seven hours' distance eastward stood within view Nazareth, and the two mountains, Tabor and Hermon. He adds, that they were sufficiently instructed by experience, what the holy Psalmist means by the dew of Hermon, as their tents were as wet with it as if it had rained all night. *Maundrell's Travels* p. 57; *Wells's Geography*, vol. i. p. 328; *Hales's New Analysis of Chronology*, vol. i. p. 416.

HEROD, Ἡρώδης, signifies *the glory of the skin*; or rather, *son of the hero*; according to the Syriac, *a dragon in the fire*.

HEROD the GREAT, son of Antipater and Cypros. His brothers were Phasaël, Joseph, and Pheroras; and he had a sister named Salome. He married several wives: 1. Doris, by whom he had Antipater. 2. Mariamne, the daughter of Alexander, son to Aristobulus, of the Asmonæan family; by whom he had Alexander, Aristobulus, Herod, Salampso, and Cypros. 3. Mariamne, daughter of Simon the high-priest, by whom he had Herod, the husband of Herodias. 4. Malthace, by whom he had Archelaus, Philip, and Olympias. 5. Cleopatra, by whom he had Herod Antipas and Philip. 6. Pallas, by whom he had Phasaël. 7. Phædra, by whom he had Roxana. 8. Elpis, by whom he had Salome, who married one of the sons of Pheroras. He had also two other wives, whose names are not known.

Herod was born in the year of the world 3932, and before Christ 72. According to some, his father Antipater was by nation an Idumæan: others say, by extraction a Jew, deriving his birth from some of the Jews who returned from Babylon: others maintain, that Antipater was a heathen, and guardian of one of Apollo's temples at Askelon, and that having been taken prisoner by some Idumæan scouts, he was carried into Idumæa and brought up according to the manners of the Jews; for since the time of John Hyrcanus, the Idumæans had observed the laws of Moses.

Herod was only twenty-five years old when his father Antipater gave him the government of Galilee, with the approbation of Hyrcanus. He behaved with so much prudence and valour, that he

restored the peace of this province, which had been disturbed by hordes of thieves, who committed great ravages. Among others, he took one Hezekiah, captain of these banditti; and by this means he procured the friendship and esteem of Sextus Cæsar, governor of Syria. But the chief people of the Jews, growing jealous of the authority which Antipater assumed, and of the power which he gave to his sons, complained of it to Hyrcanus, who cited Herod to justify his conduct at Jerusalem. Thither Herod came, but well armed, and attended with good troops. His countenance terrified the judges. Sameas was the only one who had the courage to lay the fault of Herod's misconduct on the judges themselves, and Hyrcanus, who had permitted him to assume too much authority. But Hyrcanus observing that the judges were more disposed to condemn him than to absolve him, deferred judgment till the next day, and gave advice privately to Herod, that he should escape in the night. He retired therefore to Sextus Cæsar, at Damascus, and by him was entrusted with the government of Cœle-Syria. Being desirous to revenge the insult offered him by citing him to Jerusalem, he marched toward that city with an army; but Antipater his father, and Phasaël his brother, persuaded him to return. After the death of Julius Cæsar, Herod was appointed governor of all Cœle-Syria, by Cassius and Marcus Brutus. They gave him troops, and promised him the kingdom of Judea, when the war between Mark Antony and young Cæsar should be ended. About the same time Antipater, Herod's father, was poisoned at Jerusalem by one Malichus; but Herod put Malichus to death at Tyre, in the year of the world 3961.

Mark Antony coming into Syria, and being at Daphne near Antioch, a hundred Jews of the best rank came to him, with accusations against Herod and his brother Phasaël. Hyrcanus, who had promised his grand-daughter Mariamne to Herod, was there. Mark Antony having heard what was alleged against Herod, asked Hyrcanus whether Herod and Phasaël, or their accusers were fittest to govern the state? Hyrcanus answered, the two brothers. Antony, therefore, made them tetrarchs, and entrusted the government of all Judea to them. He ordered letters to be dispatched forthwith to this purpose, and fifteen of the most mutinous of their enemies to be imprisoned, and would have put them to death, if Herod had not interceded for them.

Antigonus, son of Aristobulus, having undertaken to dispossess Hyrcanus, the prince and high-priest of the Jews, engaged the Parthians, by great promises, to march against Jerusalem. Phasaël defended the walls of the city, and Herod defended the palace. Pacorus, the king of Par-

thia's son, having persuaded Hyrcanus and Phasaël to meet Barzaphernes, who was in Galilee, in order to agree on some accommodation, he himself accompanied them thither. But Hyrcanus and Phasaël discovered very soon that they were betrayed. When they came to Ecdippa, a maritime town of Phœnicia, they were seized by the Parthians, and put in chains. Herod, informed of what had passed, departed from Jerusalem, with his mother Cypros, his sister Salome, Mariamne his bride, and Alexandra, her mother. These he lodged in the castle of Massada, and took the way to Petra, hoping for assistance from Malchus, king of the Arabians. But before he reached Petra, he received a message from Malchus, desiring him to depart, because he feared to offend the Parthians by receiving him.

Herod, therefore, went to Rhinocorura, where he was informed that his brother Phasaël had killed himself, to avoid the ill-treatment of the Parthians. From Rhinocorura he went to Damiatta, where, after some difficulty, he embarked, the season being already far advanced. At sea he was assailed by a violent storm, which obliged him to throw part of his effects overboard, and with much difficulty he arrived at Rhodes. Here he was assisted by two of his friends; and his necessity could not prevent him from doing good to this city, which had suffered extremely in Cassius's war. From Rhodes he went to Rome, where he opened his affairs to Mark Antony. Antony remembered the good offices which Antipater, Herod's father, had done him formerly in Syria: he was besides exasperated against Antigonus, whom he considered as a turbulent man, and an enemy to the Roman people; and he was moreover swayed by the promises which Herod made, of a large sum of money, if he would procure him to be declared king. Octavius Cæsar, afterwards Augustus, was equally desirous of obliging Herod. Antony and Cæsar used their interest so effectually, that the senate gave him the kingdom of Judea, and declared Antigonus an enemy to the commonwealth, in the year of the world 3964.

Seven days afterwards, he departed from Rome, and landing at Ptolemais, began to gather troops to march against Antigonus, who kept the castle of Massada besieged. He fortunately relieved this fortress, and thence marched against Jerusalem, with Silo, a captain of some Roman troops. But Antigonus shut the gates against him, and winter coming on, Herod and Silo put their troops into quarters. Yet he did not remain idle; but he seized several posts, and took several towns from Antigonus, as well in Judea as in Galilee. The next year there were

skirmishes between Antigonus's party and Herod's, in which the latter generally had the advantage. In the beginning of his third year's reign, Herod came in earnest, and besieged Jerusalem: he attacked it on the same side as Pompey had done several years before. Whilst preparing for the siege, he went to Samaria, where he married Mariamne, the daughter of Alexandra. After his marriage, he returned to the siege with reinforcements; soon after also came Sosius, captain of the Roman troops, who brought powerful succours to him from Syria; so that after a siege of five months, the first inclosure of the city was taken by assault. Some time after, the second inclosure was also forced. Antigonus retired to the temple, but did not long resist. The city and temple were taken; and Antigonus came, and threw himself at the feet of Sosius, who insulted him, and called him Antigona, instead of Antigonus. Thus Herod acquired the kingdom of Judea.

Hitherto the high-priesthood had been possessed by kings of the Asmonæan race. Herod being neither of a family of the priests, nor qualified to exercise his ministry, and Hyrcanus being at that time in captivity among the Parthians, the king sent for one Ananel from Babylon to perform the office of high-priest. Ananel was of the family of Aaron; but all his merit was his acquaintance with Herod, who had long had a regard for him. Mariamne, Herod's wife, had a brother named Aristobulus, to whom the high-priesthood by right of birth belonged. The queen never ceased to solicit Herod till he had divested Ananel, and restored this dignity to Aristobulus, who was then only seventeen years of age, and who did not enjoy the high-priesthood longer than one year, being drowned by order of Herod. Alexandra, the mother of Aristobulus, complained very much of his death to Cleopatra, who incensed Antony against Herod. Antony sent for Herod, to justify himself; but he effectually persuaded Antony by his presents and his discourses.

War being declared between Augustus and Mark Antony, Herod espoused the party of his benefactor Antony. But Antony being overcome, Herod was obliged to solicit the clemency of Augustus, whom he met at Rhodes, and before whom he appeared with all the royal ornaments, except the diadem. He spoke to Augustus with admirable constancy and magnanimity: confessed he had favoured Antony's party, that he should have done more for him, had he not been hindered by the war in Arabia: that he was disposed to do as much for Augustus, and to serve him with the same fidelity as he had done Antony, if Augustus would restore him his king-

dom, and admit him to his favour. Augustus, charmed with his behaviour, granted what he desired; and Herod made great presents to that prince and his friends. When Augustus afterwards passed through Palestine in his way to Egypt, Herod accompanied him, and furnished his army plentifully.

Herod seemed now to be in full possession of all he could wish. But his peace was soon disturbed by domestic divisions, and misfortunes of different kinds; which in the midst of the greatest prosperity, rendered him one of the most unhappy princes of his age. He had so great a passion for Mariamne, his wife, that he could not moderate it; but the affection of Mariamne was alienated from him, and she despised him. Herod's mother and sister, envying his wife Mariamne, forgot nothing that might irritate Herod against her; and, after several little quarrels had risen to animosity, in a transport of fury, he commanded Mariamne to be put to death. But when his fury had subsided, he was so afflicted at what he had done, that he fell dangerously ill, and was very near death. Some little time afterwards, he ordered the execution of Alexandra, who had too easily credited the news of his death.

He spent the following years in raising several public and private edifices in the province, and elsewhere, in exhibiting shows and games, and in building temples in honour of Augustus. He sent his two sons by Mariamne to Rome, to receive an education suitable to their birth. But his most important work, undertaken at this time, was the rebuilding of the temple at Jerusalem. The people, surprised, could scarcely be induced to consent to it at first; fearing, that after he had demolished the old temple, he might leave the new edifice imperfect. But Herod assured them, that he would not touch the old building, till he had provided every necessary for raising the new. He finished it in nine years, and dedicated it in the year of the world 3996. This, which by some is called the third temple, was properly Zerubbabel's renewed and enlarged; for such parts of it as Herod intended to make more lofty and magnificent, were pulled down by degrees, and the sacrifices and religious offices were never interrupted. Hence the prophet Haggai's prediction concerning the glory of the second house was verified; which would apparently be false, if this of Herod's were supposed to be a third temple.

Some time after beginning this work he went to Rome, designing to make his court to Augustus, and to see his two sons. Augustus received him very well, and Herod every where, both on his journey and at Rome, manifested his munificence.

He brought his two sons with him into Judea, where he married Aristobulus to Berenice, daughter of Salome, and Alexander to Glaphyra, daughter of Archelaus, king of Cappadocia. About this time Agrippa coming into Asia, Herod invited him into his kingdom, and showed him the cities of Samaria, otherwise Sebaste, and Cæsarea, which he had built in honour of Augustus; and he received him with so much magnificence at Jerusalem, that Agrippa could not sufficiently express his satisfaction. Divisions again arising in Herod's family, he imbibed a jealousy of his two sons, Aristobulus and Alexander. To check their pride, Herod sent for Doris, and his son by her, Antipater, to court, and showed them much esteem and consideration. This preference exasperated the two princes, who expressed their discontent too openly. Herod carried them to Rome, designing to accuse them before Augustus: but Augustus reconciled them to their father, and Herod, on his return to Jerusalem, declared, before a great assembly of the people, that his intention was, that his three sons should reign after him; first Antipater, then Alexander and Aristobulus.

Herod was again disturbed by the malice of Antipater, and the artifices of Pheroras and Salome, Herod's brother and sister. Archelaus, king of Cappadocia, coming into Judea, in the year of the world 3996, once more reconciled the two brothers to Herod. But at last the calumnies of Antipater and Salome prevailed, and Herod, believing they had some designs on his life, ordered Alexander and Aristobulus to be strangled, in the year of the world 3999.

Antipater having thus got rid of his brothers, who gave him most umbrage, began to consider how he might dispose of Herod himself, whose resentment and inconstancy he continually feared. To conceal his intrigues, he procured the king's leave to visit Rome. But during his absence Herod discovered his conspiracy, and several months were employed in examining depositions against him.

In the mean time, the Saviour of the world was born at Bethlehem; and wise men from the East came to pay their homage to him. When arrived at Jerusalem, they asked, Where was the new-born king of the Jews? Their arrival occasioned a great and universal sensation. Herod, who was then at Jericho, under cure for a languishing illness, of which he died soon after, was also much concerned at it, and convened the priests and doctors of the law to know of them where the Messiah was to be born. They told him in Bethlehem of Judah, according to the prediction of the prophet Micah, (v. 2.) Herod, therefore, sending privately for the wise

men, inquired of them very carefully the time when the star had appeared to them. He sent them to Bethlehem, and directed them to return to him when they had found the child. But the angel of the Lord discovered to them in a dream the wicked designs of Herod; and they returned into their own country by another way. Joseph also was warned by an angel to flee into Egypt, with the child and his mother. Herod, finding himself deceived by the Magi, was very angry; and sending to Bethlehem, he ordered all the male children of two years old and under, or rather, perhaps, those entered on the second year, to be killed, according to the time concerning which he had inquired exactly of the wise men.

In the beginning of this year, which is the first of Jesus Christ, Antipater, who was ignorant of what had passed against him, returned from Rome, and was admitted to his father's presence only to hear from his mouth those reproaches which he deserved. He was loaded with chains and imprisoned. Besides, Herod made a new will, in which he declared Herod Antipas, his youngest son, to be his heir.

It being reported that Herod was dead, some young people at noon-day beat down a golden eagle, which Herod had placed over the great portal of the temple, contrary to the law and customs of the Jews. The authors of this exploit, with forty of their followers, were seized by order of Herod, and burnt alive. Herod's diseases increased daily: his fever was not violent; but a slow internal heat wasted him. His hunger was so raging as to be insatiable. His bowels ulcerated; he had continual pains in his belly; his legs swelled like those of dropsical persons; certain parts were so rotten, that worms were seen to come out of them; and he had an insupportable itch over his whole body. A little before his death, he sent for all who were considerable persons in Judea to Jericho, threatening them with death, if they failed. When they were come, he ordered them to be confined in the circus, and with tears constrained his sister Salome, and Alexas, his brother-in-law, to promise him, that as soon as he was dead, they should massacre all these persons, that so the Jews throughout the land might, at least in appearance, shed tears at his death. But this order was not executed.

After this, he received letters from Rome, informing him that Augustus permitted him either to banish Antipater, or to kill him. This news revived him a little: but his pains returning with great violence, he wished to deliver himself from them by death. He called for a knife to pare an apple, as he had been used to do, but, instead of that service, he attempted to plunge it into his body; his cousin, Achiab,

held his hands, and at the same time he made a loud exclamation, which disordered the whole palace, and every one supposed the king was dead. Antipater, hearing this report, thought Herod had expired, and endeavoured to persuade his guards to liberate him; but the officer that had the charge of him went and gave notice of it to Herod, who commanded him to be killed immediately. He survived his son only five days, during which interval he changed his will, and gave the kingdom to Archelaus; the Gaulonitis, Trachonitis, and Batanæa, to Philip, own brother to Archelaus; and Galilee and Peræa to Herod Antipas. Thus died Herod the Great, at near seventy years of age, after a reign of six or seven-and-thirty years, from the time of his being declared king by the senate, and thirty-four years from his being master of Judea by the death of Antigonus, in the year of the world 4001. *Joseph. Antiq.* lib. xiv. cap. 23. 25, 26. 28; lib. xvi. cap. 7, 8, 11, 12; lib. xvii. cap. 6. *De Bello*, lib. 8.; *Lud. Capelli Templi Hierosol. delineat. ex Villalpando*, p. 3800; *Additions to Calmet's Dictionary*.

HEROD, called *Philip*, (Mark vi. 17. Luke iii. 1.) son of Herod the Great and Mariamne, daughter of Simon the high-priest, was at first named in Herod's will as heir to his kingdom, after the deaths of Alexander and Aristobulus, and the discovery of Antipater's conspiracy; but the king having discovered, that Mariamne, this Herod's mother, was concerned in that conspiracy, he erased Herod from his will, and substituted Archelaus. Herod Philip married Herodias, grand-daughter to Herod the Great, by whom he had Salome, who is mentioned in the Gospel as a graceful dancer. Herod Antipas, the tetrarch, brother to Philip, having been some time with him when on a journey to Rome, conceived a criminal passion for Herodias, and proposed to marry her. Herodias consented, on condition that Antipas would divorce the daughter of king Aretas, whom he had married long before.

Antipas, when returned from Rome, performed his promise, and married Herodias, his brother Herod Philip's wife. Against this incestuous marriage, John the Baptist inveighed vehemently; and this was the Herodias who procured that great man's head to be cut off. (Matt. xiv. Mark vi. 17.)

HEROD ANTIPAS, see ANTIPAS HEROD. HEROD AGRIPPA, see AGRIPPA.

HER'ODIANS, a sect of the Jews in the time of our Saviour. This sect was not ancient, and could not have been earlier than the reign of the Herods. Neither Josephus nor Philo speaks of it under the name of Herodians; but the Gospel does. (Matt. xxii. 16. Mark iii. 6.; viii. 15.; xii. 13.)

The Herodians may, perhaps, be considered as a political rather than a religious

sect; but we ought to remember, that among the Jews religious and civil opinions were almost necessarily blended. Tertullian, and some other ancient authors, thought that the Herodians were so called because they believed Herod to be the Messiah; but Jerome treats this opinion with a sort of contempt. Indeed, there seems to be no foundation for it in Scripture, unless we suppose that it is alluded to in our Lord's caution to his disciples against 'the leaven of Herod.' It seems more probable that the Herodians were only a set of men strongly attached to the family of Herod, and of particularly profligate principles. The opinion of Dr. Prideaux is, that they derived their name from Herod the Great, and were distinguished from the Pharisees and other Jews, by concurring in Herod's scheme of subjecting himself and his dominions to the Romans, and also by complying with many of the heathen customs of the Romans. In their zeal for the Roman authority, they were diametrically opposite to the Pharisees, who considered it unlawful to submit, or pay taxes, to the Roman emperor; an opinion founded on its being forbidden by the law to set over them a stranger, as their king, who was not one of their own nation. The conjunction of the Herodians with the Pharisees against Christ is, therefore, a memorable proof of the severity of their resentment and malice against him; especially when we consider that they united in proposing to him an ensnaring question, on a subject which was the ground of their mutual dissension, namely, Whether it was lawful to pay tribute to Cæsar? If Christ had answered in the negative, the Herodians would have accused him of treason against the state: and if in the affirmative, the Pharisees were equally ready to excite the people against him, as an enemy to their civil liberties and privileges.

St. Mark (viii. 15.) tells us, that Christ charged his disciples to 'beware of the leaven of Herod,' and in the parallel passage of St. Matthew's Gospel, (xvi. 6.) Christ says, 'Beware of the leaven of the Sadducees.' Hence some commentators have supposed that the Herodians belonged to the sect of the Sadducees. Dr. Doddridge says, 'These men, from their high regard to Herod, would naturally be zealous for the authority of the Romans, by whose means Herod was made and continued king.' It is probable, as Dr. Prideaux conjectures, that 'they might incline to conform to Roman customs in some particulars, which the law would not allow, and especially in the admission of images, though not in the religious, or rather idolatrous use of them. Herod's attempt to set up a golden eagle over the east gate of the temple is well known. These complaisant courtiers

would, no doubt, defend it, and the same temper might discover itself in other instances.' Hence some have thought, that this symbolizing with idolatry, or views of interest and worldly policy, was probably the leaven of Herod, against which our Lord cautioned his disciples. *Jenning's Jewish Antiquities*, book i. chap. xiii.; *Bishop Tomline's Elem. of Christ. Theol.* vol. i. pp. 259, 260; *Doddridge's Family Expositor*, vol. i. p. 274, note; *Prideaux's Connection*, part ii. book v. p. 516.

HERODIAS, daughter of Aristobulus and Berenice, sister to king Agrippa, and grand-daughter to Herod the Great. Her first husband was her uncle Herod Philip, by whom she had Salome. Herodias having accepted the proposals of Herod Antipas, her uncle, tetrarch of Galilee, of marrying her when he returned from Rome, she removed from Philip's house, into that of Antipas, together with her daughter Salome. As John the Baptist censured this incestuous marriage, (Matt. xiv. 3. Mark vi. 17.) Antipas ordered him to be imprisoned. Some time after, Herodias suggested to her dancing daughter, Salome, to ask the head of John the Baptist, who was accordingly beheaded.

Herodias, mortified to see her husband tetrarch only, while her brother Agrippa, whom she had known in a state of indigence and humiliation, was honoured with the title of king, persuaded her husband Antipas to visit Rome, and desire of the emperor Caius the royal title. But Agrippa, still more meanly jealous, sent his servant with letters to the emperor, importing that Herod in his arsenals had arms, with which to arm seventy thousand men. Antipas, unable to deny this fact, was banished to Lyons. Caius understanding that Herodias, who accompanied her husband, was sister to Agrippa, inclined to pardon her: but she chose rather to follow her husband in the calamity which she had brought upon him, than to owe any thing to her brother's fortune. See ANTIPAS HEROD, AGRIPPA.

HESH'BON, *השבו*, signifies a *number*, or *thinking*; *otherwise, hastening to understand, or to build*. Heshbon was a celebrated city beyond Jordan. It had been the capital of the Amorites, who conquered it from the Moabites. It was afterwards included in the tribe of Reuben, and was given to the Levites. Jerome says, that it was in his time a very considerable city, situated twenty miles beyond Jordan, in the mountains of Arabia. It was remarkable for excellent fish-pools. (Cant. vii. 4.) After the captivity of the ten tribes, it was repossessed by the Moabites; and hence in the prophecies of Isaiah and Jeremiah, (Isai. xv. xvi. Jer. xlviii. xlix.) against Moab, it is frequently mentioned.

Heshbon is supposed to be the same place as that now called Hubhzân. Numerous ruins attest its ancient splendour. This town is situated upon so commanding a position, that the view from it extends at least thirty miles in every direction; and to the southward, where the prospect is most extensive, the eye ranges, probably, a distance of sixty miles in a direct line. *Buckingham's Travels among the Arab tribes*, p. 106; *Horne's Introduction*, vol. iii. p. 588; *Sacred Geography*; *Wells's Geography*, vol. i. p. 284.

HEXAPLA, the name of a Bible disposed in six columns, containing the text and different versions. It was compiled and published by the celebrated Origen, who was born in Egypt towards the end of the second century, and died at Tyre soon after the middle of the third century. The Hexapla contained the whole of the Old Testament, divided into columns like our modern Polyglot Bibles. The first column was occupied by the Hebrew. But, as very few of those persons, to whose immediate benefit the labours of Origen were directed, were acquainted even with the letters of that language, he added, in a second column, the Hebrew words in Greek letters, that his readers might have at least some notion of the form and sound of the Hebrew words. To express their meaning, he added, in a third column, a Greek translation from the Hebrew, which had been lately made by a Jew, of the name of Aquila, and which adheres so closely to the original, as frequently to violate the common rules of Greek construction. The fourth column was occupied by another Greek translation of the Hebrew Bible, also lately made, but probably after the translation of Aquila. The author of this second Greek translation was Symmachus, whose object was to give not so much a *literal* translation of the Hebrew, as a translation expressive of the sense, and as free as possible from Hebraisms. Origen placed in the fifth column an amended text of the Septuagint; and in the sixth column another Greek translation, which had been lately made by Theodotion.

In revising the Septuagint, the first part of Origen's labour was to collate it throughout with the Hebrew. Wherever he found any word or words in the former, to which there was nothing correspondent in the latter, he inclosed such word or words within certain marks expressive of their absence from the Hebrew, namely, with an obelus or mark of *minus* prefixed, and a crotchet at the end to express how far the obelus or mark of *minus* was meant to extend. On the contrary, where the Hebrew had any word or words, to which there was nothing correspondent in the Septuagint, there he inserted such word

or words as were necessary to supply the deficiency. That the reader might always know where such insertions were made, he prefixed to them an asterisk, or mark of *plus*, again denoting by a crotchet at the end, what words the asterisk was meant to include. As the version of Theodotion held a middle rank between the closeness of Aquila, and the freedom of Symmachus, the additions in question were chiefly made in the words used by Theodotion. Besides the style of Theodotion more nearly resembled the style of the Septuagint, than either of the other translations, and was therefore better adapted to the purpose to which Origen applied it. Hence also the translation of Theodotion very properly occupied the columns adjacent to the corrected version of the Septuagint. In some instances, either where Theodotion's translation was defective, or for other reasons at present unknown, Origen used the words of Aquila. However, in all cases he expressed by the initials A, Θ, Σ, the translations from which he copied. These were the sources from which Origen drew in every part of the Old Testament. But in some books he used two other Greek translations, of which the authors are unknown; and in certain passages even a seventh Greek version, of which the author is also unknown.

The name by which this work of Origen is commonly designated, is *Biblia Hexapla*, or Bible in six columns, which it contained throughout, namely the Hebrew, the Hebrew in Greek characters, the version of Aquila, the version of Symmachus, the Septuagint version, and that of Theodotion. In those books which contained two anonymous versions, and therefore filled eight columns, it was called *Biblia Octapla*; and in the passages, where the third anonymous version occupied a ninth column, it received the name of *Enneapla*. On the other hand, as out of the six columns which went through the whole work, only four were occupied with Greek translations, the same work, which most writers call *Hexapla*, has by others been denominated *Tetrapla*. They are only different names of the same work viewed in different lights, though some authors have fallen into the mistake of supposing, from the difference in the names, that they denoted different works.

Origen is said to have employed twenty-eight years in making preparations for this work, independently of the time employed in writing it. It was begun at Cæsarea, and probably finished at Tyre. The text of the Septuagint, as settled by Origen, is called the *Hexaplarian text*, to distinguish it from the text of the Septuagint, as it existed before the time of Origen, which is therefore called the *Antehexaplarian*. On

the value of the *Hexapla*, modern writers are divided; and it has been considered by some recent writers rather as a mechanical than as a critical undertaking. It is true, that great as the labour was, much was still wanting to render it a perfect work. If, in the execution of this work, the rules which modern critics have learnt from longer experience are not discernible, it must be remembered that this was the first effort that was ever made to amend a corrupted text either of the Old or of the New Testament.

The *Hexapla*, in its entire state, has long ceased to exist; and we are indebted for our knowledge of it to Eusebius and Jerome, both of whom had seen it in the library of Cæsarea, whither the original itself was removed from Tyre, where Origen died, by Pamphylus the founder of the Cæsarean library. But as the magnitude of the work was such, that it could not be transcribed without a heavy expense, no copy, as far as is known, was ever taken of the whole; and the original perished in the flames, which consumed the library of Cæsarea, on the irruption of the Saracens. But that column of the *Hexapla*, which contained the corrected text of the Septuagint, with its critical remarks, was transcribed by Eusebius and Pamphilus, with occasional extracts from the other versions. This column, however, has descended to us only in fragments, which have been collected by the industry of the learned, particularly of Montfaucon, the author of the *Palæographia Græca*, who published them at Paris, in 1714, in two folio volumes, under the title of '*Hexaplorum Origenis quæ supersunt*.' Dr. *Herbert Marsh's Course of Lectures*, part i. lecture iii. pp. 57—63; *Prideaux's Connection*, part ii. book i. pp. 74—80.

HEZEKIAH, חִזְקִיָּה, signifies, *strength of the Lord*; otherwise, *taken and supported by the Lord*. Hezekiah, king of Judah, son of Ahaz and Abi, was born in the year of the world 3251, when Ahaz his father was barely eleven years of age. This occasions some difficulty. As the Scripture asserts, that Ahaz was only twenty years old when he began to reign, and that he reigned only sixteen years, it follows that he did not live longer than thirty-six years. Yet the Scripture says, that Hezekiah was twenty-five years old, when he began to reign. We must, therefore, conclude, that Hezekiah was born when Ahaz was only eleven years old. This is very extraordinary. To obviate this difficulty, some have supposed, that Hezekiah was the first born son *after* Ahaz came to the crown, and consequently had a natural right of succession to the throne, after his father, agreeably to the custom of the East. Hence they think, that Hezekiah was nearly fifteen years of age when he came to the crown. See **DIAL.**

Hezekiah succeeded his father Ahaz in the year of the world 3277, or 3278, and before Christ 726. He did what was agreeable to God. He destroyed the high-places, cut down the groves, and broke the statues which the people had adored. He also broke the brazen serpent which Moses had made, because to it the children of Israel burned incense. He ordered the great doors of the Lord's house to be opened and repaired. He exhorted the priests and Levites to purify the temple, and to sacrifice in it as formerly; and these sacrifices were furnished by the king.

As the institution of the passover had been neglected, Hezekiah invited not only his own subjects, but also all Israel, to keep it. Some ridiculed his proposal, but many observed it; and this was a most solemn passover. Hezekiah took all necessary care to maintain the good regulations which he had established in the temple, and to provide for the priests and ministers.

Some years after, Hezekiah shook off the Assyrian yoke, and refused to pay tribute. He defeated the Philistines, and destroyed their country, in the year of the world 3290, or 3291. (2 Kings xviii. 7. 2 Chron. xxxii.) He repaired and fortified the walls of Jerusalem, laid in stores, appointed good commanders over his troops, stopped up the springs without the city, and put himself in a condition of making a vigorous defence.

Sennacherib, king of Assyria, invaded the territories of Judah, and subdued almost every town. Hezekiah observing that the kings of Egypt and Cush, with whom he had entered into an alliance, did not come to his assistance, sent ambassadors to Sennacherib, and desired terms of peace. Sennacherib demanded three hundred talents of silver, and thirty talents of gold. To raise this sum, Hezekiah exhausted his treasures, and pulled off the gold plates with which he formerly overlaid the doors of the temple. But Sennacherib having received this money, instead of quitting Hezekiah, sent three of his principal officers from Lachish, which he was besieging, to Jerusalem, with a summons to Hezekiah to surrender. Hezekiah sent to hear their proposals Eliakim, Shebna, and Joah, to whom Rabshakeh spoke with extreme insolence. Hezekiah, being informed of his blasphemies, rent his clothes, put on sackcloth, went to the house of the Lord, and sent to the prophet Isaiah an account of Rabshakeh's speeches. But Isaiah gave him comfort. Sennacherib, sitting down before Libnah, was told that Tirhakah, king of Cush, was marching against him. He went, therefore, to meet Tirhakah, and sent to Hezekiah letters, in which he told him not to place his confidence in his God. Hezekiah, having received these letters, went up to

the temple, and spread them before the Lord, whom he entreated to deliver him from this insolent enemy. The Lord heard his prayer, and sent the prophet Isaiah to inform him, that Sennacherib should not besiege Jerusalem. The very night after this prediction, an angel of the Lord destroyed in the camp of the Assyrians an hundred fourscore and five thousand men of the army of Sennacherib, who was obliged to retire immediately to Nineveh. The instrument of vengeance was probably the *blast*, or hot pestilential south wind, which blows from the desert of Libya, and is called *Samum* or *Simoom*. See ANGEL.

Soon after, or as some think during the invasion of Sennacherib, Hezekiah fell dangerously sick. Isaiah came to him, and said, 'Thou shalt die, and not live.' Hezekiah, turning his face to the wall, prayed to God. Before Isaiah had gone out of the king's apartment into the middle court of the palace, he was commanded to return to Hezekiah, saying, I will heal thee, and will add unto thy days fifteen years. But Hezekiah said, By what sign shall I know that the Lord will heal me? Isaiah said, Would you have the shadow advance ten degrees, or retire ten degrees, on the dial of Ahaz? Hezekiah desired that the shadow might go back ten degrees, which seemed to him most difficult; and the prophet calling on the Lord, the shadow returned ten degrees. It is very probable, that this retrogradation, which was very sensible and real on the dial of Ahaz, was caused by some reflection, or refraction, of the sun's rays, without any real retrogradation of the luminary. After his recovery, Hezekiah composed a song of thanksgiving, which has been preserved by Isaiah, (xxxviii. 10, 11.) The date of Hezekiah's sickness and recovery is fixed to the fourteenth year of his reign.

After this, Merodach-Baladan, king of Babylon, sent letters and a present to Hezekiah, to congratulate him on his recovery, and 'to enquire about the wonder,' of the regression of the sun's shadow, which proves that it was only a partial phenomenon, confined probably to Jerusalem. (2 Chron. xxxii. 31.) Hezekiah, flattered with this embassy, in the pride of his heart showed the envoys all his treasures, spices, rich vessels, &c. and concealed nothing from them. Isaiah afterwards told the king, that a time would come, when all he had shown would be removed to Babylon, and when his sons would be made eunuchs in the palace of that king. Hezekiah received the message with due submission to the will of the Lord, thankful that the evil was not to be inflicted in his own days. This prince passed the latter years of his life in tranquillity, laid up great riches, and conveyed water

into Jerusalem. He died in the year of the world 3306, and before Christ 698, or, according to Dr. Hales, 696. The sacred writings praise his piety and merit; and the author of Ecclesiasticus hath an encomium on him. (Ecclus. xlviii.) *Hales's New Analysis of Chronology*, vol. ii. book i. pp. 465—468. *Fragments annexed to Calmet's Dictionary*.

HIGH PLACES. The prophets reproach the Israelites for nothing with more zeal, than for worshipping upon the high places. The destroying of these high places is a commendation given only to few princes in Scripture; and many, though zealous for the observance of the law, had not courage to prevent the people from sacrificing upon these eminences. Before the temple was built, the high places were not absolutely contrary to the law, provided God only was there adored, and not idols. They seem to have been tolerated under the judges; and Samuel offered sacrifices in several places, where the ark was not present. Even in David's time, they sacrificed to the Lord at Shiloh, Jerusalem, and Gibeon. But after the temple was built at Jerusalem, and the ark had a fixed settlement, it was no longer allowed to sacrifice out of Jerusalem.

The high places were much frequented in the kingdom of Israel. The people sometimes went upon those mountains which had been sanctified by the presence of patriarchs and prophets, and by appearances of God, to worship the true God there. This worship was lawful, except as to its being exercised where the Lord had not chosen. But they frequently adored idols upon these hills, and committed a thousand abominations in groves, and caves, and tents; and hence arose the zeal of pious kings and prophets, to suppress the high places.

Dr. Prideaux thinks it probable, that the proseuchæ, open courts, built like those in which the people prayed at the tabernacle and the temple, and in one of which our Saviour is said to have continued at his devotion all night, (Luke vi. 2.) were the same as those called high places in the Old Testament. He thinks himself confirmed in this opinion, because the proseuchæ had groves in or near them, in the same manner as the high places. *Prideaux's Connection*, part i. book vi. pp. 556, 557.

HIN, הין, a liquid measure; as of oil, (Exod. xxx. ; xiv. 46.) or of wine. (Exod. xxix. Levit. xxiii.) According to Josephus, it contained two Attic congii, and was therefore the sixth part of an ephah. Josephus says, that they offered with an ox half a hin of oil; in English measure, according to Josephus, six pints, 25,598 solid inches, but according to the tables,

five pints, 1,267 solid inches. With a ram they offered the third part of a hin, or three pints, 10,469 solid inches; with a lamb, the fourth part of a hin, or two pints, 15,071 solid inches. The prophet Ezekiel was commanded to drink an allowance of water to the quantity of the sixth part of a hin, that is one pint, 19,672 solid inches. *Arbuthnot's Tables*, &c. p. 99.

HINNOM, הנום, signifies *there they are*; otherwise, *their riches*. The valley of Hinnom branched off from the valley of the brook Kidron at Jerusalem. Hinnom is remarkable on account of the inhuman and barbarous, as well as idolatrous, worship here paid to Moloch; '*parents making their children to pass through the fire,*' or '*burning them in the fire,*' as a sacrifice to that idol. It is sometimes also called the valley of Tophet. From the burning of persons in this place, it was denominated Gehinnom, which in Hebrew signifies *the valley of Hinnom*, and which was changed by the Greeks into Gehenna, and is used in Scripture to denote *hell* or *hell-fire*. This valley is only strait or narrow, as Mr. Sandys informs us; and on the south side of it, near where it joins the valley of Jehoshaphat, is shewn the spot of ground formerly called *the potter's field*, but afterwards *aceldama*, or *the field of blood*. *Wells's Geography*, vol. ii. p. 39.

HIR'AM, הירם, Χειράμ, signifies, according to the Hebrew, *elevation or exaltation of life*; otherwise, *their whiteness*; otherwise, *their hole*, or *their liberty*; otherwise *he that destroys or anathematizes*. Hiram, king of Tyre, and son of Abibal, is mentioned by profane authors as distinguished for his magnificence, and for adorning the city of Tyre. When David was acknowledged king by all Israel, Hiram sent ambassadors with artificers, and cedar to build his palace. Hiram also sent ambassadors to Solomon, to congratulate him on his accession to the crown. Solomon desired of him timber and stones for building the temple, with labourers. These Hiram promised, provided Solomon would furnish him with corn and oil.

These two princes lived on the best understanding with each other. Darius, who wrote the annals of Tyre, relates, that they corresponded; and in the time of Josephus Hiram's letters, with Solomon's answers, were said to be extant. Menander of Ephesus, and the same Darius, speak of certain riddles which these two princes proposed to each other. Darius says, that Solomon first sent some to Hiram, which the latter was not able to solve, and therefore paid a great sum of money to Solomon. But afterwards, Hiram, with the assistance of one Abdemon, explained them; and then proposing others to Solomon, which he could not solve, Hiram received a much larger

sum of money than he himself had paid on the like occasion. *Joseph. Antiq.* lib. viii. cap. 2.

After Solomon had finished all his works, he presented to Hiram twenty towns in Galilee. When Hiram had viewed these places, he was not pleased with them, and called them the land of Cabul, saying, Are these, my brother, the towns which you have given me? The Scripture remarks, that Hiram lent Solomon an hundred and twenty talents of gold, (657,000*l.*) whilst he was employed in building. (1 Kings ix. 14.)

HIRELING, in the writings of Moses, is taken sometimes for a labourer, or foreign servant, who was not a Jew: for example, he forbids the stranger to eat the passover. (Exod. xii. 45.) In another place, (Levit. xxii. 10.) by this word is meant a hired Jew, who is not a priest: he is forbidden to eat of meat that is sanctified and sacrificed to the Lord. In the Gospel, (John x. 12, 13.) the hireling is set in opposition to the true shepherd; the first neglects the sheep, the other loves and guides them carefully.

The hirelings, whom the Father of the family (God) sends into his vineyard, are the prophets and apostles, Jews and Christians: the second succeed the first, and all receive their reward when their work is finished. (Matt. xx. 8.)

'The labourer, or the hireling, is worthy of his hire,' or wages, is used as a proverb. (Matt. x. 10. 1 Tim. v. 18.)

HISS. To hiss is an expression of insult and contempt. 'And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, 'Why hath the Lord done thus unto this and, land to this house?' (1 Kings ix. 8.) Job (xxvii. 23.) speaking of the wicked, says, that 'they shall clap their hands at him, and shall hiss him out of his place.' I will make this city the subject of ridicule and scorn. (Jer. xix. 8.) 'I will make it desolate and an hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof.' See also Jer. xlix. 17.; i. 13. Lam. ii. 15, 16. Ezek. xxvii. 36. Zeph. ii. 15.

To hiss, or to call any one with hissing, is a mark of power and authority. The Lord says, that in his anger he shall hiss, and call the enemy against Jerusalem: 'He will hiss unto them from the end of the earth.' (Isai. v. 26.) He will bring them with a hiss from the very extremities of the earth. Isaiah (vii. 18.) says, 'The Lord shall hiss for the fly, and shall bring it to him that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.' Zechariah (x. 8.) speaking of the return from the Babylonish captivity, says, that the Lord

will gather the house of Judah, as it were, with a hiss, and bring them back into their own country; this shows the ease and authority with which he would perform this great work.

HITTITES, חִתִּים, *Chetim*, signifies *who is broken, or fears*; or, according to the Syriac, *who descends*. 'A man of Bethel went into the land of the Hittites, and built a city, and called the name thereof Luz.' (Judg. i. 26.) Calmet is of opinion, that this man retired into the land of the Hittites, south of the tribe of Judah, and built Lusa, Elysa, or Lussa, of which geographers speak. Josephus says, that the Jews took the city of Lussa from the Arabians. In memory of his native place, this man of Bethel called his new city by the name of Lussa. The Hittites were the descendants of Heth.

Dr. Wells observes, that Sidon seated himself in the north of the land of Canaan, and Heth in the southern parts, near Hebron. We read, that when Sarah was dead at Hebron, 'Abraham spake to the sons of Heth,' respecting the purchase of a burying-place; to which when they readily agreed, it is said, that 'Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.' (Gen. xxiii. 3. 7.) We also read, (Gen. xxvi.) that during Isaac's dwelling at Beersheba, another city in the south of the land of Canaan, his son Esau took to him two Hittite women for wives. Hence it may be reasonably inferred, that the family of Heth settled in the parts about Hebron, between this and Beersheba, that is, in the southern parts of the land of Canaan, and especially in the mountainous part, or hill-country, as it is called. (Luke i. 39.) Agreeably to this, the Hittite is mentioned as dwelling in the mountains. (Josh. xi. 3.) *Wells's Geography*, vol. i. pp. 129, 130.

HIVITES, חִוִּים, *Chivim*, signifies *those who live, or speak, or give notice*: from the Syriac, *adders*. The Hivites were a people descended from Canaan. They dwelt first in the country afterwards possessed by the Capthorim, or Philistines. The Capthorim expelled the Hivites, who dwelt from Hazerim unto Azzah. (Deut. ii. 23.) There were Hivites also at Shechem, and Gibeon, (Josh. xiii. 14.) in the centre of the promised land; for the inhabitants of Shechem, and the Gibeonites, were Hivites. (Josh. xi. 19.) Lastly, there were some beyond Jordan, at the foot of Mount Hermon. (Gen. xxxiv. 2.)

The name Hivites, in the Chaldee, imports *serpents*; and we find people so called in many places. Whether, as some supposed, the Hivites were Troglodytes, and dwelt in caves, and from that circumstance derived their name by comparison with serpents; or whether they

were countrymen, *highlanders*, mountaineers, especially in Mount Lebanon, as is indicated, (Josh. xiii. 3.) writers are not agreed. They might be the widely-spread serpent family and nation, yet might dwell in Mount Lebanon as their abode. (Gen. x. 17.; xxxiv. 2.; xxxvi. 2.) In Gen. xv. 21. the Samaritan and Septuagint insert Hivite after Canaanite, apparently with propriety. *Sacred Geography*

HOFFMANISTS, those who espoused the sentiments of Daniel Hoffman, professor in the university of Helmstadt. In the year 1598, Hoffman taught that the light of reason, even as it appears in the writings of Plato and Aristotle, is adverse to religion; and that the more the human understanding is cultivated by philosophical study, the more perfectly is the enemy supplied with weapons of defence. *Enfield's Hist. of Philosophy*, vol. ii. p. 506. *Adams's View of Religions*, p. 168.

HOLINESS, freedom from sin, or the conformity of the heart to God. When the faculties and powers of our nature had been corrupted and impaired by the transgressions of our first parents, God sent his only son Jesus Christ to lay down his life to save ours; and by the inestimable merit of his death and passion, to procure the pardon of God for our sins, and restore us to the divine favour. Having, therefore, been rescued from the guilt, the dominion, and punishment of our sins, by the effusion of the blood of Christ, we are under the highest obligations to pay obedience to the Author of our being, and to the Redeemer of our forfeited lives. Hence, if we are true members of this holy state, the love and fear of God, and of his Son Jesus Christ, will be the governing principle of our hearts, and have a powerful influence over all our actions. The necessary conditions of a holy life are, that we diligently and carefully instruct ourselves in all its duties, and faithfully and sincerely practise what we find to be our duty. If sin has dominion over us, our souls cannot be a suitable dwelling for God's Holy Spirit to inhabit. Yet, God requires no more of us than he enables us to perform. If we heartily pray for the divine assistance, if we carefully watch to avoid all occasions of sin, sincerely and resolutely oppose all temptations, we shall be able to mortify and subdue our fleshly lusts and vile affections. There is no ground to encourage men, who customarily allow themselves in any one heinous sin, to think that their condition is good and acceptable to God. There are many sins of so malignant a nature, that God has declared he will exclude those, who habitually practise them, from the kingdom of heaven. We ought humbly and earnestly to

beg of God the pardon of our sins, who alone can forgive them; and that he, who has the power of life and death in his hands, would enable us to live innocently and to die peaceably. We should testify the sincere gratitude of our souls, by magnifying the power, admiring the wisdom, and adoring the goodness of God, our best friend, our greatest benefactor, and our most compassionate father. We should do all the good, and show all the mercy we can to our neighbours; preserve purity, patience, and contentment in our souls, and holiness in our whole conversation. When a custom of holy living has vanquished the difficulties which attended its commencement, the heavenly virtues which a man has acquired will be so many preservatives against his falling into sin. His humility will secure him from presuming too much on his own strength. His experience of God's help and favour in former troubles will induce him to resist the allurements of unlawful pleasures, and patiently to endure any afflictions, rather than comply with what is evil. The sense of religion and humanity deeply rooted in his mind will oblige him, in his whole conduct, to have a regard to truth, justice, equity, and compassion. It is objected by some, that they despair of arriving at such a pitch of virtue, as is related of some good men. To this it may be answered, that though they may never reach such a height of virtue as many have done, yet there is no reason to despond. In the celestial mansions will be different degrees of honour; 'one star will shine above another star in glory.' They who shall not sit on the right hand of God, may nevertheless be admitted to a less degree of honour. The failings of Noah, David, Hezekiah, St. Peter, and other eminent saints, are recorded in Scripture, as a caution to the best men not to be too secure; and as encouragement to the weak and feeble, but sincere worshippers of God, not to despair. In order to promote our improvement and growth in grace, we should endeavour to obtain a meek and humble frame of spirit. We should consider our wants and imperfections, the weaknesses of which we are guilty, the graces we want, and how much we stand in need of the divine assistance. We should constantly attend the offices of religion, both public and private, for these are the means appointed by God, to convey grace to men. We ought frequently to look into the state and condition of our souls. We should set apart some certain portion of our time, daily or weekly, to examine ourselves, and observe what advances we make in the ways of religion and holiness, and the sins of which we have been guilty. We should entertain and cherish the motions of God's

Holy Spirit; and when we find any good thoughts arise in our minds, we should impress them on our memories, improve them by meditation, and transcribe them into our actions. We have daily new vices to mortify, virtuous dispositions to exercise and cultivate, temptations to resist, and afflictions to encounter; and all these require the assistance of God's grace, which is never wanting to those who ask it with faith, and employ it with diligence.

God is holy in a transcendent and infinitely perfect manner. He is the fountain of holiness, purity, and innocence. He sanctifies his saints, his people, his priests. He requires perfect holiness in those who approach him, and to be honoured by his servants. He rejects all worship which is not pure and holy, whether internal or external.

The prophets called the Lord the Holy One of Israel, as if holy were synonymous with God. The Messiah is called the holy one: 'Thou shalt not suffer thine Holy One to see corruption.' (Ps. xvi. 10.) 'Thy redeemer is the Holy One of Israel.' (Isa. xli. 14.) In the Gospel, 'I know thee who thou art, the Holy One of God.' (Luke iv. 34., Again, 'The Holy Thing which shall be born of thee, shall be called the Son of God.' (Luke i. 35.) Jesus Christ is called simply the Holy One: 'Ye denied the Holy One and the Just, and desired a murderer to be granted to you.' (Acts iii. 14.) Holy is the common epithet given to the third person of the Trinity, the Holy Ghost.

In Scripture, the Israelites are generally called holy, because they are the Lord's; they profess the true religion, are called to holiness, &c. 'Ye shall be an holy nation. Ye shall be holy unto me.' (Exod. xix. 6.) 'All the congregation are holy, every one of them.' (Lev. xi. 44, 45. Num. xvi. 3.)

From the infinite holiness of God, every thing belonging to him should be styled holy; his temples, his ministers, his solemnities, &c.

Christians are more particularly declared holy, as being called to, and designed for, a more excellent holiness, and having received earnest of the Holy Spirit in a more plentiful and perfect manner. St. Luke in the Acts, and St. Paul in his Epistles, generally describe Christians under the name of saints, that is, holy. *Warner's System of Divinity and Morality*, vol. iv. pp. 73—82.

HOLY GHOST, HOLY SPIRIT, or **SPRIT**, the name given to the third person in the Trinity. Tertullian says, 'In the mean time he poured forth the Holy Ghost, a gift which he had received from the Father, the third person in the Godhead, and the third name of Majesty.' The Old Testament frequently mentions the Spirit of God; as at the creation of the world the Spirit is said to have 'moved upon the face of the waters.' (Gen. i. 2.) When the prophets received any su-

pernatural power or knowledge, or any impression was made upon their minds for a particular purpose, it is generally ascribed to the Spirit of God.

It is recorded by St. John, that Christ, not long before his crucifixion, said to his disciples, 'I will pray the Father, and he shall give you another Comforter, that he may abide with you, even the Spirit of Truth.' (John xiv. 16, 17.) In the following passage, our Saviour speaks of the office of the Holy Spirit, as having a close and intimate connexion with his own personal ministry, and as being of the highest importance to the complete execution and accomplishment of the great scheme of human redemption: 'I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you; and he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' (John xvi. 7.; xiv. 26.) Agreeably to this promise and declaration, on the day of Pentecost, and a few days after the ascension of our Saviour into heaven, the Holy Ghost descended visibly on the apostles, and instantaneously communicated to them the power of speaking a great variety of languages, enabled them to work miracles in confirmation of the doctrines which they were to preach, and furnished them with zeal and resolution, and with every other qualification necessary to the effectual discharge of their ministry. The Holy Ghost also 'abode with them,' as our Saviour promised; for we find them constantly acting under his immediate and directing influence; and the success which attended the first preaching of the Gospel is always ascribed to 'the power of the Spirit of God.' (Rom. xv. 19.) Besides these great gifts communicated to the apostles and others, and these particular interpositions for important purposes at the first promulgation of Christianity; and which are called by modern divines the *extraordinary* operations of the Spirit, there are other communications of a more general nature, which are called the *ordinary* operations of the Spirit. These consist in causing a change and renewal of men's minds, and in affording them inward and secret assistance to become good and virtuous. Christ said to Nicodemus, 'Except a man be born of water and of the Spirit, he cannot see the kingdom of God.' (John iii. 5.) 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' (Gal. v. 22, 23.) St. Peter, in his sermon on the day of Pentecost, said, 'repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to

all that are afar off, even as many as the Lord our God shall call.' (Acts ii. 38, 39.) In these and some other passages, the influence of the Spirit spoken of must be common to all Christians, and cannot mean the extraordinary and miraculous communications, which were the portion of very few, and continued only for a short time; and hence we derive this comfortable and important assurance, that the Spirit of God co-operates with our sincere endeavours after righteousness, and assists us in all our virtuous exertions.

That the Holy Ghost proceeds from the Father we learn from the express authority of St. John, (xv. 26.) who says, 'the Spirit of Truth which *proceedeth* from the Father.' As Christ in the same verse says, 'I will send the Spirit,' and St. Paul tells the Galatians that God hath sent forth the Spirit of his Son into their hearts,' (Gal. iv. 6.) we infer, that the Spirit *proceeds* from the Son also. Indeed, the union between the Father and the Son is such, that we cannot conceive how the Spirit can proceed from the one without at the same time proceeding from the other. But we must acknowledge that the procession of the Holy Ghost, though to be believed as being asserted in Scripture, is far beyond our comprehension; and in subjects of this kind we cannot be too cautious and diffident in what we say and think.

The following passages prove the divinity of the Holy Ghost. St. Peter, in punishing Ananias and Sapphira, uses the expressions, 'lying to the Holy Ghost,' and 'lying to God,' (Acts v. 3, 4.) as synonymous; the Holy Ghost is said to be eternal; (Heb. ix. 14.) to teach all things; (John xiv. 26.) to guide into all truth; (John xvi. 13.) to shew things to come; (John xvi. 13.) to search all things, even the deep things of God; (1 Cor. ii. 10.) to make intercession for the saints; (Rom. viii. 27.) to change us into the same image with Christ; (2 Cor. iii. 18.) to bring all things to remembrance; (John xiv. 26.) to reprove the world of sin, of righteousness, and of judgment; (John xvi. 8.) and to have raised Christ from the dead. (1 Pet. iii. 18.) Christ himself calls the Holy Ghost 'another Comforter,' (John xiv. 16.) to be sent in his stead, or to supply his absence. St. Paul attributes to the Holy Ghost the communication of a great variety of qualities and powers: 'now there are diversities of gifts, but the same Spirit; to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits;

to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.' (1 Cor. xii. 4, 8, &c.) In all these passages the Holy Ghost is plainly spoken of, not merely as a quality or operation, but as a person; and the powers attributed to him are such, that they can belong only to a divine person.

"Those who deny the personality of the Holy Ghost, contend that it is ordinary in the Scriptures to find the like expressions, which are proper unto persons, given unto those things which are no persons; as when the apostle saith, 'charity suffereth long, and is kind, charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things.' (1 Cor. xiii. 4, &c.) All which personal actions are attributed to charity, which is no person, as in other cases it is usual, but belong to that person which is charitable; because that person which is so qualified doth perform these actions according to, and by virtue of, that charity which is in him. In the same manner say they, personal actions are attributed to the Holy Ghost, which is no person, but the virtue, power, and efficacy of God the Father of our Lord Jesus Christ; because that God the Father is a person, and doth perform those personal actions attributed to the Holy Ghost by that virtue, power, and efficacy in himself, which is the Holy Ghost: as when we read, 'the Spirit said unto Peter, Behold, three men seek thee; arise, therefore, and get thee down, and go with them, doubting nothing, for I have sent them;' we must understand that God the Father was the person who spake these words, who had called Barnabas and Saul, and to whom they were to be separated. But because God did all this by that power within him which is his Spirit, therefore those words and actions are attributed to the Holy Ghost. This is the sum of their answer, and more than this, I conceive, cannot be said in answer to that argument which we urge from those personal expressions attributed to the Spirit of God, and, as we believe, as to a person. But this answer is most apparently insufficient, as giving no satisfaction to the argument; for if all the personal actions attributed in the Scriptures to the Spirit, might proceed from the person of God the Father, according to the power which is in him, then might this answer seem satisfactory: but if these actions be personal, as they are acknowledged and cannot be denied;

if the same cannot be attributed to the person of God the Father, whose Spirit it is; if he cannot be said to do that by the power within him, which is said to be done by the Holy Ghost, then is that defence not to be defended; then must the Holy Ghost be acknowledged a person: but I shall clearly prove that there are several personal attributes given in the sacred Scriptures expressly to the Holy Ghost, which cannot be ascribed to God the Father; which God the Father, by that power which is in him, cannot be said to do; and consequently, there cannot be any ground why those attributes should be given to the Spirit, if it be not a person. To make intercession is a personal action, and this action is attributed to the Spirit of God, because he maketh intercession for the saints, according to the will of God; but to make intercession is not an act which can be attributed to God the Father, neither can he be said to intercede for us according to that power which is in him; and therefore this can be no *prosopopeia*, or feigning of a person: the Holy Ghost cannot be said to exercise the personal action of intercession for that reason, because it is the Spirit of the person which intercedeth for us. To come unto men, as being sent unto them, is, as I have said before, a personal action; but to come unto men, as being sent, cannot be ascribed to God the Father, who sendeth, but is never sent, especially in this particular, in which he is said expressly to send, and that in the name of the Son; for our Saviour's words are, 'whom the Father will send in my name.' When, therefore, the Holy Ghost cometh to the sons of men, as sent by the Father in the name of the Son, and sent by the Son himself, this personal action cannot be attributed to the Father, as working by the power within him, and consequently cannot ground a *prosopopeia*, by which the virtue or power of God the Father shall be said to do it. To speak and hear are personal actions, and both together attributed to the Spirit in such a manner, as they cannot be ascribed to God the Father; 'when he,' saith Christ, 'the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak.' (John xvi. 13.) Now to speak, and not of himself, cannot be attributed to God the Father, who doth all things of himself; to speak what he heareth, and that of the Son, to deliver what he receiveth from another, and to glorify him from whom he receiveth, by receiving from him as Christ speaketh of the Holy Ghost, 'he shall glorify me, for he shall receive of mine, and shall show it unto you,' (John xvi. 14.) is by no means applicable to the Father, and, consequently,

it cannot be true that the Holy Ghost is therefore said to do these personal actions, because that Person whose Spirit the Holy Ghost is, doth these actions by, and according to, his own power, which is the Holy Ghost. It remaineth, therefore, that the answer given by the adversaries of this truth is apparently insufficient; and, consequently, that our argument, drawn from the personal actions attributed in the Scriptures to the Spirit, is sound and valid. I thought this discourse had fully destroyed the Socinian *prosopopeia*; and indeed as they ordinarily propound their answer, it is abundantly refuted; but I find the subtlety of Socinus prepared another explication of the *prosopopeia*, to supply the room, when he foresaw the other would not serve; which double figure he grounded upon this distinction; the Spirit, that is, the power of God, says he, may be considered either as a propriety and power in God, or as the things on which it worketh are affected with it: if it be considered in the first notion, then, if any personal attribute be given to the Spirit, the Spirit is there taken for God, and by the Spirit God is signified. If it be considered in the second notion, then, if any personal attribute be given to the Spirit, the Spirit is there taken for that man in which it worketh; and that man affected with it, is called the Spirit of God. So that now we must not only show, that such things as are attributed to the Holy Ghost cannot be spoken of the Father, but we must also prove, that they cannot be attributed unto man, in whom the Spirit worketh from the Father. And this also will be very easily and evidently proved. The Holy Ghost is said to come unto the Apostles, as sent by the Father and the Son; and to come as so sent, is a personal action, which we have already showed cannot be the action of the Father who sent the Spirit; and it is as certain, that it cannot be the action of the apostle who was affected with the Spirit which was sent, except we can say, that the Father and the Son did come unto St. Peter; and St. Peter, being sent by the Father and the Son did come unto St. Peter. Again, our Saviour, speaking of the Holy Ghost, saith, 'he shall receive of mine,' therefore the Holy Ghost in that place is not taken for the Father; 'and show it unto you,' therefore he is not taken for an apostle: in that he 'receiveth,' the first Socinian *prosopopeia* is improper; in that he 'showeth' to the apostle, the second is absurd. The Holy Ghost then is described as a person distinct from the person of the Father, whose power he is; and distinct from the person of the apostle, in whom he worketh; and, consequently, neither of the Socinian figures can evacuate or enervate the doctrine of his

proper and peculiar personality. Secondly, for those attributes or expressions used of the Holy Ghost in the sacred Scriptures, and pretended to be repugnant to the nature of a person; either they are not so repugnant, or if they be, they belong unto the Spirit, as it signifieth not the person, but the gifts or effects of the Spirit. They tell us that the Spirit is given, and that, sometimes in measure, sometimes without measure; that the Spirit is poured out, and that men drink of it, and are filled with it; that it is doubled and distributed, and something is taken from it, and that sometimes it is extinguished; and from hence they gather, that the Holy Ghost is not a person, because these expressions are inconsistent with personality. But a satisfactory answer is easily returned to this objection. It is true, that God is said to have given the 'Holy Ghost to them that obey him;' (Acts v. 32.) but it is as true that a person may be given. So we read 'unto us a Son is given;' (Is. ix. 6.) and we are assured that 'God so loved the world, that he gave his only-begotten Son; (John iii. 16.) and certainly the Son of God is a person. And if all the rest of the expressions be such as they pretend, that is, not proper to a person, yet do they no way prejudice the truth of our assertion, because we acknowledge the effects and operations of the Spirit to have in the Scriptures the name of the Spirit, who is the cause of those operations. And since to that Spirit, as the cause, we have already shown those attributes to be given, which can agree to nothing but a person, we therefore conclude, against the Socinians and the Jews, that the Holy Ghost is not an energy, operation, quality, or power, but a person, a spiritual and intellectual subsistence." *Veneer, Expos. of the Fifth Art.; Bishop Tomline's Elem. of Christ. Theology*, vol. ii. p. 171, &c.

HONEY. Bees are some of the smallest creatures that fly; but the produce of them is the sweetest thing in the world. The Scripture, describing a troop of enemies pursuing with obstinacy and warmth, uses the similitude of bees: 'The Amorites chased you as bees do.' (Deut. i. 44.) 'They compassed me about like bees.' (Ps. cxviii. 12.)

God did not permit honey to be offered on his altar: 'ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.' (Levit. ii. 11.) Many reasons are given for this law: as, that honey does not agree well with other things, as with roast meat, which was offered in sacrifice, and that it makes bread sour; or because bees are unclean insects; or because honey is the symbol of carnal pleasures; or because the Heathens offered honey in their sacrifices. As the god of flies is

considered the same as the god of bees, this might be one reason why honey was forbidden to be offered on the altar of the Lord. Some think, that the reason of this prohibition was, because honey is apt to gripe and prove purgative; and hence the College of Physicians have totally left it out of all medicinal preparations.

Though God forbids honey to be offered in sacrifice, yet he commands the first-fruits of it to be presented to him; these first fruits and offerings being designed for the support of the priests, and not to be offered on the altar. By the word *honey*, *שֶׁבַע דְּבַשׁ*, the rabbins and authors of Hebrew dictionaries understand not only the honey of bees, but also the honey of dates, of the fruits of the palm-tree, or the dates themselves, from which honey is extracted: and when God enjoins the first-fruits of honey to be offered to him, the first-fruits of dates seem to be meant: for we know that generally the produce only of fruits was offered.

Honey was formerly very common in Palestine. The frequent expressions of Scripture, which import that this country was a land flowing with milk and honey, are proofs of this. Moses says, that the 'Lord made his people to suck honey out of the rock, and oil out of the flinty rock.' (Deut. xxxii. 13.) Honey ran upon the ground in the forest, where Jonathan dipped the end of his staff in a honey-comb, and sucked it. (1 Sam. xiv. 25, 26, 27.) Hence it appears, that the country abounded in wild bees, which hiving in the rocks, furnished honey. Travellers observe that honey is at this day very plentiful in Palestine; and that the inhabitants mix it in all their sauces. Hasselquist says, that between Acra and Nazareth 'great numbers of wild bees breed, to the advantage of the inhabitants.' Maundrell observes of the great salt plain near Jericho, 'that he perceived in it in many places, a smell of honey and wax, as strong as if he had been in an apiary.' John the Baptist fed on wild honey found in the rocks or in hollow trees. (Matt. iii. 4.) Children were fed with milk, cream, and honey. 'Butter and honey shall he eat, that he may know how to refuse the evil, and choose the good.' (Isai. vii. 15.) *Scripture Illustrated; Dr. Adam Clarke on Leviticus ii. 11; Maundrell's Travels*, pp. 66. 86.

HONOUR is taken not only for the inward or outward respect paid to superiors, those to whom we owe particular deference and distinction; but for real services; 'honour thy father and mother,' (Exod. xx. 12.); that is, not only show respect and deference, but assist them, and perform such services to them as they need. By honour is also understood that adoration which is due to God only: 'give unto the Lord the honour due unto his name.' (Psal. xxix. 2.)

By the true honour of man is to be under-

stood, not what commands merely external respect, but what commands the respect of the heart : what raises one to acknowledged eminence above others ; what always creates esteem, and in its highest degree produces veneration. Honour does not arise from riches. These may belong to the vilest of mankind ; and daily experience proves that the possession of them is consistent with the greatest contempt. Honour does not arise from mere dignity of rank or office. If such distinctions were always, or even generally, obtained in consequence of uncommon merit, they would, indeed, confer honour on the character. But, in the present state of society, it is too well known that this is not the case. They are frequently the consequence of birth alone. They are sometimes the fruit of mere dependence and assiduity ; and they may be the recompence of flattery, versatility, and intrigue. The proper honour of man does not arise from some of those splendid actions and abilities which excite great admiration. Courage and prowess, military renown, signal victories and conquests, may render the name of a man famous, without rendering his character truly honourable. The laurels of the warrior must at all times be dyed in blood, and bedewed with the tears of the widow and the orphan. But if they have been stained by rapine and inhumanity ; if sordid avarice has marked his character, or low and gross sensuality degraded his life ; the great hero degenerates into a mean and little man. The refined politics of the statesman, or the literary efforts of genius and erudition, bestow, and within certain bounds ought to bestow, eminence and distinction on men. Hence they frequently give rise to fame. But we must distinguish between fame and honour. The former is a loud and noisy applause ; the latter is a more silent and internal homage. Fame floats on the breath of the multitude ; honour rests on the judgment of the considerate. In order, therefore, to discern where true honour lies, we must not look to any adventitious circumstance, nor to any single sparkling quality, but to the whole of what forms a man ; in a word we must look to the soul. It will discover itself by a mind superior to fear, to selfish interest and corruption ; by an ardent love to the Supreme Being, and by the principles of uniform rectitude and integrity. It will make us neither afraid nor ashamed of discharging our duty, true to the God whom we worship, and to the faith in which we profess to believe, and full of affection to our brethren of mankind. It will influence us to be magnanimous, without being proud ; humble, without being mean ; just, without being harsh ; simple in our manners, but manly in our feelings. The honour thus formed by religion, or the love of God, is more independent and complete, than what

can be acquired by any other means. It is independent of any thing foreign or external ; it does not procure partial, but entire, respect. Where fortune is concerned, it is the station or rank which commands our deference. Where some shining quality attracts admiration, it is only to a part of the character that we pay homage. But when a person is distinguished for eminent worth and goodness, it is the man, the whole man, whom we respect. The honour which he possesses is intrinsic. If he be placed in an obscure situation, he will be revered as a private citizen, or as the father of a family. If in higher life he appear more illustrious, it is because a nobler sphere of action is opened to him ; and, placed in such conspicuous view, he seems to grace and adorn the station which he fills. The universal consent of mankind in honouring real virtue, sufficiently shows what the genuine sense of human nature is on this subject. All other claims of honour are changeable. The honour acquired by religion is honour divine and immortal. It is honour, not in the estimation of men only, but in the sight of God, whose judgment is the standard of truth and right. All the honour we can gain among men is limited and confined. Its circle is narrow, its duration short and transitory. But the honour founded on religion accompanies us through the whole progress of our existence. It enters with man into a future state, and continues to brighten throughout eternal ages. The honour which proceeds from God is unmixed and pure. It is a lustre which is derived from heaven. On the contrary, the honours which proceed from any other source, resemble the feeble and twinkling flame of a taper, which is often clouded by the smoke it sends forth, and is always wasting, and soon dies totally away. *Blair's Sermons*, Serm. xxxi.

HOPE, is the desire of some good attended with at least the possibility of obtaining it, and is enlivened with joy, greater or less, according to the probability of possessing the objects of our hope. Whatever may be the sufferings in this life to which we are exposed, hope is the balm that heals our present woes. Hope, of which those who trust in God can never experience the privation, is, in itself, a most pleasurable feeling. The anticipation of future good cannot but serve to blunt the edge of present suffering. We often voluntarily submit to present loss of fortune, or of ease, in order to obtain some distant and future benefit ; and it is the prospect of the benefit which reconciles the mind to the endurance of the loss. And will not the certain assurance of an eternal recompence in a better life invigorate our fortitude, exhilarate our hopes, and make us deem our burthen easy, and our affliction light ? We have before us the

example of the blessed Jesus, who, for the joy that was set before him, endured the cross, despising the shame. We have the examples of the holy apostles, who cheerfully sustained accumulated woes. We know from Christianity, that this life is a state of probation; that its troubles are trials of our faith; that no believer shall be tempted above what he is able to bear; that he shall have support from Heaven; and that his afflictions, which endure comparatively but for a moment, shall be rewarded with an eternal and exceeding weight of glory.

Under the pressure of adversity, the true Christian looks up to God as to a friend and father, with hope and confidence, and sees, amidst the gloominess which surrounds him, a bright effulgence bursting from the lowering horizon; a serene sky, which forbodes that the clouds immediately surrounding him will soon be dispelled. Though he travel with weary steps in the vale of sorrow and darkness, and his feet be ready to slip in the dangerous and rugged road, yet shall God be his support and guide. Though he stumble, yet shall he not fall; the arm of the Almighty shall be stretched out to raise him up, and, through hope in the aid of his God, he shall persevere with alacrity, and finally conquer, and be crowned with immortality. In every calamity to which man is heir, he, whose hope is placed in the Almighty, will find comforts springing up like flowers under his feet in a desert. He will experience, that God is the Father of the fatherless, the husband of the widow, the friend of the friendless, and the sure guardian of all those who have none to help them. An inward strength is supplied to him, who, in the midst of misery, abounds in faith, and indulges hope. True religion possesses a power resembling that of oil poured on the troubled sea, which smoothes the waves to a glassy expanse of limpid water. True religion is the panacea, the anodyne of woe, the universal medicine of mental disease. Little does the man of the world know of that health of mind, that serene cheerfulness, that divine complacency, which soothes the resigned Christian, who, whenever his soul has a tendency to be disquieted within him, resolves to hope in God. In consequence of this firm reliance, he finds the light of God's countenance beaming upon him with the most animating warmth, and the brightest illumination; like the day-spring from on high chasing away the shades of night. He stands as a rock in the sea; the waves beat on its base, but eternal sunshine settles upon its head.

Hope in God will sweeten every enjoyment in a successful season, and alleviate the burden of every evil in the day of our calamities. Happy situation! to have the

all-powerful and most merciful Lord of heaven and earth our friend and protector against the assaults of adversity. He shall defend us, under the shadow of his wing, from every evil which the devil or man worketh against us. Though we appear unfortunate in the eyes of the world; though we be poor and despised, who were once rich and honoured; though we may suffer in our reputation; though we be tormented with pain and the languor of ill health; though death tear from us the objects of our love; yet will we hope in God, who will infuse a balsam into our hearts, which will assuage every anguish, and heal every sore. The fear of death, which torments the sinful, shall have no painful effects on the man who really hopes, and freely trusts, in Him who hath subdued death, and brought life and immortality to light by the Gospel. *Knox's Sermons*, pp. 25, 26, &c.; *Fellowes's Body of Theology*, vol. ii. p. 433.

HOPHNI, *הופני*, signifies *he that covers*, otherwise, *my fist*. Hophni and Phinehas, sons of Eli, the high-priest, were, says the Scripture, sons of Belial, wicked and dissolute. (1 Sam. ii. 12, 13, &c.) They knew not the Lord, nor performed the functions of their ministry in the tabernacle as they ought; for when any Israelite had sacrificed a peace-offering, the son or servant of the priest came whilst they were dressing the flesh of it, and holding a fork with three teeth in his hand, he put it into the pot, and what he could take up with it was the priest's portion. In like manner also, before the fat was burnt, the priest's servant came and said to him who sacrificed, Give me flesh to roast, for I will have the flesh raw. Let us first burn the fat, according to custom, said he who sacrificed. To this the servant replied, No; you shall give it me instantly, or I will take it by force. Rightly to understand this place, it must be observed, that the text regards not burnt-offerings or sacrifices for sin, but only peace-offerings, or those presented out of voluntary devotion; the blood of which, the fat, the kidneys, and the caul which covers the intestines, were offered to the Lord; all the rest of the sacrifice belonged to him who offered it, and who was to give the priest for his fee the right shoulder and the breast. Moses does not say, (Levit. vii. 31, 32.) whether this should be given dressed or raw. It appears, however, from this place, 1. that it was not given to the priest till it was dressed; and 2. that the priest had no right to demand it, till the fat was offered on the fire of the altar.

To the irregularities of his sons, the high-priest Eli was no stranger. He reproveth them, but so faintly, that they did not change their behaviour. The Lord, there-

fore, sent a threatening message to Eli, foretelling the destruction of his house. Some years after, the Lord caused Eli and his sons to be threatened by the young prophet Samuel. Accordingly, the Philistines having declared war against Israel, Israel lost about 4000 men. The elders of Israel said, Bring hither the ark of the Lord, that it may save us from our enemies; and the two sons of Eli, Hophni and Phinehas, brought the ark into the camp. But God permitted the Philistines to obtain another victory; and they killed 30,000 men, among whom were Hophni and Phinehas, and carried away the ark of the covenant.

HOPKINSIANS, so called from the Rev. Samuel Hopkins, D.D., an American divine, who in his sermons and tracts has made several additions to the sentiments first advanced by the celebrated Jonathan Edwards, late president of New Jersey college.

The following is a summary of the distinguishing tenets of the Hopkinsians, together with a few of the reasons they bring forward in support of their sentiments.

1. That all true virtue, or real holiness, consists in disinterested benevolence. The object of benevolence is universal being, including God and all intelligent creatures. It wishes and seeks the good of every individual, so far as is consistent with the greatest good of the whole, which is comprised in the glory of God, and the perfection and happiness of his kingdom. The law of God is the standard of all moral rectitude or holiness. This is reduced into love to God and our neighbour as ourselves; and universal good-will comprehends all the love to God, our neighbour, and ourselves, required in the divine law, and, therefore, must be the whole of holy obedience. Let any serious person think what are the particular branches of true piety; when he has viewed each one by itself, he will find that disinterested friendly affections is its distinguishing characteristic. For instance, all the holiness in pious fear, which distinguishes it from the fear of the wicked, consists in love. Again, holy gratitude is nothing but good-will to God and our neighbour, in which we ourselves are included; and correspondent affection, excited by a view of the kindness and good-will of God. Universal good-will also implies the whole of the duty we owe to our neighbour; for justice, truth, and faithfulness, are comprised in universal benevolence; so are temperance and chastity. For an undue indulgence of our appetites and passions is contrary to benevolence, as tending to hurt ourselves or others; and so opposite to the general good, and the divine command, in which all the crime of such indulgence consists. In short, all virtue is nothing

but benevolence acted out in its proper nature or perfection; or love to God and our neighbour, made perfect in all its genuine exercises and expressions.

2. That all sin consists in selfishness. By this is meant an interested selfish affection, by which a person sets himself up as supreme, and the only object of regard; and nothing is good or lovely in his view, unless suited to promote his own private interest. This self-love is in its whole nature, and every degree of it, enmity against God; it is not subject to the law of God, and is the only affection that can oppose it. It is the foundation of all spiritual blindness, and, therefore, the source of all the open idolatry in the heathen world, and false religion under the light of the Gospel; all this is agreeable to that self-love which opposes God's true character. Under the influence of this principle, men depart from truth; it being itself the greatest practical lie in nature, as it sets up that which is comparatively nothing above universal existence. Self-love is the source of all profaneness and impiety in the world, and of all pride and ambition among men, which is nothing but selfishness, acted out in this particular way. This is the foundation of all covetousness and sensuality, as it blinds people's eyes, contracts their hearts, and sinks them down, so that they look upon earthly enjoyments as the greatest good. This is the source of all falsehood, injustice, and oppression, as it excites mankind by undue methods to invade the property of others. Self-love produces all the violent passions; envy, wrath, clamour, and evil-speaking; and every thing contrary to the divine law, is briefly comprehended in this fruitful source of all iniquity, self-love.

3. That there are no promises of regenerating grace made to the doings of the unregenerate. For as far as men act from self-love, they act from a bad end: for those who have no true love to God, really do no duty when they attend on the externals of religion. And as the unregenerate act from a selfish principle, they do nothing which is commanded: their impenitent doings are wholly opposed to repentance and conversion; therefore, not implied in the command to repent, &c.; so far from this, they are altogether disobedient to the command. Hence it appears, that there are no promises of salvation to the doings of the unregenerate.

4. That the impotency of sinners, with respect to believing in Christ, is not natural, but moral; for it is a plain dictate of common sense, that natural impossibility excludes all blame. But an unwilling mind is universally considered as a crime, and not as an excuse, and is the very thing in which our wickedness consists. That the impotence of the sinner is owing to a

disaffection of heart, is evident from the promises of the Gospel. When any object of good is proposed and promised to us upon asking, it clearly evinces that there can be no impotence in us with respect to obtaining it, besides the disapprobation of the will; and that inability which consists in disinclination, never renders any thing improperly the subject of precept or command.

5. That in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should cast him off for ever; which, however, neither implies love to misery, nor hatred of happiness. For if the law is good, death is due to those who have broken it. The Judge of all the earth cannot but do right. It would bring everlasting reproach upon his government to spare us, considered merely as in ourselves. When this is felt in our hearts, and not till then, we shall be prepared to look to the free grace of God, through the redemption which is in Christ, and to exercise faith in his blood, who is set forth to be a propitiation to declare God's righteousness, that he might be just, and yet be the justifier of him who believeth in Jesus.

6. That the infinitely wise and holy God has exerted his omnipotent power in such a manner as he purposed should be followed with the existence and entrance of moral evil into the system. For it must be admitted on all hands, that God has a perfect knowledge, foresight, and view of all possible existences and events. If that system and scene of operation, in which moral evil should never have existence, was actually preferred in the divine mind, certainly the Deity is infinitely disappointed in the issue of his own operations. Nothing can be more dishonourable to God than to imagine, that the system which is actually formed by the divine hand, and which was made for his pleasure and glory, is yet not the fruit of wise contrivance and design.

7. That the introduction of sin is, upon the whole, for the general good. For the wisdom and power of the Deity are displayed in carrying on designs of the greatest good; and the existence of moral evil has, undoubtedly, occasioned a more full, perfect, and glorious discovery of the infinite perfections of the divine nature, than could otherwise have been made to the view of creatures. If the extensive manifestations of the pure and holy nature of God, and his infinite aversion to sin, and all his inherent perfections, in their genuine fruits and effects, is either itself the greatest good, or necessarily contains it; it must necessarily follow, that the introduction of sin is for the general good.

8. That repentance is before faith in Christ. By this is not intended that re-

pentance is before a speculative belief of the being and perfections of God, and of the person and character of Christ; but only, that true repentance is previous to a saving faith in Christ, in which the believer is united to Christ, and entitled to the benefits of his mediation and atonement. That repentance is before faith in this sense, appears from several considerations. (1.) As repentance and faith respect different objects, so they are distinct exercises of the heart; and, therefore, one not only may, but must be prior to the other. (2.) There may be genuine repentance of sin, without faith in Christ; but there cannot be true faith in Christ, without repentance of sin; and since repentance is necessary in order to faith in Christ, it must necessarily be prior to faith in Christ. (3.) John the Baptist, Christ, and his Apostles, taught that repentance is before faith. John cried, Repent, for the kingdom of heaven is at hand; intimating that true repentance was necessary in order to embrace the Gospel of the kingdom. Christ commanded, Repent ye, and believe the Gospel. And Paul preached repentance toward God, and faith toward our Lord Jesus Christ.

9. That though men became sinners by Adam, according to a divine constitution, yet they have, and are accountable for no sins but personal: for, (1.) Adam's act, in eating the forbidden fruit, was not the *act* of his posterity; therefore they did not sin at the same time he did. (2.) The sinfulness of that act could not be transferred to them afterwards; because the sinfulness of an act can no more be *transferred* from one person to another, than an act itself. 3. Therefore Adam's act, in eating the forbidden fruit, was not the *cause*, but only the *occasion*, of his posterity's being sinners. God was pleased to make a constitution, that if Adam remained holy through his state of trial, his posterity should, in consequence, be holy also; but if he sinned, his posterity should be sinners likewise. Adam sinned, and now God brings his posterity into the world sinners. By Adam's sin we are become sinners, not for it; his sin being only the *occasion*, not the *cause* of our committing sins.

10. That though believers are justified through Christ's righteousness, yet his righteousness is not *transferred* to them. For (1.) personal righteousness can no more be transferred from one person to another than personal sin. (2.) If Christ's personal righteousness were transferred to believers, they would be as perfectly holy as Christ; and so stand in no need of forgiveness. (3.) But believers are not conscious of having Christ's personal righteousness; but feel and bewail much indwelling sin and corruption. (4.) The Scripture represents believers as receiv-

ing only the *benefits* of Christ's righteousness in justification, or their being pardoned and accepted for Christ's righteousness' sake: and this is the proper Scripture notion of imputation. Jonathan's righteousness was imputed to Mephibosheth, when David showed kindness to him for his father Jonathan's sake.

The Hopkinsians warmly advocate the doctrine of the divine decrees, that of particular election, total depravity, the special influence of the Spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence; and therefore claim it as their just due, since the world will make distinctions, to be called Hopkinsian Calvinists. *Adams's View of Religions*, p. 163, &c.; *Hopkins on Holiness*, p. 7—202; *Edwards on the Will*, pp. 234—289; *Edwards on Virtue*; *West's Essays on Moral Agency*, pp. 170—181; *Spring's Nature of Duty*, p. 23; *Moral Disquisitions*, p. 40

HO'REB, הָרֵב, Ὠρηβ, signifies *desert, solitude, destruction, dryness, the sword*. Horeb is a mountain in Arabia Petræa, so near Mount Sinai, that Horeb and Sinai appear to be two hills of the same mountain. Sinai is on the east, and Horeb on the west: and hence, when the sun rises, the latter is covered with the shadow of Sinai. There are springs and fruit-trees upon Horeb, but only rain-water upon Sinai. At Horeb, God appeared to Moses in a burning bush. (Exod. iii. 1, 2, 3.) At the foot of this mountain Moses struck the rock, and drew water from it. (Exod. xvii. 6.) Elijah retired hither to avoid the persecution of Jezebel. (1 Kings xix. 8.) It is frequently said, that God gave the law at Horeb, though other places expressly name Sinai; because Horeb and Sinai in some sort form but one mountain.

HO'RITES, הֹרִי, Ὠρηῖται, signifies *princes, heroes, or free-men*; otherwise, *who are in a passion*. The Horites were an ancient people, who dwelt in the mountains of Seir beyond Jordan. (Gen. xiv. 6.) They had princes, and were powerful before Esau conquered their country. Afterwards, the Horites and the Edomites seem to have composed but one people. They dwelt in Arabia Petræa, and Arabia Deserta, south-east of Judea. (Deut. ii. 1; xxxiii. 2. Judg. v. 4.)

The Hebrew *Chori*, or *Chorim*, translated Horites in Genesis, is used in an appellative sense in other passages of Scripture, and signifies *heroes*, great and powerful men. Hence, says Calmet, the Greeks probably derived their *heroes*, as they derived *Anax*, a king, from *Anak*, the giant, and his sons, (1 Kings xxi. 8. 11. Nehem. ii. 16; iv. 14; v. 7; vi. 17; vii. 5; xiii. 17; Eccles. x. 17. Isa. xxxiv. 12.)

HOR/MAH, חֹרְמָה, signifies *destruction, or destructive curse*; otherwise, *net-work, or a small net*; otherwise, *dedicated, or consecrated* to God. The original name of this city was *Zephath*, a *mirror*, which was changed by the Hebrews to *Hormah*. What occasioned this denomination was as follows: the king of Arad, a Canaanite, who dwelt south of the Land of Promise, having attacked the Hebrews, put them to flight, and took a very rich booty. The Israelites, therefore, engaged themselves by vow to devote every thing belonging to the king of Arad, and entirely destroy it. It is very probable, that this vow was not executed till after Joshua entered the Land of Promise. (Josh. xv. 30.) Hormah afterwards belonged to the tribe of Simeon.

It is certain, that things irrevocably consecrated to God were not, therefore, destroyed, but that the use of those things was continued in the divine service. In like manner, it has been asked, What forbids our supposing that the property of a town was vested in the national institutions for worship? that its revenues, &c. were wholly appropriated, in perpetuity, to the tabernacle, or the temple, so that they were irrevocable on the part of the nation, without including the idea of utter destruction of the thing, or place, &c. vowed to the Lord? *Sacred Geography*.

HORN. By horns the Hebrews sometimes understood an eminence, or angle, a corner, or a rising. By horns of the altar of burnt-offerings many understand the angles of that altar; but there were also horns, or eminences, at the corners of that altar. (Exod. xxvii. 2. xxx. 2.)

Horn also signifies *glory, brightness, rays*. God's 'brightness was as the light, he had horns coming out of his hand,' that is, refulgent beams issuing from the hollow of it. (Hab. iii. 4.)

As the ancients frequently used horns to hold liquors, vessels containing oil, and perfumes, are often called horns, whether made of horn or not. Fill thine horn with oil, says the Lord to Samuel, and anoint David. (1 Sam. xvi. 1.) Zadok took an horn of oil out of the tabernacle, and anointed Solomon. (1 Kings i. 39.) Job called one of his daughters, *Kerenhappuch*, *Horn of Antimony*, or horn to put antimony (stibium) in, which the women of the East still use at this day. (Job xlii. 14.)

The principal defence and strength of horned beasts consist in their horns; and hence the Scripture mentions the horn as a symbol of strength. The Lord exalteth the horn of David; the horn of his people; he breaketh the horn of the ungodly; he cutteth off the horn of Moab, he cutteth off the horn of Israel; he promiseth to make the horn of Israel to bud forth; to re-establish the honour of it, and restore its former vigour. Moses compares Joseph

to a young bull, and says, that he has horns like those of a unicorn. The sacred authors frequently express victory in words like the following: Thou shalt toss them into the air with horns, &c.

Kingdoms with great powers are often described by the symbol of horns. (Ecclus. xlvii. 7.) In Dan. vii. viii. horns represent the power of the Persians, of the Greeks, of Syria, of Egypt, or of pagan and papal Rome. The prophet represents three animals as having many horns, one of which grew from the other. This should not surprise us, since in the East are rams which have many horns.

HORNET, a kind of large wasp, which has a powerful sting. We learn, (Deut. vii. 20. Josh. xxiv. 12.) that the Lord drove out the Canaanites before Israel by means of this insect. It has been suggested, that possibly this hornet was the *zimb* of Ethiopia, before which neither man nor beast can subsist. If the *zimb* was one of the plagues of Egypt, as has been supposed, it might be also in the hand of Providence a very effectual plague on the Canaanites; and it is worthy of observation, that the Israelites in the sandy wilderness would escape the violence of this creature. *Supplementary Addenda to Calmet's Dictionary.*

HORSE, a beast well known, but not so common among the Hebrews till Solomon's time, as afterwards. Before that time we find no horsemen mentioned in the armies of Israel. God forbade their kings to keep many horses. (Deut. xvii. 16.) The judges and princes of Israel generally rode on mules. After David's time, horses were more used in Judah, &c. than before. Solomon is the first king of Judah who had many horses; but we do not read that he undertook any military expeditions. He received his horses from Egypt, and every set cost him more than six hundred shekels, about ninety pounds.

We read, (2 Kings xxiii. 11.) that Josiah took away the horses which the kings of Judah, his predecessors, had consecrated to the sun. The sun was worshipped over all the East, and the horse was consecrated to this deity, who was represented as riding in a chariot drawn by the most beautiful and swiftest horses in the world, and performing every day his journey from East to West, to enlighten mankind. It has been disputed whether the people of Judah sacrificed these horses to the sun, as the Persians, Armenians, and others did, or only led them out in state every morning, to meet and salute the sun at its rising. Bochart supposes, that these horses were designed to draw the chariots, containing the king and his great officers, who were idolaters, out at the east gate of the city, every morning, to salute and adore the sun on his appearing above the horizon. *Bochart's Hieroz.* part i. lib. xi. c. 10.

HOSAN'NA, or rather **HOSA-NA**, is an Hebrew word which signifies, *save, I beseech you*. It is a form of blessing, or wishing well. At our Saviour's entrance into Jerusalem, when the people cried, Hosanna, their meaning was, *Lord, preserve this son of David; heap favours and blessings on him*.

Mr. David Levi gives the following information, extracted from the Talmud: 'The willow (used in the Feast of Tabernacles) is of the foundation of the prophets: that is, the prophets instructed the people in the proper form and manner thereof, as it was delivered by tradition; and which, having been forgot, was restored by the prophets. Hence we meet in Rabbinical Hebrew, with the phrase, 'the precept of the willow, on **HOSANNA THE GREAT**.' This is the seventh day of the Feast of Tabernacles, when each person carries a branch of willow, and, in the prayer of the day, frequently makes use of the word **HOSHANA!** that is, *save, we beseech thee*, from whence the willows used at that time are called the *Hoshanuth*'—*hosannas*.

If this be correct, we see that the people applied to our Lord a custom with which they were well acquainted, and which, indeed, formed an annual ceremony. We may observe, that the evangelists, (Matt. xxi. 8. Mark xi. 8.) do not say what kind of trees were cut down by the people, but 'they cut down branches from the trees, and strewed them in the way.' We may supply willow trees, if then in season; or, perhaps, they were branches from such trees as were nearest at hand. Perhaps, they were *palm* leaves, or branches.

The people, therefore, as they were wont to do on *Hosanna the Great*, formed a procession; and those who composed the leading division of it, cried, *Hosanna! blessed is the king of Israel, who cometh in the name of the Lord. Peace in heaven! Glory in the highest!* To this, those who brought up the rear of the procession, answered, *Blessed be the kingdom of our father David, that cometh in the name of the Lord! Hosanna in the highest!* That is, the great Hosanna, as we have been used to shout at our Feast of Tabernacles.

Under this elucidation, this history has a clearer reference of the Feast of Tabernacles to the Messiah; and a reference that was, in some degree, wanted. The shouts of the multitude are strong indications of what they so earnestly looked for—a king to deliver them from their present bondage. Did the prophets hint at such a king, to be expected, when they appointed the willows of the great Hosanna? Is this the covert meaning of the rulers of the synagogue, 'hearest thou what these children say? in allusion to a king whom we expect; which they refer to thee.' Is

this the import of our Lord's answer, 'Yea; did you never hear the remark, that children will tell the truth when men will not; that when men are afraid, or incredulous, the mouths of babes and sucklings may *strongly* proclaim due and proper praise?' Was our Lord's act in driving the intruding dealers out of the temple an act of royalty, coincident with these acclamations, and with these ideas, which, on this occasion, he thought proper to exert, and to which those concerned thought proper at this time to submit? *Supplementary Addenda to Calmet's Dictionary.*

HOSE'A, *חֹשֶׁעַ, Ὁσείᾱ*, signifies *Saviour, or safety*. HOSEA, son of Beeri, the first of the Minor Prophets. He is generally considered as a native and inhabitant of the kingdom of Israel, and is supposed to have begun to prophesy about 800 years before Christ. He exercised his office sixty years; but it is not known at what periods his different prophecies, now remaining, were delivered. Most of them are directed against the people of Israel, whom he reproves and threatens for their idolatry and wickedness, and exhorts to repentance, with the greatest earnestness, as the only means of averting the evils impending over their country. The principal predictions contained in this book, are the captivity and dispersion of the kingdom of Israel; the deliverance of Judah from Sennacherib; the present state of the Jews; their future restoration, and union with the Gentiles in the kingdom of the Messiah; the call of our Saviour out of Egypt, and his resurrection on the third day.

The style of Hosea is peculiarly obscure: it is sententious, concise, and abrupt; the transitions of person are sudden; and the connexive and adversative particles are frequently omitted. The prophecies are in one continued series, without any distinction as to the times when they were delivered, or the different subjects to which they relate. They are not so clear and detailed, as the predictions of those prophets who lived in succeeding ages. When, however, we have surmounted those difficulties, we shall see abundant reason to admire the force and energy with which this prophet writes, and the boldness of the figures and similitudes which he uses. *Bishop Tomline's Elem. of Christ. Theology*, vol. i. pp. 119, 120.

HOSEA, or HOSHEA, son of Elah, was the last king of Israel. Having conspired against Pekah, son of Remaliah, king of Israel, he killed him, in the year of the world 3265, and before Jesus Christ 739. However, the elders of the land seem to have taken the government into their hands; for Hoshea was not in possession of the kingdom till nine years after. (2 Kings xv. 30.; xvii. 1.) Hoshea did evil in the sight of the Lord, but not equal to

the kings of Israel who preceded him; that is, say the Jewish doctors, he did not restrain his subjects from going to Jerusalem to worship, if they would; whereas the kings of Israel, his predecessors, had forbidden it, and had placed guards on the road to prevent it.

Salmaneser, king of Assyria, being informed that Hoshea meditated a revolt, and had concerted measures with So, king of Egypt, to shake off the Assyrian yoke, marched against him, and besieged Samaria. After a siege of three years, in the ninth year of Hoshea's reign, the city was taken, and was reduced to a heap of ruins, in the year of the world 3282. The king of Assyria removed the Israelites of the ten tribes to countries beyond the Euphrates. *Prideaux's Connection*, part i. book i.

HOURS. The ancient Hebrews did not divide the day by hours, but into four parts; morning, noon, the first evening, and the last evening. The night was divided into three parts; night, midnight, and the morning watch. Hours, in the Septuagint, signify the seasons, as in Homer and Hesiod.

The word hour is used with very great latitude in Scripture. It seems sometimes to imply the space of time occupied by a whole watch: (Matth. xxvi. 40. Mark xiv. 37.) 'What, could ye not watch one hour?' one space of time allotted to that duty. 'If thou shalt not watch, thou shalt not know what hour I will come upon thee.' (Rev. iii. 3.) 'Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.' (Matth. xxv. 13.) These instances seem to prove, that there was a connexion between the word *hour*, and the period of a *watch*. The same may be observed in some of the following passages: Peter having denied his knowledge of Jesus to the guard, a new set of guards came to relieve the former; and among them was one who challenged Peter, about the space of one *hour*—one *watch*—after his former denial. (Luke xxii. 59.) Felix ordered Paul to be sent away at the third *hour*—perhaps a military *watch* of the night. (Acts xxiii. 23.)

The hours of prayer are alluded to in 2 Esdras ix. 44.: 'Day and night and every hour I prayed.' Hour is used in a very extensive sense. 'But of that day, and that hour, knoweth no man.' (Matth. xxiv. 36.) 'I will keep thee from the hour of trial, which is to try all the world.' (Rev. iii. 10.; xvii. 12.)

It appears that in India are dials on which every hour is divided into *three parts*, which, varying with the season, contain from *twenty* to *twenty-four* of our minutes each. These divisions are called *ghuri*. The word *hour* may be sometimes used to express a much smaller portion of

time. 'Daniel was astonished one *hour*,' one *schaate*,—turn, pause, or interval. Was this one *ghuree*, or division of time, that is, about one-third of an hour? In Chaldee this word signifies to declare, to tell, one notice, or declaration; and, perhaps, such is its import throughout this prophet. It is, indeed, observable, that the *ghurees* denote also the number of bells which are to be struck, or the number of strokes which are to be made, on a bell, during the course of a watch. We learn, that Tobit continued prostrate about two hours; but the Chaldee reads three hours, perhaps three *ghurees*, or rather more than one of our hours. This shorter period is implied in Gal. ii. 5.

In the New Testament, the day is frequently divided into twelve equal hours, after the manner of the Greeks and Romans. (Matth. xx. 3, 4, 5.) These hours were equal to each other, but unequal with respect to the different seasons of the year. The twelve hours of the longest day in summer were much longer than those of the shortest day in winter. The first hour was that which followed sun-rising, or our six o'clock in the morning, at the equinox; the third hour corresponded with our nine o'clock of the morning, at the equinox; the sixth, at all times to noon, &c. In the New Testament we observe also, that the night is divided into four watches, which custom the Jews received from the Romans. *Fragments annexed to Calmet's Dictionary*, No. cii. cclxiii.

HUMILITY. Humility is the virtue of Christ and of Christians. It consists in low thought of ourselves, founded on the knowledge of our unworthiness, and our dependence on God for aid. 'Learn of me, for I am meek and lowly in heart,' says our Saviour. (Matt. xi. 29.) 'God giveth grace to the humble,' says St. Peter. (1 Epist. v. 5.)

Though humility is not too much in favour among men, yet many excellent things are said of it in Scripture: 'Before honour is humility.' (Prov. xv. 33.) 'By humility, and the fear of the Lord, are riches, and honour, and life.' (Prov. xxii. 4.) Humility is a virtue seated in the mind; and it is, in fact, a settled and permanent disposition of the mind. Perhaps it may often be best distinguished by *contrast* with its opposite, pride and haughtiness. But though humility is an *internal* quality, yet it shows itself in *external actions*, and is very expressively alluded to by the apostle Peter: (1 Epist. v. 5.) 'Be clothed with humility,' as with an outer ornamental garment, tied closely upon the wearer. This implies, that the humility of Christians should constantly be manifested in their deportment and behaviour; should constantly *envelope* every other grace, or excellence, or amiable quality, which they

may possess or practise, as an outer robe envelopes inner garments:—an outer robe bound around them, and attached to them by the firmest connexions,—by connexions proof against temptation, calamities, or prosperities.

It may be doubted, whether the '*low estate*' of the Virgin, (Luke i. 48.) refers to her disposition of mind, or to her situation in life. The word *ταπεινωσις* occurs also in Acts viii. 33. 'In his *humiliation* his judgment was taken away:' in Philip. iii. 21, 'who shall change the body of our *abasement*—(*vile body*)—to the likeness of his glorious body:' and in Jam. i. 9, 10. 'Let the humbled, *abased* brother, glory in his exaltation; but the rich brother in that he is *abased*,—humbled, made low.' In this last passage, it would seem clearly to refer to a disposition of mind; for no man is called to rejoice in loss of wealth, or of property: but he may well and wisely rejoice in receiving an humble disposition of mind, as a divine grace—or which is imparted by divine grace—and which will lead him to think less vainly, less superciliously of his riches, and to value them less than before. Besides, if the poor brother is to rejoice in attaining that state which this person is to rejoice at quitting, there appears to be a contradiction in the spirit of the precepts: but as one brother may possess a mind *exalted* by divine grace, yet continue poor in the world, so another brother may possess a mind *humbled* by divine grace, notwithstanding the temptation to which his worldly riches subject him. This, indeed, is impracticable to man, but practicable to God. If this sense of the word be admitted, it does not follow from the use of it in the Virgin's song, that her station in life is described by it, determinately and exclusively, whatever Erasmus might urge to the contrary.

That there may be a vicious or spurious kind of humility, or that humility may exceed in degree, or in object, would appear from the apostle's caution, (Col. ii. 18.) against an over-weening, wilful humility, which might refer to the agents of God what should be referred only to God himself. This kind of supposed humility originates in real pride, 'being vainly puffed up of a fleshly mind.' *Additions to Calmet's Dictionary*.

HUR, חור, 'זק, signifies *liberty*; otherwise, *whiteness*, *hole*, *cavern*. Hur, son of Caleb, son of Esron, different from Caleb, the son of Jephunneh. According to Josephus, Hur was husband to Miriam, the sister of Moses; but others say, that he was his son. When Moses had sent Joshua against the Amalekites, he went up the mountain with Hur and Aaron; (Exod. xvii. 10.) and whilst he lifted up his hands in prayer, Aaron and Hur supported his arms, to prevent their growing weary.

When Moses ascended Mount Sinai to receive the law, he referred the elders, if any difficulty should arise, to Aaron and Hur. (Exod. xxiv. 14.)

HU'SHAI, חושי, Χουσι, signifies *their haste*, or *their sensuality*; otherwise *their silence*. Hushai, the Archite, David's friend, being informed of Absalom's rebellion, and that David was obliged to flee from Jerusalem, met his king and his friend upon an eminence without the city, with his clothes rent, and his head covered with earth. David told him, that if he went with him, he would be a burden to him; but that he might render him important service, if he remained, and pretended to be in Absalom's interest, in order to defeat the counsel of Ahithophel.

Hushai, therefore, returned to Jerusalem, and saluted Absalom as king. Absalom said, Do you use your friend in this manner? Why are you not with David? Hushai answered, I will be with him whom the Lord has chosen; whom this people, even all Israel, have acknowledged. After this Hushai, by opposing the counsel of Ahithophel, and gaining time for David, to whom he sent advice, was the cause of Ahithophel's suicide, and of Absalom's miscarriage.

HUSKS. Shells or husks of pease or beans. The prodigal son, oppressed with want, and pinched by hunger, desired to feed on the husks provided for the hogs. (Luke xv. 16.) The most learned interpreters are of opinion that the Greek, *κεράτια* signifies Carob-beans, the fruit of a tree growing in Egypt, of the same name. This fruit is common in Palestine, Greece, Italy, Provence, and Barbary. It is suffered to ripen and grow dry on the tree; the poor eat it, and cattle are fattened with it.

HUSSITES. A party of reformers, the followers of John Huss, who derived his name from Hussinetz in Bohemia, the place of his nativity. In the university of Prague, where he studied, Huss was early distinguished; and after taking his degree, he continued to reside at Prague, and enjoyed a very high reputation, both on account of the sanctity of his manners and the purity of his doctrine. He was distinguished by his uncommon erudition and eloquence, and was chosen to fill the important functions of professor of divinity in the university, as well as those of pastor in the church of that city. This eminent ecclesiastic declaimed with vehemence against the vices which had corrupted all the different ranks and orders of the clergy; he even went farther; and, from the year 1408, he used his most assiduous endeavours to withdraw the university of Prague from the jurisdiction of Gregory XII., whom the kingdom of Bohemia had hitherto acknowledged as lawful head of the church.

The archbishop of Prague, and the clergy in general, who were warmly attached to the interests of Gregory, became naturally exasperated at these proceedings. A violent dispute arose between the incensed prelate and the zealous reformer, which the latter greatly inflamed and augmented by his pathetic exclamations against the court of Rome, and the corruptions prevalent among the sacerdotal orders; he even proceeded to recommend openly the writings and opinions of Wickliff. Hence an accusation was brought against him, in the year 1410, before the tribunal of John XXIII., by whom he was solemnly expelled from the communion of the church. He treated, it is true, this excommunication with contempt; and the fortitude and zeal which he discovered on this occasion were almost universally applauded.

This eminent man, whose piety was truly fervent and sincere, though his zeal was, perhaps, rather too violent, and his prudence not always equally circumspect, was summoned to appear before the council of Constance. He was obedient to this order, and thought himself secured from the rage of his enemies, by the safe-conduct which had been granted him by the emperor Sigismund, for his journey to Constance, his residence in that place, and his return to his own country. Huss was accompanied on this occasion by his faithful and intimate friend Jerome of Prague, who voluntarily came to the council with the generous design of supporting and seconding his fellow-labourer. Jerome had early imbibed in England the doctrines of Wickliff, and had brought home to his native country the books of that reformer. When Huss appeared before the council, he declaimed, with extraordinary vehemence, against the abuses of the church; but this freedom was not considered as unlawful in the council of Constance, where the tyranny of the court of Rome, and the corruption of the sacerdotal and monastic orders, were censured with unreserved severity. Personal enmity, however, was supposed to co-operate with ecclesiastical tyranny, in the persecution of the Bohemian reformer. His active and malignant adversaries coloured the accusation brought against him with such artifice and success, that he was cast into prison, declared a heretic, because he refused to obey the order of the council, commanding him to plead guilty against the dictates of his conscience, and was burnt alive, the 6th of July, 1415. The courage which he had manifested in the pulpit, did not forsake him at the stake. He endured with unparalleled magnanimity and resignation the dreadful punishment, expressing in his last moments the noblest sentiments of love to God, and the most triumphant hope of the accomplish-

ment of those promises with which the Gospel arms the true Christian at the approach of eternity.

The same unhappy fate was endured by Jerome. Terrified, however, by the near prospect of a cruel death, Jerome at first appeared willing to submit to the orders of the council, and to abandon the tenets and opinions which he had affirmed in his writings. But this submission was not attended with the advantages he expected from it, nor did it deliver him from the close and severe confinement in which he was retained. He, therefore, resumed his fortitude, professed anew, with an heroic constancy, the opinions which the sudden impression of fear had caused him to desert, and maintained them in the flames, in which he expired on the 30th of May, 1416. Before sentence was pronounced against John Huss, and Jerome of Prague, the famous Wickliff, whose opinions they were supposed to adopt, and who had been long since dead, was called from his rest by this tribunal, and his memory was solemnly branded with infamy by a decree of the council. On the 4th of May, 1415, a long list of propositions selected from his writings, was examined and condemned; and an order was issued to commit all his works, together with his bones, to the flames. *Gregory's Hist. of the Christian Church*, vol. ii. pp. 234, &c.; *Mosheim's Eccles. Hist.*, vol. iii. pp. 227, &c.

HUTCHINSONIANS, a denomination of Christians, the followers of John Hutchinson, Esq., a learned and respectable layman, who was born at Spennythorn, in Yorkshire, in 1674. Mr. H. received a private education, which, however, was liberal and excellent; and at the age of 19, he became steward to a gentleman, in which capacity he afterwards served the duke of Somerset. Having a great taste for natural history and mineralogy, he improved the opportunities which his station in life afforded him, and made a large collection of fossils, which he put into the hands of Dr. Woodward, the physician, with observations, for him to digest and publish. This large and noble collection was afterwards bequeathed by Dr. Woodward to the University of Cambridge. The doctor is said to have deceived Mr. H. with fair promises, and never to have begun the work. In 1724, Mr. H. published the first part of that curious work, his '*Moses's Principia*,' in which he ridiculed Dr. Woodward's *Natural History of the Earth*, and exploded the doctrine of gravitation established in Sir Isaac Newton's *Principia*. In the second part of this work, published in 1727, he maintained, in opposition to the Newtonian system, that a *plenum* is the principle of the Scripture philosophy. In this work he also intimated, that the idea of the

Trinity is to be taken from the grand agents in the natural system, *fire, light, and spirit*. From this time he continued to publish a volume every year or two, till his death; and a correct and elegant edition of his works, including the MSS. which he left, was published in 1748, in 12 vols. 8vo., intitled, '*The Philosophical and Theological Works of the late truly learned John Hutchinson, Esq.*' On the Monday before his death, Dr. Mead urged Mr. H. to be bled, saying pleasantly, 'I will soon send you to Moses,' meaning his studies. This Mr. H. understood in the literal sense, and answered in a muttering tone, 'I believe, doctor, you will;' and he was so much displeased, that he dismissed him for another physician, but died a few days after, August 28, 1737.

Mr. H. thought that the Hebrew Scriptures comprise a perfect system of natural philosophy, theology, and religion. He entertained so high an opinion of the Hebrew language, that he thought the Almighty must have employed it to communicate every species of knowledge, human and divine; and that, accordingly, every species of knowledge is to be found in the Old Testament. Both he and his followers laid a great stress on the evidence of Hebrew etymology. After Origen, and other eminent commentators, he asserted, that the Scriptures are not to be understood and interpreted in a literal, but in a typical sense, and according to the radical import of the Hebrew expressions:—that even the historical parts, and particularly those relating to the Jewish ceremonies, and levitical law, are to be considered in this light: and he also asserted, that, agreeably to this mode of interpretation, the Hebrew Scriptures would be found amply to testify concerning the nature and offices of Jesus Christ. His plan was to find *Natural Philosophy* in the Bible, where hitherto it had been thought no such thing was to be met with, or ever intended. His editors tell us, he found, upon examination, 'That the Hebrew Scriptures nowhere ascribe motion to the body of the sun, nor fixedness to the earth; that they describe the created system to be a *plenum* without any *vacuum* at all, and reject the assistance of gravitation, attraction, or any such occult qualities, for performing the stated operations of nature, which are carried on by the mechanism of the heavens, in their three-fold condition of *fire, light, and spirit*, or *air*, the material agents set to work at the beginning:—that the heavens, thus framed by Almighty wisdom, are an instituted emblem and visible substitute of *Jehovah Aleim*, the eternal three, the co-equal, and co-adorable Trinity in Unity:—that the unity of substance in the heavens points out the unity of essence, and the distinction of conditions, the personality in Deity, without confound-

ing the persons, or dividing the substance. And that from their being made emblems, they are called in Hebrew *Shemim*, the names, representatives, or substitutes; expressing by their names, that they are emblems, and by their conditions or offices, what it is they are emblems of' Mr. H. also found, that the Hebrew Scriptures have some capital words, which he has proved, or endeavoured to prove, contain in their radical meaning the greatest and most comfortable truth. Thus, the word *Eloim*, which we call God, he reads *Aleim*, and refers it to the oath or conditional execration, by which the eternal covenant of grace among the persons in Jehovah, was and is confirmed. The word *Berith*, which our translation renders *Covenant*, and upon which is built the favourite doctrine of mutual covenants between God and man, between Creator and creature, yea, as matters now stand, between king and rebel, he construes to signify, 'he or that which purifies,' and so the *Purifier* or purification for, not with, man. The *Cherubim*, which have been made 'Angels placed as a guard to frighten Adam from breaking into Eden again,' he explains to have been an hieroglyphic of divine construction, or a sacred image, to describe, as far as figures could go, the Aleim and man taken in, or *Humanity* united to *Deity*. In like manner, he treats several other words of similar, though not quite so solemn, import. Hence he drew this conclusion, 'that all the rites and ceremonies of the Jewish dispensation were so many delineations of Christ, in what he was to be, to do, and to suffer, and that the early Jews knew them to be types of his actions and sufferings, and by performing them as such, were in so far Christians, both in faith and practice.' His followers maintain, that the Cherubim, and the glory around them, with the divine presence in them, were not only emblematical figures, representing the persons of the ever-blessed Trinity, as engaged in covenant for the redemption of man, but also that they were intended 'to keep or preserve the way of the tree of life,—to show the man the way to life eternal, and keep him from losing or departing from it.' That Melchizedec was an eminent type of Christ, there can be little doubt; but that he was actually the second person of the Trinity, in a human form, is a tenet of the Hutchinsonians, though not entirely peculiar to them. Mr. H. supposes "the air exists in three conditions, *fire*, *light*, and *spirit*; the two latter are the finer and grosser parts of the air in motion: from the earth to the sun, the air is finer and finer till it becomes pure light near the confines of the sun, and fire in the orb of the sun or solar focus. From the earth towards the circumference of this system, in which he includes the fixed stars, the air becomes grosser and grosser, till it

becomes stagnant, in which condition it is at the utmost verge of this system; from whence (in his opinion) the expression of 'outer darkness, and blackness of darkness,' used in the New Testament, seems to be taken." These are some of the principal outlines of this author's doctrines, which have been patronized by several eminent divines, both of the church and among the dissenters.

The followers of Mr. Hutchinson have not erected themselves into a sect or separate community, though they have suffered much obloquy from their brethren, and have been accounted by the world little better than madmen. They are of all men the most averse from schism,—are, perhaps, amongst the best and truest churchmen of these modern times, and not far behind the most learned in the church. Among them may still be reckoned some eminent and respectable divines, both in England and Scotland; but their numbers seem at present to be rather on the decrease. Of those who, in their day, were ranked in the list of Hutchinsonians, perhaps the most eminent were the following: Mr. Julius Bate, and Mr. Parkhurst, the lexicographers; Mr. Holloway, author of '*Originals*,' and '*Letter and Spirit*;' Dr. Hodges, provost of Oriel College, Oxford; Mr. Henry Lee, author of *Sophron*, or '*Nature's Characteristics of the Truth*;' Dr. Wetherell, late master of University College, Oxford; Mr. Romaine; bishop Horne; and Mr. William Jones, the bishop's learned friend and biographer.

It was in the etymological quarter, that the Hutchinsonians seemed most vulnerable, or that they might, at least, be annoyed with most appearance of advantage. Even some of Mr. Hutchinson's friends acknowledge, that he laid too great a stress, in many instances, on the evidence of Hebrew etymology, and admit, that some of his followers adopted a mode of speaking, which had a nearer resemblance to cant and jargon, than to sound and sober learning. *Adams's Religious World*, vol. iii. pp. 350—360; *Skinner's Eccles. Hist. of Scotland*, vol. ii. p. 673, &c.: *Evans's Sketch*, p. 206.

HYMENÆUS, Ὑμέναιος, signifies, *nuptial*, or *marriage*, or the *god of marriage*. Hymenæus is supposed to have been a citizen of Ephesus, converted by St. Paul. He afterwards fell into the heresy of those who denied the resurrection of the body, or, rather, who maintained that the term was to be understood figuratively in reference to conversion, as being a resurrection from their former death in trespasses and sins, and that no other resurrection was to be expected. (2 Tim. ii. 17.) *Bloomfield's Recensio Synoptica*, viii. p. 313; *Horne's Introduction*, vol. iii. p. 589.

HYPOCRITE, from the Greek, signifies one who feigns to be what he is not; who

puts on a false person, like actors in tragedies and comedies. It is generally applied to those who assume appearances of a virtue, without possessing it in reality. Our Saviour accused the Pharisees of hypocrisy. In the Old Testament, the Hebrew word *caneph*, which is rendered *hypocrite*, *counterfeit*, signifies, also, a profane wicked man, a man polluted, corrupted, a man of impiety, a deceiver.

Hypocrisy is vain and foolish, and, though intended to cheat others, is, in truth, deceiving ourselves. No man would flatter or dissemble, if he thought that he was seen and discovered. All his hypocrisy, however, is open to the eye of God, from whom nothing can be hid. The ways of man are before the eyes of the Lord, and he seeth all his doings; there is no darkness nor shadow of death, where the workers of iniquity may hide themselves. Whoever dissembles and seems to be what he is not, thinks that he ought to possess such a quality as he pretends to; for to counterfeit and dissemble, is to assume the appearance of some real excellence. But it is best for a man to be in reality what he would seem to be. It is difficult to personate and act a false part long; because where truth does not exist, nature will endeavour to return, and make a discovery. Truth carries its own light and evidence with it, and not only commands us to every man's conscience, but to God, the searcher of our hearts. Hence sincerity is the truest wisdom; for integrity has many advantages over all the artful ways of dissimulation and deceit. It is a more plain and easy, a more safe and secure way of dealing. It has less of trouble and difficulty, of danger and hazard; it is the shortest and nearest way to our end, and will carry us thither in a straight line. By integrity a man confirms his re-

putation, and encourages others to repose the greater trust and confidence in him. This is a very considerable advantage in the affairs of life.

On the contrary, a dissembler must be always upon his guard, lest he contradict his own pretences. He acts an unnatural part, and puts a continual force and restraint upon himself. Truth always lies uppermost, and will be apt to make its appearance; but he who acts sincerely has an easy task, and needs not invent pretences before, or excuses after, for what he says or does. Insincerity is difficult to manage; for a liar will be apt to contradict at one time what he said at another. Truth is always consistent with itself, needs nothing to assist it, and is always near at hand; but a lie is troublesome, it sets a man's invention upon the rack, and is frequently the occasion of many more. Truth and sincerity in our words and actions will carry us through the world, when all the arts of cunning and deceit shall fail and deceive us.

In the day when God shall judge the secrets of men by Jesus Christ, plainness and sincerity will appear the most perfect beauty; the craftiness of men, who lie in wait to deceive, will be stripped of all its colours; all specious pretences, all the methods of deceit, will then be disclosed before men and angels; and no artifice to conceal the deformity of iniquity can there take place. Then the ill-designing men of this world shall with shame be convinced, that the upright simplicity, which they despised, was the truest wisdom; and that those dissembling and dishonest arts, which they so highly esteemed, were in reality the greatest folly. *Warner's System of Divinity and Morality*, vol. iii. p. 323, &c.

J.

JAB

JAB'AL, יַבֵּל, *I'abhal*, signifies *which glides away*; or, *that brings*; or, *that produces*; or, *the trumpet of the jubilee*. Jabal, son of Lamech and Adah, was father of those who lodge under tents, and of shepherds, (Gen. iv. 20.); that is, he was institutor of those, who, like the Arab Bedouins, live under tents, and are shepherds. See FATHER.

JAB'BOK, יַבֹּק, signifies *evacuation*, or *dissipation*; otherwise, *lamentation*. Jab-bok is a brook on the other side of the Jordan, whose spring is in the mountains of

JAB

Gilead. It runs into the river Jordan, south of the sea of Galilee. Near this brook the patriarch Jacob met the angel, who wrestled with him. (Gen. xxxii. 1—23.) It separated the land of the Ammonites from the Gaulanitis, and that of Og, king of Bashan. It is a rapid stream, flowing over a rocky bed: its waters are clear, and agreeable to the taste; and its banks are very thickly wooded with oleander and plane trees, wild olives, wild almonds, and numerous other trees. By the Arabs it is now termed *Narh-el-Zerkah*, or the river of Zerkah, from a neighbour sta-

tion or village of that name. *Buckingham's Travels in Palestine*, p. 325; *Wells's Geography*, vol. i. p. 182; *Horne's Introduction*, vol. iii. p. 38.

JA'BESH, יַבֶּשֶׁת, signifies *dryness*, or *confusion of the heap of the testimony*. JABESH, or JABESH-GILEAD, was the name of a city in the half-tribe of Manasseh towards Jordan. It was generally called Jabesh-Gilead, because it was situated in Gilead, at the foot of the mountains so named. Eusebius places it six miles from Pella towards Gerasa; and, consequently, it must have been east of the sea of Tiberias. Jabesh-Gilead was sacked by the Israelites, because it refused to join in the war against Benjamin. (Judg. xxi. 8.) Nabal, king of the Ammonites, laid siege to Jabesh, and proposed hard conditions to the inhabitants, from which Saul relieved them. They ever after showed great gratitude to Saul and his family. They carried off the bodies of Saul and his son Jonathan, which the Philistines had hung upon the walls of Bethshan, and buried them honourably in a wood near their city. (1 Sam. xxxi. 11, 12, &c.)

JA'BIN, יַבִּין, signifies *he that understands*, *he that builds*. Jabin was a king of Hazor, in the northern part of Canaan. (Josh. xi. 1, 2, 3, &c.) Amazed at the conquests of Joshua, who had already subdued the south of Canaan, Jabin engaged the other kings in the northern part along the Jordan and on the Mediterranean, and in the mountains, in a league offensive and defensive. These kings and their troops rendezvoused at the waters of Merom. Joshua marched against them, attacked them suddenly, defeated them, and pursued them to Great Zidon and the valley of Mispheh. He lamed their horses, and burnt their chariots. He took Hazor, and killed king Jabin.

JABIN was the name of another king of Hazor, who oppressed the Israelites twenty years, from the year of the world 2699 to 2719. (Judg. iv. 1, &c.) Sisera, his general, was defeated by Barak at the foot of Mount Tabor.

JA'COB, יַעֲקֹב, signifies *he that supplants*, or *undermines*; otherwise, *the heel*. Jacob, son of Isaac and Rebekah, was born in the year of the world 2168, and before Jesus Christ 1836. At his birth, he held his brother Esau's heel; for this reason he was called Jacob, as if the heeler, one who supplants, or strikes up, his adversary. (Gen. xxv. 26.) This was a kind of prognostic of his future conduct in life. While Rebekah was with child, Isaac consulted the Lord concerning the struggling of these twins in their mother's womb; and God declared that Rebekah should have two sons, who should become two great people, but that the elder should be subject to the younger. Jacob was meek and

peaceable, and lived at home; but Esau was more turbulent, fierce, and passionately fond of hunting. Isaac was fond of Esau, and Rebekah of Jacob. One day, Jacob having prepared a mess of pottage, Esau returned weary from hunting, and desired his brother to give him some. Jacob, however, refused, unless Esau would resign his right of seniority to him, which he did.

Long after this, when the two brothers were seventy-seven years of age, and Isaac their father one hundred and thirty-seven, Isaac fell into a languishing indisposition. Believing his death to be near, he called Esau, whom he considered as his eldest son, bade him hunt for some venison, and dress it as he knew he liked, and then he would give him his last blessing. At this time, Isaac's sight was dim with age, and his wife Rebekah, who had heard his commands to Esau, substituted Jacob, who by such guile procured the prophetic blessing intended for his brother. Isaac had scarcely finished bestowing his blessing, when Esau came, and brought his venison to him. Isaac, surprised and vexed, could now give only an inferior blessing to him, and foretell inferior advantages to his posterity.

From this time Esau bore a secret hatred to Jacob, and said in his heart, The time of mourning for my father is near, and then I will get rid of my brother Jacob. Rebekah being informed of Esau's design, sent Jacob to his uncle Laban, at Haran, till Esau's passion should be cooled. Isaac, therefore, gave Jacob his blessing, and directed him to go into Mesopotamia, and marry one of his uncle Laban's daughters. Jacob departed privately, and coming after sun-set to a certain place, he took one of the stones which he found there, and which he used for a pillow, and fell asleep. In a dream, he saw a ladder resting on the earth, but reaching to heaven; he saw likewise angels of God ascending and descending by it. The Lord, standing above it, said to him, 'I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: and in thee and in thy seed shall all the families of the earth be blessed.' Jacob awaking, said, 'Surely the Lord is in this place; and I knew it not.' Rising early, he took the stone upon which he had rested his head, set it up as a monument, poured oil upon it, and called the place Bethel, the House of God, begging God's protection in his journey.

Proceeding into Mesopotamia, near the city of Haran, where his uncle Laban lived, he met with Laban's daughter, Rachel, coming to the well to water her flock. Jacob removed the stone which covered the well, assisted her in watering her sheep, and informed her that he was her cousin, the son of Rebekah, Laban's sister.

Laban had two daughters, the elder named Leah, and the younger Rachel. Jacob agreed with Laban to serve him seven years, as 'a dowry or purchase for Rachel as his wife; but in the evening, Laban cunningly gave Leah to Jacob instead of Rachel. The next morning, Jacob complained violently to Laban of this deception; but he agreed to serve Laban another seven years for Rachel, whom he preferred to Leah. Whether Jacob married at the beginning or end of his first seven years of stipulated service for Rachel, is a question which has divided and embarrassed chronologists. Demetrius and Josephus, followed by Petavius, Jackson, Kennicott, &c. suppose the latter. On the other hand, Usher, Lloyd, Clayton, Hales, &c. contend that his marriage with Leah took place about a month after his arrival at Charran, at the beginning of the seven years; and his marriage with Rachel the week following. In favour of this latter opinion, Dr. Hales has offered some sensible and very plausible arguments.

1. Jacob's demand, 'Give me my wife, for *my days are fulfilled*,' (Gen. xxix. 21.) seems rather to relate to the expiration of the days of courtship, which, by a decorous usage, were a *month*, during which a bride, though betrothed, might put off the consummation of her marriage. This privilege was afterwards extended by the Mosaic law even to a female captive, who was granted this respite before her marriage 'to bewail her father and mother.' (Deut. xxi. 13.) The words, 'Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her,' are plainly parenthetical, and state by anticipation the performance of the agreement.—2. It is admitted, that the second seven years were subsequent to his marriage with Rachel; and why not the first seven years subsequent to his marriage with Leah, which was only a week earlier than Rachel's?—3. Is it to be imagined, that Jacob, at the advanced age of seventy-seven, when he went to Charran, would have patiently waited seven years before he married? And would not the policy of the selfish Laban have rather wished to secure his attachment and his services, by a speedy connexion with his family?—4. That he married at the beginning of the first seven years is demonstrated by the birth of his third son, Levi, in his eighty-second year, as rightly stated by Abulfaragi, or in the fifth year of his service.

Rachel was barren, but Leah had four sons by Jacob; Reuben, Simeon, Levi, and Judah. Rachel, seeing that she had no children, gave her servant Bilhah to Jacob her husband. Bilhah had Dan and Naphtali, whom Rachel considered as her own. Leah gave also her servant Zilpah to her husband, who brought Gad and Asher. After this, Leah had Issachar and Zebulon, and Dinah,

a daughter. At length, the Lord remembered Rachel, and gave her a son, whom she called Joseph.

As Jacob's family was pretty numerous, and his term of service to Laban had expired, he desired to return to his own country with his wives and children. But Laban, who had experienced the advantages of Jacob's services, requested him to continue. Jacob offered to serve Laban six years longer, provided he might receive the increase of his flocks, that should be of different colours, or speckled, perhaps pye-balled, and the brown sheep also. By this means, Jacob reserved to himself the least part of the fleece. Laban willingly accepted these conditions, and that very day separated the flocks, according to the plan proposed. The flocks of Laban and those of Jacob were placed at a distance of three days' journey from each other. Jacob took branches of green wood, with the bark in some parts peeled, and laid them in the watering places, where the flocks came to drink; and the sheep, having their eyes struck with these variegated branches, brought young ones of different colours. Some think, that this thought was suggested to him miraculously; others, that it was the offspring of his own reflection. Perhaps, many thoughts may be suggested to us which we do not distinguish from our own reflections. The application of these rods or branches is perfectly natural; and their influence on the sheep is analogous to some of the principles of our own breeders of animals. Several ancient commentators are of opinion, that Jacob laid these speckled rods before the flock in the spring of the year only, being desirous to have many young ones of the autumn falling. But as this is not certain, modern commentators think, that he placed the rods only before the young and strong sheep and goats; by which means the best lambs and kids fell to him, and the worst to Laban.

Jacob acquired so much property, that Laban and his sons became jealous of him; and the Lord in a dream advised Jacob to return into his own country, and assured him of his protection. Jacob, therefore, resolved to return to Canaan; and having informed his wives, he found them disposed to accompany him. He took his wives, his children, and his cattle, and had accomplished three days' journey before Laban had notice of his departure. Laban immediately pursued him, and overtook him on the seventh day of his pursuit upon the mountains of Gilead. He complained in rough terms to Jacob of his thus fleeing away, without taking leave of him; and he added, 'Why have you robbed me of my gods?' for Rachel had taken Laban's Teraphim, without Jacob's knowledge. See TERAPHIM.

Jacob replied, I was afraid lest you

should forcibly detain your daughters. With respect to the robbery, upon whom you find your gods, he shall be put to death. Rachel, by concealing the images, disappointed all the search of her father. Then Jacob, in his turn, complained to Laban of the treatment he had received from him during his abode in Mesopotamia, and of the strict search he had now made. However, all ended in swearing an eternal alliance between them and their families; and they set up an heap of stones upon the mountains of Gilead, as a monument of their friendship. Jacob going on toward the land of Canaan, arrived at the brook Jabbok, east of Jordan.

During Jacob's absence, his brother Esau had settled in the mountains of Seir, south of where Jacob now was. Jacob fearing lest his brother might retain his former resentment, thought it convenient to win him by presents and submission. He therefore sent him notice of his arrival, and desired his favour. As soon as Esau was informed of his coming, he advanced with four hundred men to meet him. Jacob, fearing that he had some evil design, to appease him, sent forward to meet him, as presents, goats, sheep, camels, cows, she asses and their foals. After all his people had passed the brook Jabbok, Jacob remained alone on the other side, and behold an angel, in the form of a man, wrestled with him till the morning, when, seeing he could not prevail against Jacob, he touched the hollow of his thigh, which immediately withered, and Jacob became lame. The angel said, Let me go, for the day begins to dawn: but Jacob answered, I will not let thee go, unless thou givest me thy blessing. The angel asked him what was his name? He replied, Jacob. The angel said, Hereafter thou shalt no more be called Jacob, but Israel. When Jacob also inquired of him his name, he said, Why dost thou ask my name? And he blessed him there. Jacob, therefore, called this place Peniel, saying, I have seen God face to face, yet my life is preserved.

Jacob, perceiving Esau advancing towards him, went forward, and threw himself seven times on the earth before him. Leah and Rachel did the same with their children. The two brothers tenderly embraced each other; and Jacob begged of Esau to accept his presents, which Esau at length received, but with difficulty. Esau returned home; and Jacob came to Succoth, beyond Jordan, where he dwelt some time. Afterwards, he passed the river Jordan, and came to Shalem, a city of the Shechemites, where he set up his tents, having purchased part of a field for the sum of an hundred pieces of money, of the children of Hamor, Shechem's father.

While Jacob abode at Shalem, his

daughter Dinah was ravished by Shechem. Her brothers, Levi and Simeon, sons of Jacob, took a very severe revenge, by killing the Shechemites, and pillaging their city. Jacob, dreading the resentment of the neighbouring people, retired to Bethel, where God appointed him to stay and erect an altar. In preparing for the sacrifice which he was to offer there, he commanded the people to purify themselves, to change their clothes, and to throw away all strange gods, which they might have brought out of Mesopotamia. Jacob took all their idols, and hid them under an oak near Shechem. He came happily to Bethel, sacrificed there, and the Lord, appearing to him, renewed his promises of protecting him, and of multiplying his family.

After he had performed his devotions at Bethel, he took the way to Hebron, to visit his father Isaac, who dwelt hard by in the valley of Mamre. In the journey, Rachel died in labour of Benjamin, and was buried near Bethlehem. Jacob erected a monument for her, (Gen. xxxv. 16—20.) and proceeding to Hebron, pitched his tents at the tower of Edar. He had the satisfaction to find his father Isaac living, and that good patriarch lived twenty-two years with Jacob. Jacob and Esau paid the last duties to him. (Gen. xxxv. 29.) About ten years before the death of Isaac, Joseph was sold by his brethren. Jacob, believing he had been devoured by wild beasts, was afflicted in proportion to his tenderness for him. He passed about twenty-two years mourning for him, till Joseph revealed himself to his brethren. (Gen. xliii. xlv. xlv.) Jacob being informed that his son Joseph, whom he had so long lamented, was living, awaked, as it were, out of a dream, and said, It is enough, Joseph my son is yet alive; I will go and see him before I die. He and his family left, therefore, the valley of Mamre, and came to Beersheba, where was an altar consecrated to the Lord. Here he offered sacrifices. God appeared to him in the night, and permitted him to go down into Egypt, where Joseph would close his eyes.

On his arrival in Egypt, he sent Judah to inform Joseph, and desire him to come to the land of Goshen, as had been agreed. Joseph hastened thither; and they embraced with tears. Joseph presented him to Pharaoh. Jacob having wished this prince all happiness, Pharaoh asked him his age. He answered, The time of my pilgrimage is an hundred and thirty years: few and evil have my years been in comparison of the age of my fathers.

Jacob lived seventeen years in Egypt, from the year of the world 2298 to 2315. About that time, falling sick, Joseph, with his two sons Ephraim and Manasseh, vi-

sited him. Jacob heaped blessings on him, adopted Ephraim and Manasseh to be his sons as much as Reuben and Simeon, and directed that they should divide with them the land of Canaan, which God had promised him at Bethel. Calling the two sons of Joseph to his bed-side, he embraced and blessed them. Joseph placed them on each side of him, Ephraim on the left, and Manasseh on the right hand of Jacob. But Jacob directed by the spirit of prophecy, laid his right hand on Ephraim's head, and his left on Manasseh's, and thus crossed his hands to bless them. Joseph, thinking that he was mistaken, would have changed the disposition of his hands; but Jacob answered, I know what I do, my son. Thus he gave Ephraim the preference to Manasseh. In fact, the tribe of Ephraim was always more powerful than Manasseh; and after Judah, it was the most considerable tribe in Israel. Afterwards, Jacob foretold to Joseph, that God would bring his posterity back into the land of Canaan, which was promised to their fathers; and he added, I leave thee one portion above thy brethren, which I took out of the hand of the Amorites with my sword and my bow.

Some time after this, Jacob called all his sons together to give them his last prophetic blessing. He requested his sons to bury him in the cave over against Mamre, where Abraham, Sarah, Isaac, and Rebekah, were buried. He then laid himself down, and died. Joseph embalmed him after the manner of the Egyptians; and there was a general lamentation for him in Egypt seventy days. After that time, Joseph and his brethren, with the principal men of Egypt, carried him to the burying-place of his fathers, near Hebron, where his wife Leah had been interred.

The author of Ecclesiasticus has given us in few words the encomium of Jacob. (Eccclus. xlv. 23.) In Scripture, Jacob is frequently put for his posterity, that is, for the Israelitish nation. *Hales's New Analysis of Chronology*, vol. ii. book i. pp. 151—153. *Scripture Illustrated*, Expos. Index, p. 29.

JACOB'S WELL, or Fountain, is situated at a small distance from Sichem or Shechem, also called Sychar, and at present Napolose. Sichem was the residence of Jacob before his sons slew the Shechemites. 'The principal object of veneration, among the present inhabitants,' says Dr. E. D. Clarke, 'is Jacob's Well, over which a church was formerly erected. This is situated at a small distance from the town, in the road to Jerusalem; and has been visited by pilgrims of all ages; but particularly since the Christian era, as the place where our Saviour revealed himself to the woman of Samaria. The spot is so distinctly marked by the evangelist, (John, chap. iv.) and so little liable to uncertainty, from the

circumstance of the well itself, and the features of the country, that, if no tradition existed for its identity, the site of it could hardly be mistaken.' *Clarke's Travels*, vol. iv. pp. 278, 279.

JACOBITES, a denomination of Eastern Christians, who first made their appearance in the fifth century, and were called Monophysites. Jacob Albardai, or Baradaeus, who flourished about A. D. 530, restored the sect, then almost expiring, to its former vigour, and modelled it anew, and hence from him they obtained the name of Jacobites. This denomination is commonly used in an extensive sense, as comprehending all the Monophysites, except the Armenians; it, however, more strictly and properly belongs only to the Asiatic Monophysites, of whom Jacob Albardai was the restorer and chief, and to whom, therefore, this article shall be limited.

The Monophysites had at first gained over to their doctrine a considerable part of the eastern provinces of the empire, and were warmly supported by the emperor Anastasius. This emperor raised to the patriarchate of Antioch, Severus, a learned monk of Palestine, from whom they were for some time called Severians. On the death of the emperor, in 518, Severus was expelled from that see, and the sect was every where opposed and depressed by Justin and the following emperors, in such a manner that it seemed to be on the very brink of ruin, and almost all hopes of its recovery vanished. However, Jacob Syrus, or Zanzalus, for so he is also surnamed, an obscure monk, by his zeal and prudence revived the drooping spirits of the Monophysites, and produced an astonishing change in their affairs by the power of his eloquence, and by his incredible activity and diligence. He died bishop of Edessa, in 588, and left his sect in a most flourishing state in Syria, Mesopotamia, Babylonia, and other countries, where they have subsisted and flourished, more or less, to the present time. It is said, however, that they are not in all more than forty or forty-five thousand families.

The head of the Jacobites is the Jacobite patriarch of Antioch, who, since the fifteenth century, has always assumed the name of Ignatius, to show that he is the lineal successor of St. Ignatius, who was bishop of Antioch in the first century, and consequently, the lawful patriarch of Antioch. He resides generally in the monastery of St. Ananias, which is situated near the city of Merdin, in Mesopotamia, and sometimes at Merdin, his episcopal seat, and also at Amida, otherwise called Caramit, Aleppo, and other Syrian towns.

Before the death of Jacob, the govern-

ment of this prelate was too extensive, and the churches over which he presided too numerous, to admit of his performing himself all the duties of his high office. Jacob, therefore, gave a part of the administration of the pontificate to a colleague, who is called the Maphrian, or Primate of the East, and whose doctrine and discipline are said to be adopted by the Jacobite Christians beyond the Tigris. This primate formerly resided at Tauris, or Tagritis, on the borders of Armenia; but his present habitation is the monastery of St. Matthew, which is in the neighbourhood of Mousul, a city of Mesopotamia.

In the seventeenth century, a small body of the Jacobites abandoned, for some time, the doctrines and institutions of their ancestors, and embraced the communion of the church of Rome. This was owing to the suggestions and intrigues of Andrew Achigian, who had been educated at Rome, where he imbibed the principles of popery; and, having obtained the title and dignity of patriarch from the Roman pontiff, he assumed the appellation of Ignatius XXIV. After the death of this pretended patriarch, another usurper, whose name was Peter, aspired to the same dignity, and taking the title of Ignatius XXV. placed himself in the patriarchal chair. However, the lawful patriarch of the sect had sufficient credit with the Turks to procure the deposition and banishment of this pretender; and thus the small congregation which acknowledged his jurisdiction was dispersed. Since that time, the Jacobites have constantly persevered in their refusal to enter into the communion of the church of Rome, notwithstanding the earnest entreaties and alluring offers of the pope's legates. We are also told that they propagate their doctrine in Asia with zeal and assiduity, and that, not long ago, they gained over to their communion a part of the Nestorians who inhabit the maritime parts of India. *Mosheim's Eccles. Hist.* vol. i. p. 469; iii. p. 490; *Adam's Religious World*, vol. i. p. 387, &c.

JA'EL, *יָאֵל*, or JAHEL, signifies *he that ascends*; otherwise *kid*. Jael, the wife of Heber, the Kenite, killed Sisera, general of the Canaanitish army. Sisera having fled to her tent, and sleeping there, Jael seized her opportunity, and drove a large nail through his temples with a hammer, in the year of the world 2719, and before Jesus Christ 1285. (Judg. iv. 17. 21.)

For what cause this woman violated the sacred rights of hospitality, by murdering her sleeping guest, does not appear. The Scripture hints at the relation of this family to Moses by Hobab; and, without doubt, Hobab and this family had received many advantages by means of Israel, for so Moses promised, 'We will surely

do thee good.' Yet we must consider the secluded and sacred nature of the women's tent, and that the victor would not have there intruded. We must also consider the implied pledge of security in the food she had given to Sisera, which, in the East, is a pledge of considerable solemnity. The rights of hospitality are held so sacred among the Arabs, that a *bread and salt traitor*, who violates them, is the bitterest reproach that can be applied to any person in their language. The action of Jael, therefore, seems to need an apology, or at least an explanation. By way of such apology, the Rabbins tell us, that the words, 'at her feet he bowed, he fell,' (v. 27.); &c., imply that he attempted rudeness to her, and that, to resist such violation, she had recourse to the workman's hammer. But this appears improbable; and besides, it is clear that fatigue and sleep had overpowered Sisera. It seems likely, 1. that Jael had herself felt the severity of the late oppression of Israel by Sisera; 2. that she was actuated by motives of patriotism, and of gratitude towards Israel; 3. the general character of Sisera might be so atrocious, that at any rate his death might be desirable. Some think that Jael acted by a divine impulse, and thus became the instrument of divine vengeance. We have an instance of a conduct nearly similar in its principles to that of Jael, in the case of Judith, whose anxiety for the deliverance of her people led to the employment of artifice to accomplish her purposes. *Supplement. Addenda to Calmet's Dictionary; Hales's New Analysis of Chronology*, vol. ii. book i. p. 304.

JA'IR, *יָאִיר*, *Iair*, signifies *my light*; otherwise, *who diffuses light*, or *is enlightened*. Jair, of Manasseh, possessed beyond Jordan the whole country of Argob to the borders of Geshur and Maachathi. (Judg. x. 3.) He succeeded Tola in the government of Israel, and was succeeded by Jephthah. His government continued twenty-two years, from the year of the world 2795 to 2817; or, according to Dr. Hales, whose system of chronology is founded on that of Josephus, from 1293 to 1271 years before Christ.

JAIRUS, *Ἰαίρους*, has the same signification as Jair. Jairus was a ruler or presiding officer of the synagogue, (*ἀρχισυναγωγός*) whose daughter Jesus Christ restored to life by a miracle. Prostrating himself at the feet of Jesus, in the midst of a great multitude of people, Jairus besought him to come to his house and heal his daughter, who was at the last extremity. Jesus listened to his request, and on his way was followed by the multitude. At that moment, a miracle of a different kind was performed, by the instantaneous cure of an inveterate disease, in a person who only secretly touched the hem of our

Saviour's garment; a circumstance which rendered the miracle so much the more a subject of observation to the multitude, when the person who was healed was publicly questioned on what she had done.

At the same instant, Jairus was informed by his servants that his daughter was dead, in order to prevent him from farther importuning our Lord, whose visit to his house they then considered as completely unnecessary and useless. From the narrative of St. Matthew, we might be led to suppose, that his daughter was dead when Jairus first addressed our Lord; but it is obvious, that Matthew, omitting several previous circumstances mentioned by the other evangelists, begins his relation at the time when the father knew that she was dead. Aware of the message which Jairus had received, our Lord encouraged him notwithstanding to rely on him, and went steadily on towards his house, with the multitude attending him. All the customary and noisy lamentations for the dead were already begun; and our Lord found it necessary, for the quiet of the family, to remove the mourners, who went forth fully prepared to attest to the people without the certainty of the death, after having heard with scorn what they considered as a doubt on the subject, and what our Lord intended as an intimation of the maid's immediate restoration to life. Putting them forth among the multitude, he retained with him the father and mother of the dead young woman, and three of his disciples: a sufficient number to witness and relate the circumstances of her restoration. In their presence, 'her spirit came again,' at our Lord's command. The effect was instantly produced by his almighty word, and was verified to the conviction of every individual, who saw her immediately receiving food, as a person in the full possession of life and health. The event was understood by the whole multitude; and 'the fame thereof went abroad throughout all the land.' (Matth. ix. 18—26. Mark v. 22—43. Luke viii. 41—56.) *Horne's Introduction*, vol. iii. p. 259; *Sir H. M. Wellwood's Discourses on the Jewish and Christian Revelations*, pp. 416—418.

JAMES, Ἰάκωβος, of the same import as Jacob. JAMES, surnamed the GREATER, or the ELDER, to distinguish him from James the Younger, was brother to John the Evangelist, and son to Zebedee and Salome. (Matth. iv. 21.) He was of Bethsaida, in Galilee, and left all to follow Christ. Salome requested our Saviour, that her two sons, James and John, might sit at his right hand, when he should be in possession of his kingdom. Our Saviour answered, that it belonged to his heavenly Father alone to dispose of these places of honour. (Matth. xx. 21.) Before their vocation, James and John followed the trade of fishermen with their father Zebedee;

and they did not quit their profession till our Saviour called them. (Mark i. 18, 19.) They were witnesses of our Lord's transfiguration. (Matth. xvii. 2.) When certain Samaritans refused to admit Jesus Christ, James and John wished for fire from heaven to consume them, (Luke ix. 54.); and for this reason, it is thought, the name of Boanerges, or sons of thunder, was given them.

Some days after the resurrection of our Saviour, James and John went to fish in the sea of Tiberias, where they saw Jesus. They were present at the ascension of our Lord. St. James is said to have preached to all the dispersed tribes of Israel; but for this there is only report. His martyrdom is related Acts xii. 1, 2, about the year of our Lord 42 or 44, for the date is not well ascertained. Herod Agrippa, king of the Jews, and grandson of Herod the Great, caused him to be seized, and executed at Jerusalem. Clemens Alexandrinus informs us, that he who brought St. James before the judges, was so much affected with his constancy in confessing Jesus Christ, that he also declared himself a Christian, and was condemned, as well as the apostle, to be beheaded.

JAMES the LESS, surnamed the brother of our Lord, (Gal. i. 19.); and bishop of Jerusalem, was the son of Cleophas, otherwise called Alpheus, and Mary, sister to the Blessed Virgin; consequently, he was cousin-german to Jesus Christ. He was surnamed the Just, on account of the admirable holiness and purity of his life. He is said to have been a priest, and to have observed the laws of the Nazarites from his birth.

Our Saviour appeared to James the Less eight days after his resurrection. (1 Cor. xv. 7.) He was appointed Bishop of Jerusalem; but he performed none of the duties of that station till the apostles, either by election, or from esteem for him, had conferred on him this office. We are assured by Eusebius and Epiphanius, that he wore a plate of gold upon his forehead, as a mark of episcopacy, with the name of God, in all probability, inscribed upon it, in imitation of the Jewish high-priests. St. James was at Jerusalem, and was considered as a pillar of the church, when St. Paul first came thither, after his conversion, (Gal. i. 19.) in the year of our Lord 37. In the council of Jerusalem, held in the year 51, St. James gave his vote last; and the result of the council was principally formed from what St. James said, who, though he observed the ceremonies of the law, and was careful that others should observe them in his church, was of opinion, that such a yoke was not to be imposed on the faithful converted from among the Heathens. (Acts xv. 13, &c.) The progress which the Gospel made

alarmed the chief persons among the Jews; and Ananus, the son of Annas, the high-priest, mentioned in the New Testament, caused James to be put to death. By this act Ananus and his partisans injured their credit among the people. James was put to death in the year 62.

The ancient heretics forged writings, which they ascribed to St. James, the brother of our Lord; but only his Epistle is acknowledged as authentic. This Epistle is alluded to by Clement of Rome, and Hermas, and it is quoted by Origen, Eusebius, Athanasius, Jerome, Chrysostom, Augustine, and many other fathers. Though the antiquity of this Epistle has never been disputed, yet some few formerly doubted its right to be admitted into the canon. Eusebius says, that in his time it was generally, though not universally, received as canonical; and that it was publicly read in most, but not in all, churches. Estius, a Dutch divine of great eminence, who died in the beginning of the last century, affirms, that after the fourth century, no church or ecclesiastical writer is found, who ever doubted its authenticity; but that, on the contrary, it is included in all subsequent catalogues of canonical Scripture, whether published by councils, churches, or individuals. Indeed, it had been the uniform tradition of the church, that this Epistle was written by James the Just, bishop of Jerusalem; but it was not universally admitted, till after the fourth century, that James the Just was the same person as James the Less, one of the twelve apostles. When that point was ascertained, the canonical authority of this Epistle was no longer disputed. It is evident that this Epistle could not have been written by James the Great, who was beheaded by Herod Agrippa about the year 42 or 44, as the errors and vices reproved in this Epistle show that it is of a much later date; and the destruction of Jerusalem is also here spoken of as being very near at hand. It has always been considered as a circumstance very much in favour of this Epistle, that it is found in the Syriac version, which was made as early as the first century, and for the particular use of converted Jews, the very description of persons to whom it was originally addressed. Hence we infer that from the first it was acknowledged by those for whom it was written. 'I think,' says Dr. Doddridge, 'it can hardly be doubted but they were better judges of the question of its authenticity than the Gentiles, to whom it was not written; among whom, therefore, it was not propagated so early; and who at first might be prejudiced against it, because it was inscribed to the Jews.' Michaelis ascribes to this Epistle an early date, and thinks it probable, that it was written long before

the Epistle to the Romans, and even before St. Peter had preached the Gospel to the Gentiles. It is, however, generally believed that it was written a short time before the death of James; and Lardner places the date of this Epistle in 61, or in the beginning of 62. Many writers, among whom is Lardner, have thought that this Epistle was written to unbelieving as well as believing Jews, and have quoted the beginning of the fourth and fifth chapters, as applicable to unbelievers only. But this is not probable. Though the inscription, 'To the twelve tribes that are scattered abroad,' might comprehend both believing and unbelieving Jews, yet it would appear, that this Epistle was intended for believing Jews only. Neither St. James, nor any other apostle, ever thought of writing to any except Christian converts. Besides, the sense of the inscription seems to be limited to the believing Jews, by what follows almost immediately, 'The trial of your faith worketh patience,' (i. 3.) Again, 'My brethren, have not the faith of our Lord Jesus Christ the Lord of Glory, with respect of persons,' (ii. 1.) These passages could not be addressed to unbelievers. The design of this Epistle seems to have been to animate the Jewish Christians to support, with fortitude and patience, any sufferings to which they might be exposed, and to enforce the genuine doctrine and practice of the Gospel, in opposition to the errors and vices which then prevailed among them. The principal source of these errors and vices was a misinterpretation of St. Paul's doctrine of justification by faith without the works of the law, that is, as the Apostle meant it, without the observance of the rites and ceremonies of the Mosaic dispensation. Hence, some had most unwarrantably inferred, that moral duties were not essential to salvation, and had, therefore, abandoned themselves to every species of licentiousness and profligacy. This Epistle is written with great perspicuity and energy, and contains an excellent summary of those practical duties, and moral virtues, which are required of Christians. *Bishop Tomline's Elem. of Christ. Theol.* vol. i. p. 469, &c.; *Bishop Watson's Theolog. Tracts*, vol. ii. p. 396, &c. *Michaelis's Introduction to the New Testament*, vol. vi. p. 307; *Doddridge's Family Expositor*, vol. v. p. 208.

JANNES and JAMBRES were two of the principal Egyptian magicians, who withstood Moses and Aaron, by attempting to imitate the miracles which they actually performed. (Exod. vii. 11, 12; viii. 7, 18, 19.) As these names do not occur in the Old Testament, St. Paul probably derived them from the Rabbinical writings, (2 Tim. iii. 8.) in which they are often mentioned. *Horne's Introduction*, vol. iii. p. 591; *Bloomfield's Recensio Synoptica*, vol. viii. pp. 323, 324.

JANSENISTS, a denomination of Roman Catholics in France, which was formed in 1640, and excited considerable attention. The founder of this sect was Cornelius Jansen, originally professor of divinity in the University of Louvain, and afterwards Bishop of Ypres, in Flanders. This eminent and learned person became early attached to the writings of St. Augustine, and had imbibed all that father's opinions concerning the nature of human liberty and divine grace. The chief labour of his life was exhausted in digesting these opinions into a regular treatise, which, in honour of his master, he intitled *Augustinus*. He left the work complete at his death, in 1638, and submitted it, by his last will, to the holy see. The publication might, possibly, have passed with little notice, or, at most, like many other speculations, have enjoyed only a temporary celebrity, if the imprudence of the Jesuits, who were alarmed by an imaginary attack on their infallibility, had not selected it as an object on which they might display their unbounded influence. The famous Cardinal Richelieu was not favourably disposed to the memory of its author, who, in a former work, had condemned the politics of France; and, therefore, uniting with the Jesuits, he procured the condemnation of the work of Jansen, by successive bulls. Persecution generally produces opposition, and, perhaps, the unpopularity of the Jesuits might tend considerably to increase the disciples of Jansen. His doctrines were embraced by a considerable party, both in France and the Netherlands, and had the honour to rank among their defenders James Boonen, archbishop of Malines, Libertus Fromond, Anthony Arnould, Blaise Pascal, Peter Nicholas, Pasquier du Quesnel, and many others of scarcely inferior reputation. The utmost vigilance of the church could not exclude the spirit of Jansenism from penetrating the convents themselves; but none was so distinguished as the female convent of Port Royal, in the neighbourhood of Paris. These nuns observed the strict rules of the Cisterrians; the vale in which the convent was situated soon became the retreat of the Jansenist penitents, and a number of little huts were presently erected within its precincts. After various vicissitudes of persecution, in 1709, the nuns refusing to subscribe the declaration of Alexander VII., the weak and intolerant Louis XIV. ordered the whole building to be utterly demolished.

The principal tenets of the Jansenists are as follow: 1. That there are divine precepts, which good men, notwithstanding their desire to observe them, are, nevertheless, absolutely unable to obey: nor has God given them that measure of grace which is essentially necessary to render them capable of such obedience. 2. That no person, in

this corrupt state of nature, can resist the influence of divine grace, when it operates upon the mind. 3. That, in order to render human actions meritorious, it is not requisite that they be exempt from necessity, but that they be free from constraint. 4. That the Semi-Pelagians err greatly in maintaining that the human will is endowed with the power of either receiving or resisting the aids and influences of preventing grace. 5. That whoever affirms, that Jesus Christ made expiation, by his sufferings and death, for the sins of all mankind, is a Semi-Pelagian. *Mosheim's Eccles. Hist.* vol. iv. pp. 373. 379; *Gregory's Hist. of the Christ. Church*, vol. ii. pp. 488, 489.

JAPHETH, יָפֶֿתֿ, signifies *he that persuades*, or *extends*; otherwise, *handsome*. Japheth, son of Noah, is commonly named the third in order of Noah's sons, but improperly, for he was born in the five hundredth year of Noah; and Moses says expressly, that Japheth was the eldest of Noah's sons, according to the Septuagint and Symmachus. Moses also says, that Ham was the youngest, (Gen. ix. 24.) 'When Noah knew what his younger son had done.' Lastly, Moses observes, (Gen. xi. 10.) that Shem, two years after the deluge, was only 100 years old, and, therefore, was not born till the 502d year of Noah. Hence it appears, that Japheth was the eldest.

'Japheth,' says Dr. Hales, 'signifies *enlargement*; and how wonderfully did Providence *enlarge the boundaries of Japheth!* His posterity diverged eastward and westward throughout the whole extent of Asia, north of the great range of Taurus, as far as the eastern ocean; whence they probably crossed over to America by Behring's Straits, from Kamtschatka; and in the opposite direction throughout Europe, to the Mediterranean Sea and the Atlantic Ocean, from whence also they might have crossed over to America by Newfoundland, where traces of early settlements remain in parts now desert. Thus did they gradually *enlarge* themselves till they literally encompassed the earth, within the precincts of the northern temperate zone; to which their roving *hunter's* life contributed not a little. Their progress northwards was checked by the much greater extent of the Black Sea in ancient times, and the increasing rigour of the climates: but their hardy race, and enterprising warlike genius, made them frequently encroach southwards on the settlements of Shem, whose pastoral and agricultural occupations rendered them more inactive, peaceable, and unwarlike: and so they *dwelt in the tents of Shem*, when the Scythians invaded Media, and subdued western Asia southwards, as far as Egypt, in the days of Cyaxares; when the Greeks, and afterwards the Romans, overran and subdued the Assyrians, Medes, and Persians, in the

east, and the Syrians and Jews in the south, as foretold by the Syrian prophet Balaam, (Numb. xxiv. 24.)

'Ships shall come from Chittim,
And shall afflict the Assyrians, and afflict the Hebrews:

But he [the invader] shall perish himself at last.'

And by Moses, (Deut. xxviii. 68.): 'and the Lord shall bring thee [the Jews] into Egypt [or bondage] again with ships,' &c. And by Daniel, (xi. 30. 40.):—'For the ships of Chittim shall come against him,' namely, Antiochus, king of Syria. In these passages, Chittim denotes the southern coasts of Europe, bounding the Mediterranean, called the Isles of the Gentiles or nations, (Gen. x. 5.) And the Isles of Chittim are mentioned by Jeremiah, (ii. 10.) And in aftertimes the Tartars, in the east, have repeatedly invaded and subdued the Hindoos and the Chinese; while the warlike and enterprising genius of the greatest of the Isles of the Gentiles, GREAT BRITAIN and IRELAND, have spread their colonies, their arms, their language, their arts, and, in some measure, their religion, from the rising to the setting sun.'

The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The Scripture says, that they peopled the Isles of the Gentiles, and settled in different countries, each according to his language, family, and people. (Gen. x. 5.) It is supposed that Gomer peopled Galatia, and that from him the Cimmerians, or Cimbrians, and also the Phrygians, derived their origin; that Magog was the father of the Scythians, and Tartars, or Tatars; that Madai was the progenitor of the Medes, though some make him the founder of a people in Macedonia, called Mædi; that from Javan sprung the Ionians and Greeks; that Tubal was the father of the Iberians, and that at least a part of Spain was peopled by him and his descendants; that Meshech was the founder of the Cappadocians, from whom proceeded the Moscovites, or Russians; and that from Tiras the Thracians derived their origin.

Japheth was known by profane authors under the name of Japetus. The poets make him father of heaven and earth. The Greeks believed that Japheth was the father of their race, and acknowledged nothing more ancient than him. Besides the seven sons above-mentioned, the Septuagint, Eusebius, the Alexandrian Chronicle, and Austin, give him an eighth, called Eliza, who is not named either in the Hebrew, or in the Chaldee. The eastern people affirm, that Japheth had eleven children. *Calmet's Dictionary*; *Hales's New Analysis of Chronology*, vol. i. p. 354, &c.

JASH'ER, Book of. See BIBLE.

JA'ZER, יֵזֶר, signifies assistance, or he that helps, and was the name of a city beyond

the Jordan, given to the tribe of Gad: it afterwards became one of the Levitical cities. (Josh. xxi. 36.; xii. 25.) The SEA of JAZER (Jer. xlviii. 32.) is thought by Dr. Blayney to be the Dead Sea, Jazer being in the north border of Moab. *Horne's Introduction*, vol. iii. p. 591.

ICO'NIUM, 'Ικόνιον, from ἴκω, signifies coming, and was a city of Lycaonia, the chief of the fourteen belonging to that tetrarchy. Here was a synagogue of Jews and proselytes, to whom Paul and Barnabas preaching and confirming their doctrine by miracles, converted many to the Christian faith; (Acts xiv. 1, 2, 3.) and here the unbelieving Jews and Gentiles made an assault upon them, 'to use them despitefully and to stone them.' (ver. 5.) It is now called Konieh. *Wells's Geography*.

ICONOCLASTÆ, or ICONOCLASTS, breakers of images, from εἰκών, an image, and κλάω, to break. This name is given by the church of Rome to all who reject the use of images in religious matters.

The opposition to images began in Greece, under the reign of Philipicus, who was created emperor of the Greeks soon after the commencement of the eighth century, when the worship of images had become common. The tumult occasioned by this opposition was quelled by a revolution, which, in 713, deprived Philipicus of the imperial throne. Under Leo the Isaurian, the contests concerning image-worship, which had for some time lain dormant, were revived; measures against the prevalence of this pernicious superstition were conceived, and executed with resolution and intrepidity; and sharp and continued tumults agitated the whole Christian world. In 726, Leo published a severe edict against this species of idolatry, in which he strictly prohibited that images should receive any kind of worship and adoration, and commanded them to be removed from all the churches. However, the successful struggle of Leo, for the demolition of idolatry in the imperial city, did not influence the conduct of his subjects in the other parts of the empire, nor render his measures acceptable to the Roman see. The horrors of civil war raged in the Islands of the Archipelago, in Asia, and in Italy. Gregory II., the Roman pontiff, opposed, with great vehemence the attempts of the emperor respecting image-worship, and absolved the people of Rome from their allegiance to Leo. This measure was the signal of revolt: the Romans and other Italian provinces, subject to the Grecian Empire, rose in arms, massacred or banished the imperial officers, and, refusing to acknowledge the authority of the emperor, chose new magistrates. Leo, however, opposed the worship of images with reiterated fury, and enforced his prohibition by threatening

the guilty opposer of his laws with severe and exemplary punishment. A favourite image of Christ, which was destroyed, was the signal of another rebellion; and the adorers of images, who were called Iconolatæ, and their opponents the Iconoclastæ, mutually resisted, detested, and persecuted each other.

The death of Leo, and that of Gregory III., who died the same year, and whose attachment to image-worship had not been less decisive than that of his predecessor, did not restore tranquillity to the church and the empire. Leo was succeeded by his son Constantine Copronymus, who renewed his father's edict, and, in 754, convened at Constantinople a council in which not only the worship, but the use, of images was unanimously condemned. The decrees of this assembly, which the Greeks regarded as the seventh general council, were received by great numbers, though not universally, even in the eastern churches, but were utterly rejected at Rome. Leo III., who succeeded Constantine in 775, was not more favourable to the cause of idolatry than his progenitors. He openly declared his abhorrence of image-worship, and punished with severity those who had presumed to pay any kind of adoration to the saints, to the Virgin Mary, or to their images. The infant son of Leo, who was only ten years of age, was the nominal successor of his father; but the reins of government were assumed by the ambitious empress, Irene, who transacted all the affairs of the empire. Under her administration, the Iconolatæ enjoyed not only a respite from their sufferings, but the utmost protection and favour. New images decorated the walls which had lately been deprived of their ornaments; and she adopted the popular measure of annulling the edicts of former emperors against the worship of idols. In 786, in concert with Adrian, bishop of Rome, a council was convened at Nice, in Bithynia, where the impiety of the image-breakers was severely condemned, the adoration of images and of the cross re-established, and severe punishments were denounced against the daring transgressors of the established rites. Charlemagne ordered a judicious divine to compose *Four Books concerning Images*, which refuted the absurd decrees of the Nicene assembly with judgment and with spirit. These books were sent, in 790, to the Roman pontiff Adrian, who attempted to answer and refute the objections of Charlemagne. The prince, however, in 794, assembled a council at Frankfort, in which the opinion supported in the *Four Books*, of the lawfulness and expediency of placing pictures in churches, either as ornaments to the building, or as useful in refreshing the memory, was allowed; but the worship of them was absolutely forbidden. According

to the testimony of Roger Hovedon and other English writers, the British churches assented to this decision.

After the banishment of Irene, the controversy concerning images was renewed among the Greeks, and was carried on by the contending parties, during the half of the ninth century, with various and uncertain success. The emperor Nicephorus seems, upon the whole, to have been an enemy to that idolatrous service. His successor, Michael Curopalates, surnamed Rhangabe, pursued very different measures, and persecuted the adversaries of image-worship with the greatest rancour and cruelty. The scene again changed on the accession of Leo, the Armenian, to the empire, who abolished the decrees of the Nicene council, relating to the use and worship of images, in a council assembled at Constantinople, in 814. His successor, Michael, surnamed Balbus, or the Stammerer, disapproved of the worship of images; and Theophilus, the son of Michael, opposed the worshippers of images with much violence, and treated them with great severity. On the death of Theophilus, the regency was entrusted to the empress Theodora, during her son's minority. This superstitious princess assembled, in 842, a council at Constantinople, in which the decrees of the second Nicene council were reinstated in their lost authority, and the Greeks were indulged in their corrupt propensity to image-worship by a decisive law. The council held at the same place under Photius, in 879, and reckoned by the Greeks the eighth general council, added force and vigour to idolatry, by maintaining the sanctity of images, and approving, confirming, and renewing, the Nicene decrees.

The Latins were generally of opinion, that images might be suffered as the means of aiding the memory of the faithful, and of calling to their remembrance the pious and virtuous actions of the persons they represented; but they detested all thoughts of paying them the least degree of religious homage or adoration. The council of Paris, assembled by Lewis the Meek, in 824, allowed the images in churches, but severely prohibited to treat them with the smallest marks of religious worship. In time, however, the European Christians gradually departed from the observance of this injunction, and fell imperceptibly into a blind submission to the decisions of the Roman pontiff, whose influence and authority grew daily more formidable. Towards the conclusion, therefore, of the ninth century, the Gallican clergy began to pay a certain degree of religious homage to the sacred images; and their example was followed by the Germans and other nations. Yet, the Iconoclasts were not destitute of adherents among the Latins.

The most eminent of these was Claudius, bishop of Turin, who, in 823, ordered all images, and even the cross itself, to be cast out of the churches and committed to the flames. He also composed a treatise, in which he declared against the use, as well as the worship, of images. He denied that the cross was to be honoured with any kind of worship; treated relics with the utmost contempt, as absolutely destitute of the virtues attributed to them; and censured, with much freedom and severity, the frequent pilgrimages to the Holy Land, and the offerings at the tombs of saints.

In the eleventh century, the controversy concerning the sanctity of images was revived among the Greeks by Leo, bishop of Chalcedon. The emperor Alexius had ordered the figures of silver that adorned the portals of the churches to be converted into money, in order to supply the exigencies of the state. Leo obstinately maintained, that Alexius had been guilty of sacrilege; and he published a treatise, in which he affirmed, that in the images of Jesus Christ, and of the saints, there resided an inherent sanctity, and that the adoration of Christians ought not to be confined to the persons represented by these images, but extend to the images themselves. The emperor assembled a council at Constantinople, which determined, that the images of Christ, and of the saints, were to be honoured only with a relative worship; and that invocation and worship were to be addressed to the saints, only as the servants of Christ, and on account of their relation to him as their master. These absurd and superstitious decisions did not satisfy the idolatrous Leo, who obstinately maintained his opinions, and was, therefore, sent into banishment.

In the western church, the worship of images was disapproved and opposed by several considerable parties, as the Petrobrussians, the Albigenses, Waldenses, &c. and at length this idolatrous practice was abolished in many parts of the Christian world by the Reformation. See IMAGES. *Mosheim's Eccles. Hist.* vol. ii. pp. 89, 90, 91, 148, &c.; *Gregory's Hist. of the Christ. Church*, vol. i. pp. 413, 414, &c.

IDLENESS, aversion from labour. The idle man is, in every view, both foolish and criminal. He lives not to God. Idleness was not made for man, nor man for idleness. A small measure of reflection might convince every one, that for some useful purpose he was sent into the world. Man is placed at the head of all things here below. He is furnished with a great preparation of faculties and powers. He is enlightened by reason with many important discoveries; even taught by revelation to consider himself as ransomed, by the death of Christ, from misery; and

intended to rise to a still higher rank in the universe of God. In such a situation, thus distinguished, thus favoured, and assisted by his Creator, does he answer the end of his being, if he aim at no improvement, if he pursue no useful design, if he live for no other purpose than to indulge in sloth, to consume the fruits of the earth, and spend his days in a dream of vanity? Existence is a sacred trust; and he who thus misemploys and squanders it away, is treacherous to its author. Look around, and you will behold the whole universe full of active powers. Action is, to speak so, the genius of nature. By motion and exertion, the system of being is preserved in vigour. By its different parts always acting in subordination to each other, the perfection of the whole is carried on. The heavenly bodies perpetually revolve. Day and night incessantly repeat their appointed course. Continual operations are performing on the earth and in the waters. Nothing stands still. All is alive and stirring throughout the universe. In the midst of this animated and busy scene, is man alone to remain idle in his place? Belongs it to him, to be the sole inactive and slothful being in the creation, when in so many ways he might improve his own nature, might advance the glory of the God who made him, and contribute his part to the general good?

The idle live not to the world and their fellow-creatures, any more than to God. If any man had a title to stand alone, and to be independent of his fellows, he might consider himself as at liberty to indulge in solitary ease and sloth, without being responsible to others for the manner in which he chooses to live. But there is no such person in the world. We are connected with each other by various relations, which create a chain of mutual dependence, that reaches from the highest to the lowest station in society. Without a perpetual circulation of active duties and offices, which all are required to perform in their turn, the order and happiness of the world could not be maintained. Superiors are no more independent of their inferiors, than these inferiors of them. Each have demands and claims upon the other; and he who, in any situation of life, refuses to act his part, and to contribute his share to the general stock of felicity, deserves to be proscribed from society as an unworthy member. 'If any man will not work,' says St. Paul, (2 Thess. iii. 10.) 'neither shall he eat.' If he will do nothing to advance the purposes of society, he has no right to enjoy its benefits.

The idle man lives not to himself with any more advantage than he lives to the world. Though he imagines that he leaves to others the drudgery of life, and betakes himself to enjoyment and ease, yet he en-

joys no true pleasure. He shuts the door against improvement of every kind, whether of mind, body, or fortune. Sloth enfeebles equally the bodily and the mental powers. His character falls into contempt. His fortune is consumed. Disorder, confusion, and embarrassment, mark his whole situation. Idleness is the inlet to licentiousness, vice, and immorality. It destroys the principles of religion, and opens a door to sin and wickedness. Every man who recollects his conduct, must know that his hours of idleness always proved the hours most dangerous to virtue. It was then that criminal desires arose, guilty passions were suggested, and designs were formed, which, in their issue, disquiet and embitter his whole life. Habitual idleness, by a silent and secret progress, undermines every virtue in the soul. More violent passions run their course and terminate. They are like rapid torrents, which foam, and swell, and bear down every thing before them; but, after having overflowed their banks, their impetuosity subsides, and they return, by degrees, into their natural channel. Sloth resembles the slowly flowing putrid stream, which stagnates in the marsh, produces venomous animals, and poisonous plants, and infects with pestilential vapours the whole surrounding country. Having once tainted the soul, it leaves no part of it sound; and, at the same time, it gives not to conscience those alarms, which the eruptions of bolder and fiercer emotions often occasion. Nothing is so great an enemy to the lively and spirited enjoyment of life, as a relaxed and indolent habit of mind. He who knows not what it is to labour, knows not what it is to enjoy. The happiness of human life depends on the regular prosecution of some laudable purpose or object, which keeps awake and enlivens all our powers. Rest is agreeable; but it is only from preceding labours that rest acquires its true relish. When the mind is suffered to remain in continued inaction, all its powers decay: it soon languishes and sickens; and the pleasures which it proposed to obtain from rest, terminate in tediousness and insipidity. *Blair's Sermons*, Sermon xxix.; *Warner's System of Divinity and Morality*, vol. iii. p. 451.

IDOLATRY, superstitious worship paid to idols and false gods. This word is taken in general for all impious, superstitious, and sacrilegious worship. The Old Testament does not warrant us to say, that idolatry was one of those enormities which determined the Creator to involve, in one common ruin, almost the whole race of mankind. However, soon after the flood appeared a portentous idolatry, which gradually overspread the whole earth. Amidst the crowd of imaginary

deities, the *real* one soon became almost entirely forgotten. Irreligion and false religion divided the world between them. Even Abraham, before his call, was, most probably, an idolater. Such, at least, were some of his ancestors; and his father is supposed to have been, by profession, a maker of idols.

The first monument of idolatry seems to have been that stupendous tower, which the united labours of mankind erected in honour of Belus, or the Sun, on the plains of Shinar. Chaldaea was the original theatre of the most ancient species of idolatry, the worship of the heavenly bodies. This delusion may be accounted for, in some measure, from the climate of the Chaldaeans, and the serenity of their sky, together with their occupation as shepherds, which kept them abroad in a wide extent of champaign country, by night as well as by day. It may be granted, with Maimonides and Diodorus, that it was not to the planets themselves, but to the spirit which was thought to reside in them, to be the soul of them, and to direct their course through the expanse of heaven, that the Chaldaeans, at first, addressed their prayers. It cannot, however, be asserted, with these authors, that the Sabæan idolaters had invariably the Supreme Being as the ultimate object of their addresses to the planetary angels. They gradually forgot the Deity, invisible and inaccessible, in the dazzling splendour of the orb itself, and in the imagined influences dispensed by the *flaming heralds* of the Divinity. In time, the Sun himself became the deity they adored, and the moon and stars his ministers and attributes. The worship of the heavenly bodies and of the elements was not only the most ancient, but, in the judgment of many, the least blamable species of idolatry: 'For they, peradventure, erred seeking God, and desirous to find him.' (*Wisdom* xiii. 6.)

But superstition degenerates from bad to worse. The farther we remove from the source of idolatry, the more impure it evidently becomes; till in the accumulated corruptions of many ages, we behold, in respect to divine knowledge, the ultimate degradation of the human mind. Elementary and planet worship was soon succeeded, among the Egyptians, by the deification of their deceased kings, heroes, and others. Their superstition became so stupidly vile and depraved, as to lead them to worship birds and beasts, and plants, and not only the most noxious beings in nature, but monsters and chimeras of the most wild and distempered imagination. This country, the inventress of statues, having carried image-worship, and its subsequent errors, to a greater excess than any other nation, and having

corrupted all others with its barbarous rites, was, therefore, rendered the scene of those miracles, by which the God of Israel triumphed over idolatry in its strongest citadel. The still more unnatural, the sanguinary and inexorable superstition of the republic of Carthage, was formed on that of its parent state, the Phœnicians, 'who sacrificed their sons and their daughters to the idols of Canaan.' (2 Kings iii. 27. Psalm cvi. 38.)

'The worship of the Pagans,' says Dr. Isaac Barrow, 'was directed to very unsuitable and improper objects; to the spirits of dead men, who, in their lifetime, were vilely enormous, guilty of thefts and rapines, murders, and parricides, of horrid lusts, adulteries, rapes, and incest; persons that good and wise men would rather hate and despise. Nay, they worshipped the vilest of brute beasts, dogs, serpents, and crocodiles; also inanimate creatures, the stars and elements, rivers and trees; they dedicated temples, and offered sacrifices, to the passions of our souls, the diseases of our bodies, and the accidents of our lives; to adore and pay adoration to all which, must argue a very abject and weak mind. To such objects as these they paid their respects and devotion; in them they reposed their confidence. And is it likely such a religion should proceed from God, or that it can produce glory to Him, or benefit to man? What piety towards God? What justice, truth, or goodness, towards men? What sobriety, purity, or morality, can we expect from such principles and practices?' *Warner's System of Divinity and Morality*, vol. i. p. 141; *Adams's Religious World*, vol. i. p. 90, &c.

IDUME'A, or EDMOM, אִדּוּמָא, signifies *red, human*. Idumea, or Edom, is a province of Arabia, which derives its name from Edom, or Esau, who there settled in the mountains of Seir, in the land of the Horites, south-east of the Dead Sea. His descendants afterwards extended themselves throughout Arabia Petræa, and south of Palestine, between the Dead Sea and the Mediterranean. During the Babylonish captivity, and when Judea was almost deserted, they seized the south of Judah, and advanced to Hebron. Hence that tract of Judea, which they inhabited, retained the name of Idumea in the time of our Saviour. (Mark iii. 8.) Under Moses and Joshua, and even under the kings of Judah, the Idumeans were confined to the east and south of the Dead Sea, in the land of Seir, but afterwards they extended their territories more to the south of Judah. The capital of East Edom was Bozra; and that of South Edom Petra, or Jectael.

The Idumeans, or Edomites, the posterity of Esau, had kings long before the

Jews. They were first governed by dukes or princes, and afterwards by kings. (Gen. xxxvi. 31.) They continued independent till the time of David, who subdued them, in completion of Isaac's prophecy, that Jacob should rule Esau. (Gen. xxvii. 29, 30.) The Idumeans bore this subjection with great impatience; and at the end of Solomon's reign, Hadad, the Edomite, who had been carried into Egypt during his childhood, returned into his own country, where he procured himself to be acknowledged king. (1 Kings xi. 22.) It is probable, however, that he reigned only in East Edom; for Edom south of Judea continued subject to the kings of Judah, till the reign of Jehoram, son of Jehoshaphat, against whom it rebelled. (2 Chron. xxi. 8.) Jehoram attacked Edom, but did not subdue it. Amaziah, king of Judah, took Petra, killed 1000 men, and compelled 10,000 more to leap from the rock, upon which stood the city of Petra. (2 Chron. xxv. 11.) But these conquests were not permanent. Uzziah took Elath on the Red Sea, (2 Kings xiv. 22.); but Rezin, king of Syria, retook it. Some think that Ezarhaddon, king of Syria, ravaged this country. (Isaiah xxi. 11, 12, 13.; xxxiv. 6.) Holofernes subdued this, as well as other nations around Judea. (Judith ii. 23.) When Nebuchadnezzar besieged Jerusalem, the Idumeans joined him, and encouraged him to rase the very foundations of that city. This cruelty did not long continue unpunished. Five years after the taking of Jerusalem, Nebuchadnezzar humbled all the states around Judea, and in particular Idumea. John Hyrcanus entirely conquered the Idumeans, whom he obliged to receive circumcision and the law. They continued subject to the later kings of Judea till the destruction of Jerusalem by the Romans. They even came to assist that city when besieged, and entered it in order to defend it. However, they did not continue there till it was taken, but returned into Idumea loaded with booty.

With respect to the religion of the Idumeans, it is credible, that in early ages they adored the true God, whose worship Esau had learned in his father Isaac's house. The Scripture neither reproaches the Idumeans with idolatry, nor mentions their idols. *Calmel's Dictionary*.

JEHO'AHAZ, יְהוֹאָחָז, signifies *the prize, or possession of the Lord*; or, *the Lord that sees*; יֵאָחֵז, *he that takes, or possesses, or sees*.

JEHOAHAZ, son of Jehu, king of Israel, succeeded his father in the year of the world 3148, and reigned seventeen years, (2 Kings xiii.) He did evil in the sight of the Lord, like Jeroboam, the son of Nebat. Therefore the anger of the Lord delivered Israel during all his reign to Hazael, king of Syria, and Benhadad, the

son of Hazael. Jehoahaz, overwhelmed with so many misfortunes, prostrated himself before the Lord; and the Lord heard him, and sent him a saviour in Joash, his son, who re-established the affairs of Israel, and secured his people from the kings of Syria. Of all his soldiers Jehoahaz had only fifty horsemen left, 10 chariots, and 10,000 foot; for the king of Syria had defeated them, and made them like the dust of the threshing-floor.

JEHOAHAZ, otherwise Shallum, son of Josiah, king of Judah, (Jerem. xxii. 11.) Josiah dying of his wounds at Megiddo, Jehoahaz succeeded him, (2 Kings xxiii. 30, 31, 32.) though he was not Josiah's eldest son. He was twenty-three years old when he began to reign, and he reigned about three months, in the year of the world 3395. Necho, king of Egypt, returning from his expedition against Carchemish, was provoked that the people of Judah had placed this prince on the throne without his participation. Necho sent for him to Riblah in Syria, divested him of the kingdom, loaded him with chains, and sent him into Egypt, where he died, (Jerem. xxii. 11, 12.) Jehoiakim, or Eliakim, his brother, was made king in his room.

JEHOIACHIN, יהויכין, *Iwakiu*, signifies *preparation*, or *the strength of the Lord*. Jehoiachin, Coniah, (Jerem. xxii. 24.) or Jeconiah, (1 Chr. iii. 17.) the son of Jehoiakim, king of Judah, and grandson of Josiah, reigned only three months over Judah. (2 Kings xxiv. 8. 2 Chr. xxxvi. 9.) Some think that he was born about the time of the first Babylonish captivity, in 3398, when Jehoiakim, or Eliakim, his father, was carried to Babylon. Jehoiakim returned from Babylon, and reigned till the year 3405, when he was killed by the Chaldeans, in the eleventh year of his reign. Jehoiachin succeeded him, and reigned alone three months and ten days; but he reigned ten years in conjunction with his father. By this distinction, 2 Kings xxiv. 8. is reconciled with 2 Chronicles xxxvi. 9. In the second book of Kings, it is said that he was eighteen years of age when he began to reign; and in Chronicles, that he was only eight: that is, he was only eight years old when he began to reign with his father, and eighteen when he began to reign alone.

About three months after the death of Jehoiakim, Nebuchadnezzar came in person to the siege of Jerusalem. Jehoiachin being unable to defend the city, surrendered himself, with his mother and family, to Nebuchadnezzar, and was sent to Babylon, where he was kept in prison thirty-seven years. Nebuchadnezzar, having made himself master of Jerusalem, sent the remaining treasures of the temple, and of the king's house, with great numbers of captives, to Babylon.

Jeremiah (xxii. 24.) mentions Jehoiachin as a very bad prince, whose sins had incurred the indignation of God. But it is believed that he repented, and that God treated him with mercy; for Evil-merodach, Nebuchadnezzar's successor, used him honourably, took him out of prison, spoke kindly to him, and placed his throne above the throne of other princes who were at his court. (2 Kings xxv. 27, &c. Jerem. lii. 31.) The words, 'Write this man childless,' cannot be taken literally, since we know that Jehoiachin was the father of Salathiel and other children, (1 Chron. iii. 17, 18. Matt. i. 12.) The Hebrew word, translated *childless*, is taken also for one who has lost his children, who has no *SUCCESSION*, or heirs. In this sense, Jehoiachin, son of a king, and himself a king, was as a man without issue, since no son succeeded him in his kingdom; for neither Salathiel, who was born and died in captivity, nor Zerubbabel, who returned from Babylon, nor any of Jehoiachin's descendants, sat on the throne of Judah. This is fairly implied in the words 'No man of his seed, that is, posterity, shall prosper.' Hence it appears that he was to have seed, but of whom no one should enjoy the regal dignity. The passage should be rendered, 'Write this man *successorless*.' *Additions to Calmel's Dictionary.*

JEHOIADA, by Josephus called Joada, succeeded Azariah in the high-priesthood, and was succeeded by Zechariah. In 1 Chronicles vi. 9, 10. Johanan and Azariah seem to be confounded with Jehoiada and Zechariah. This high-priest, with his wife Jehosheba, preserved Joash, son of Joram, king of Judah, then but one year old, from the murderous violence of Athaliah, and concealed that young prince in the temple. After seven years, he set him on the throne of David, (2 Kings xi. xii. 2 Chron. xxiii. xxiv.)

As long as Jehoiada lived, and Joash followed his advice, every thing happily succeeded. The high-priest formed a design of repairing the temple, and collected considerable sums in the cities of Judah: but the Levites did not acquit themselves of this commission with necessary diligence till after the king was of age, and the prince and the high-priest had united their authority in promoting this design. (2 Kings xii. 2 Chron. xxiv. 5, 6, &c.) Jehoiada died at the age of one hundred and thirty years, and was buried in the sepulchre of the kings of Jerusalem. His son Zechariah, who was high-priest after him, was put to death by Joash, with an ingratitude which has loaded the memory of Joash with eternal ignominy. See JOASH.

JEHOIAKIM, יהויקים, *Iwakiu*, signifies *the resurrection*, or *confirmation of the Lord*. Jehoiakim, or Eliakim, brother and successor of Jehoahaz, king of Judah, was

made king by Necho, king of Egypt, at his return from an expedition against Carchemish, in the year of the world 3395. (2 Kings xxiii. 34, 35.) Necho changed his name from Eliakim to Jehoiakim, and set on him a ransom of a hundred talents of silver, and ten talents of gold. To raise this money Jehoiakim laid heavy taxes on his people, in proportion to their fortunes. Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. He did evil in the sight of the Lord; and Jeremiah, (xxii. 13, 14, &c.) reproaches him with building his house by unrighteousness, with oppressing unjustly his subjects, with keeping back the wages of those whom he had employed, with having his heart and his eyes turned to avarice and inhumanity, and with following his inclination to barbarities and wicked actions. The same prophet informs us, that he sent men to bring the prophet Urijah out of Egypt, whither he had fled; and that he put him to the sword, and left him without burial. (Jer. xxvi. 23.) Therefore, the Lord threatens him with an unhappy end. He shall die, says Jeremiah, (xxii. 18, 19,) and shall be neither mourned for, nor regretted. 'He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.'

About four years after Jehoiakim had been seated on the throne of Judah, Nebuchadnezzar, king of the Chaldeans, having recovered what Necho had taken on the Euphrates, came into Phœnicia and Judea, subdued the city of Jerusalem, and subjected it to the same burdens and conditions which it suffered under the king of Egypt. (2 Kings xxiv. 1, 2.) Jehoiakim was taken, and Nebuchadnezzar put him in fetters, intending to carry him to Babylon; but he restored him to liberty, and left him in his own country, on condition of his paying a large tribute.

In the fourth year of Jehoiakim, Jeremiah having dictated to Baruch the prophecies which he had pronounced till that time, Baruch read them the year following before all the people, in the temple. (Jer. xxxvi.) Jehoiakim, being informed of this publication of them, ordered the book to be brought to him, and burnt it in the fire. He then commanded to seize Jeremiah and Baruch; but the Lord concealed them. The Lord ordered Jeremiah to have his prophecies again written down; and in them he pronounced terrible menaces against Jehoiakim. Of these Jehoiakim soon experienced the truth. Three years after he rebelled against Nebuchadnezzar, who sent troops of Chaldeans, Syrians, Moabites, and Ammonites, that ravaged all the country, and carried a great number of Jews to Babylon, in the year of the world 3401. Four years after,

Jehoiakim himself was taken, slain, and thrown into the common sewer, according to the prediction of Jeremiah. He was succeeded by his son Jehoiachin.

JEHO'RAM, יהורם, signifies *exaltation of the Lord, or rejected of the Lord*. Jehoram, son and successor of Jehoshaphat, king of Judah, was born in the year of the world 3080. (2 Kings iii. 2, 3, &c.) His father associated him in the kingdom, in 3112. He began to reign alone, after the death of Jehoshaphat, in 3116, and died, according to Usher, in 3119. He married Athaliah, daughter of Omri, who engaged him in idolatry and sins, which caused all the misfortunes that attended his reign. Jehoram, being settled in the kingdom, commenced his reign with the murder of all his brothers, whom Jehoshaphat had removed from public business, and placed in the fortified cities of Judah, with good pensions. God, to punish Jehoram's impiety, permitted the Edomites, who, since the reign of David, had been subject to the kings of Judah, to revolt, in the year of the world 3115, (2 Kings viii. 20, 21. 2 Chron. xxi. 8, 9.) Jehoram marched against them, and defeated their cavalry; but the Edomites from that time continued free from the Hebrew yoke.

About this time Libnah, a city of Judah, also rebelled. The Philistines and Arabians ravaged the territories of Judah, plundered the king's palace, carried away his wives and his children, and none remained except Jehoahaz, the youngest. God also smote Jehoram with an incurable disease in his bowels, which dropped out; and he died after a sore sickness of two years. The people refused to pay him the same honours that they had paid his predecessors, by burning spices over their bodies. He was buried in Jerusalem, but not in the royal sepulchre.

The disease of which Jehoram died, says Dr. Mead, was without doubt the dysentery, and though its continuance so long a time was very uncommon, it is by no means a thing unheard of. The intestines in time become ulcerated by the operation of this disease. Not only blood is discharged from them, but a sort of mucous excrements likewise are thrown off, and sometimes small pieces of the flesh itself; so that apparently the intestines are emitted or fall out, which is sufficient to account for the expressions that are used in the statement of king Jehoram's disease. *Horne's Introduction*, vol. iii. p. 515; *Mead's Medica Sacra*, p. 35; *Jahn's Archæol. Bibl.* § 187.

JEHOSHAPHAT, יהושפט, signifies *God judges, or the judgment of the Lord*. JEHO-SHAPHAT, king of Judah, son of Asa, king of Judah, and Azabah, daughter of Shilhi, ascended the throne at the age of thirty-five, and reigned twenty-five years. He had the advantage over Baasha, king of

Israel; and he placed good garrisons in the cities of Judah and of Ephraim, which and been conquered by his father. God was with him, because he was faithful. He demolished the high-places and groves. In the third year of his reign, he sent some of his officers, with priests and Levites, through all the parts of Judah, with the book of the law, to instruct the people. God blessed the zeal of this prince, who was feared by all his neighbours. The Philistines and Arabians were tributaries to him. He built several houses in Judah in the form of towers, and fortified several cities. He generally kept an army of eleven hundred thousand men, without reckoning the troops in his strong holds. This number seems prodigious for so small a state as that of Judah; but, probably, these troops were only an enrolled militia.

The Scripture reproaches Jehoshaphat for his alliance with Ahab, king of Israel. (1 Kings xxii. 2 Chron. xviii.) Some time after he went to visit Ahab in Samaria; and Ahab invited him to march with him against Ramoth-Gilead. Jehoshaphat consented, but first asked for an opinion from a prophet of the Lord. Afterwards, he went into the battle in his robe, and the enemy supposed him to be Ahab; but he crying out, they discovered their mistake, and Jehoshaphat returned in peace to Jerusalem. The prophet Jehu reproved him for assisting Ahab. (2 Chron. xix. 1, 2, 3, &c.) Jehoshaphat repaired this fault by the good regulations, and the good order, which he established in his dominions, both as to civil and religious affairs, by appointing honest and able judges, by regulating the discipline of the priests and Levites, and by enjoining them to perform their duty with punctuality. After this, in the year 3108, the Moabites, Ammonites, and other nations of Arabia Petræa, declared war against Jehoshaphat. (2 Chron. xx. 1, 2, 3, &c.) They advanced to Hazazon-Tamar, otherwise Engedi. Jehoshaphat went with his people to the temple, and put up prayers to God. Jahaziel, the son of Zechariah, by the Spirit of the Lord, encouraged the king, and promised that the next day he should obtain a victory without fighting. Accordingly, these people being assembled the next day against Judah, quarrelled, and killed one another; and Jehoshaphat and his army had only to gather their spoils.

Some time after this, Jehoshaphat agreed with Ahaziah, king of Israel, jointly to equip a fleet in the port of Ezion-geber, on the Red Sea, to sail to Ophir for gold. Eliezer, the son of Dodovah, of Mareshah, came to Jehoshaphat, and said to him, Because thou hast made an alliance with Ahaziah, God hath disappointed thy designs,

and thy ships are shattered. This prince continued to walk in the ways of the Lord. Yet, he did not destroy the high-places; and the hearts of the people were not entirely directed to the God of their fathers. Jehoshaphat died after a reign of twenty-five years, and was buried in the royal sepulchre; and his son Jehoram reigned in his stead, in the year of the world 3115.

JEHOSHAPHAT, Valley of. This valley, which is also called the valley of Kidron, because through it runs the brook Kidron, lies on the east of Jerusalem, between that city and the Mount of Olives. It appears to be an extravagant opinion, that all mankind shall be judged in this valley, merely because Joel (iii. 2.) hath said, 'I will gather all nations, and will bring them into the valley of Jehoshaphat, and will plead with them for my people.' What is here called the valley of Jehoshaphat is not a proper, but an appellative name, and denotes no more than the *judgment of God*.

'The valley of Jehoshaphat,' says a recent traveller, 'exhibits a desolate appearance: the west side is a high cliff, supporting the walls of the city, above which you perceive Jerusalem itself; while the east side is formed by the Mount of Olives, and the Mount of Offence, thus denominated from Solomon's idolatry. Three antique monuments, the tombs of Zachariah, Jehoshaphat, and Absalom, appear conspicuous amid this scene of desolation. From the dulness of Jerusalem, whence no smoke rises, no noise proceeds; from the solitude of these hills, where no living creature is to be seen; from the ruinous state of all these tombs, overthrown, broken, and half open, you would imagine that the last trumpet had already sounded, and that the valley of Jehoshaphat was about to render up its dead.' *Chateaubriand's Travels in Greece, Palestine, &c.* vol. ii. p. 38; *Stackhouse's Hist. of the Bible*.

JEHO'VAH, יהוה, denotes *self-subsisting*, and is the ineffable and mysterious name of God. 'I appeared,' says God, 'unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them.' (Exod. vi. 3.) This passage has been variously explained. It is certain that the name Jehovah was in use long before the days of Abraham. How, then, can it be said that by his name Jehovah, he was not known unto them? Though, from the beginning, the name Jehovah was known as one of the names of the Supreme Being, yet what it really implied they did not know. *Al-Shaddai*, God All-sufficient, they knew well, by the continual provision he made for them, and the constant protection he afforded them:

but, the name JEHOVAH is particularly to be referred to the *accomplishment* of promises already made; to the giving them a *being*, and thus bringing them into *existence*, which could not have been done in the order of his providence sooner than here specified. This name, therefore, in its *power* and *significancy*, was not known unto them; nor fully unto their descendants till the *deliverance* from Egypt, and the *settlement* in the *promised land*. It is possible for a person to bear the name of a certain *office* or *dignity* before he fulfils any of its functions. God, who was known as JEHOVAH, the Being who makes and gives effect to promises, was known to the descendants of the twelve tribes to be THAT JEHOVAH, by giving effect and being to the promises which he had made to their fathers.

After the captivity of Babylon, the Jews, from a superstitious respect for this holy name, left off the custom of pronouncing it, and forgot its true pronunciation. The Septuagint generally render it *Κύριος*, the Lord. Origen, Jerome, and Eusebius, testify, that in their time the Jews left the name of Jehovah written in their copies with Samaritan characters, instead of writing it in the common Chaldee or Hebrew characters; which shows their veneration for this holy name, and their fear lest strangers should discover and misapply it. However, these precautions did not prevent the heathens from frequently misapplying it. Origen informs us, that they used it in their exorcisms and charms against diseases. The Jews call this name of God the Tetragrammaton, or name with four letters. They believe that whoever knows the true pronunciation of Jehovah, cannot fail of being heard by God; that if they have not the happiness to be heard at this day, it is owing to their ignorance of the true pronunciation; that Simon the Just, the high-priest, was the last that was acquainted with it; that after his death the number of profane persons increasing, and abusing this divine name, others forbore to pronounce it, and substituted another composed of twelve letters, which the high-priest pronounced when blessing the people. The Jews, indeed, never mention the name Jehovah, but substitute Adonai, or Elohim.

It has long been a question, what is the meaning of the word יהוה Jehovah, Yehovah, Yehue, Yehveh, or Yeve, Jeue, Jao, Jhueh, and Jove; for it has been as variously pronounced, as it has been differently interpreted. Some have maintained that it is utterly inexplicable. Some say, that it implies the essence of the divine nature. Some think that it expresses the doctrine of the Trinity connected with the incarnation: the letter *jod* standing for

the Father, ה he for the Son, and ו *vau* (the connecting particle) for the Holy Ghost; and they add, that the ה *he* being repeated in the word, signifies the human nature united to the divine in the incarnation. Others are of opinion, that God himself interprets this name in Exod. xxxiv. 6, 7: 'And the Lord passed by before him, and proclaimed יהוה, JEHOVAH, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty.' These words, say they, contain the proper interpretation of the venerable and glorious name Jehovah. Dr. Adam Clarke's Comment. on Exod. xxxiv. 6; vi. 3.

JEHU, יהוא, signifies *himself*; otherwise, *who exists*. Jehu, son of Jehoshaphat, and grandson of Nimshi, captain of the troops of Joram, king of Israel, was appointed by God to reign over Israel, and to punish the sins of the house of Ahab. The Lord had ordered Elisha to anoint Jehu; (1 Kings xix. 16.) and this order was executed by one of the sons of the prophets. (2 Kings, ix. 1, 2, 3, &c.) The Lord declared his will to Elisha concerning Jehu, in the year of the world 3097; but Jehu was not appointed till 3120, twenty-three years after the order given to Elisha. Jehu was at Ramoth-Gilead, besieging the citadel of that place, with the army of Israel, when a young prophet entered, and took him aside from among the officers; and when they were alone in a chamber, he poured oil on the head of Jehu, and said, 'Thus saith the Lord, I have anointed thee king over Israel, thou shalt extirpate the house of Ahab, and avenge the blood of the prophets shed by Jezebel.' The prophet instantly opened the door, and fled. Jehu returning to the officers, they inquired what the business might be? He declared to them what had passed. Upon this, they immediately rose up, and each taking his cloak, they made a kind of throne for Jehu, and, sounding the trumpets, cried, 'Jehu is king.'

At this time, Joram, king of Israel, was at Jezreel, under cure of wounds received in besieging Ramoth-Gilead. Jehu ordered that no one should leave the army, which he quitted instantly, in order to surprise the king at Jezreel. Joram sent an officer to meet him, and afterwards a second; at last Joram came himself, riding in his chariot, with Ahaziah, king of Judah, who was also in his chariot. They met Jehu in the field of Naboth of Jezreel. Joram asked him, 'Is it peace, Jehu?' He answered, 'What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts, are so many?'

Joram immediately turned, and said to Ahaziah, 'There is treachery, O Ahaziah!' Jehu drew his bow, smote Joram between his shoulders, and pierced his heart. He then commanded his body to be cast into the portion of Naboth, the Jezreelite, to fulfil the prediction of the prophet Elijah. See AHAZIAH.

Jehu afterwards went to Jezreel, where was Jezebel. As he entered the city, Jezebel, who was at her window, said to him, 'Had Zimri peace who slew his master?' Jehu lifting up his head, and seeing her, commanded two or three eunuchs, who were above, to throw her out of a window. This they did; and she was trampled to death under the horses' feet, and afterwards devoured by dogs. When, therefore, Jehu sent to have her buried, they found only her bones. After this, Jehu commanded the inhabitants of Jerusalem to slay all the late king's children, and to send him their heads. He then slew all Ahab's relations and friends, the great men of his court, and his priests, who were at Jezreel. (2 Kings x. 1, 2, 3, &c.)

Afterwards, going to Samaria, he met with the relations of Ahaziah, king of Judah, in their way to Jezreel to salute the king and queen's children, of whose death they were ignorant. Jehu ordered to massacre them all, forty-two in number. A little farther, he found Jonadab, son of Rechab; and, taking him into his chariot, he said, 'Come with me and see my zeal for the Lord.' At Samaria, he slew all that remained of Ahab's family, and spared not one. He then assembled the people of Samaria, and said, 'Ahab served Baal a little, but Jehu shall serve him much,' and ordered them to collect all the ministers, priests, and prophets of Baal for a great festival. When they were all in Baal's temple, he commanded to give habits to them all, and to take particular care that there was no stranger among them. He then ordered his people to slay them every one. The statue of Baal was pulled down, broken, and burnt; and the temple itself was destroyed, and made a privy.

The Lord promised Jehu that his children should sit on the throne of Israel to the fourth generation. The Scripture, however, accuses him of following the sins of Jeroboam, son of Nebat; and the prophet Hosea threatens him with the vengeance of God. (Hosea i. 4.) Jehu, indeed, had been the instrument of God's wrath on the house of Ahab; but in what he had done, he had been impelled by the spirit of animosity and ambition: he had followed his own passion, rather than the will of God. He had not kept within due bounds. Therefore God rewards his obedience, but punishes his injustice, ambition, idolatry, and the blood unjustly spilt by him. He reigned twenty-eight years over Israel, and was

succeeded by his son Jehoahaz. (2 Kings x. 35, 36.) The four descendants of his family who governed after him, were Jehoahaz, Joash, Jeroboam II., and Zechariah. The reign of Jehu was perplexed with the war against Hazael, king of Syria.

JEPH'THAH, *יִפְתָּח*, signifies *he that opens, or he will open*. Jephthah, judge of Israel, and successor to Jair, in the government, was a son of Gilead, by one of his concubines. (Judg. xi. 1, 2.) Gilead having married a lawful wife, by whom he had children, these children drove Jephthah from his father's house. Jephthah retired into the land of Tob, where he became captain of a band of rovers. At that time, the Israelites beyond Jordan were pressed by the Ammonites, and desired assistance from Jephthah, to whom they offered the command over them. Jephthah reproached them with their injustice to him, when he was driven from his father's house; but he said that he would assist them, provided that at the end of the war they would acknowledge him as their prince. This happened in the year of the world 2817.

Jephthah having been acknowledged prince of the Israelites, in an assembly of the people, sent to the king of the Ammonites, saying, 'Why art thou come to ravage my country?' The Ammonite answered, because when Israel came out of Egypt, they seized my territory, &c. Jephthah, filled with a divine spirit, began to assemble his troops, and went over all the land of Israel beyond Jordan. He also vowed to the Lord, that if he were successful against the Ammonites, he would offer up a burnt-offering, and whatever should first come out of his house to meet him. Jephthah vanquished the Ammonites, and ravaged their land; but, as he returned to his house, his only daughter came out to meet him, with timbrels and dances, and by that means became the subject of his vow.

The tribe of Ephraim, jealous of Jephthah, passed the Jordan in a tumultuous manner, complained that he had not invited them to share in this war, and threatened to fire his house. Jephthah answered, that he had sent to desire their assistance, but they did not come. The Ephraimites not being satisfied with these reasons, Jephthah assembled the people of Gilead, gave the Ephraimites battle, and defeated them. On that day forty-two thousand men of Ephraim were killed.

Jephthah judged Israel six years, and was buried in a city of Gilead. (Judg. xii. 7.) St. Paul places him among the saints of the Old Testament, whose faith had distinguished them.

With respect to Jephthah's vow, some believe that his daughter was really offered up by him for a burnt-sacrifice; whilst others are of opinion, that she was devoted to celibacy, or dedicated to the service of

God. This matter depends on the acceptance of a single particle, which is taken for either AND or OR; for the same Hebrew particle *vau* may signify either. The passage may be thus rendered: 'Whatever comes to meet me, I will devote to the Lord—OR—I will offer him up a burnt-sacrifice.' Otherwise, 'Whatever comes to meet me, I will devote to the Lord; AND, that is ALSO, I will offer up to him a burnt-sacrifice;' or, 'AND I will offer up to him that which comes out of my house.' It ought likewise to be observed, that Jephthah's rashness had time to cool, as his daughter went *two months* to bewail her *virginity*, that is, her consecration to God, which obliged her to remain single, without posterity, &c. It is said, that she went to bewail her *virginity*, not her *sacrifice*. Besides, the Israelite women went yearly four times to mourn for—rather WITH—the daughter of Jephthah; to lament her seclusion from the world, and the hardship of her situation, as cut off from domestic life and enjoyment. Now, if in the course of two months no person could have suggested to Jephthah a ransom for his daughter, yet, surely, she must have been alive, though dead to him and his family (as his only child), and to the world by her seclusion, if the Israelite women went to condole *with* her. We may also observe, that it is not said afterwards, that he *sacrificed* her, but 'he did with her according to his vow.' It is added, *she knew no man*; if she was *sacrificed* this remark is frivolous, but if she was consecrated to perpetual virginity, this idea coincides with the visits of the Israelitish women. On the whole, we may safely conclude, that Jephthah's daughter was not sacrificed, but devoted to a state of celibacy; and if there were at that time women attendants at the tabernacle, she might, probably, join them. *Additions to Calmet's Dictionary; Hales's New Analysis of Chronology*, vol. ii. part i. p. 319.

JEREMI'AH, ירמיה, 'Ιερειας, signifies *exaltation*, or *grandeur of the Lord*; or *who exalts*, or *gives glory to the Lord*: ירמי, 'Ιερεμι, *my height*, *my elevation*; otherwise, *he that fears*; or *that rejects the waters*.

Jeremiah, son of Hilkiah, of a priestly family, was a native of Anathoth, a village of Benjamin. (Jer. i. 1.) Before his birth he was appointed to the prophetic office. When God first sent him to speak to the kings and princes, the priests and people of Judah, he excused himself, and alleged his youth. This was in the fourteenth year of his age, the thirteenth year of Josiah's reign, and in the year of the world 3375. He prophesied till the destruction of Jerusalem by the Chaldees, in the year of the world 3416.

When God called Jeremiah to the prophetic ministry, he discovered to him that he should suffer much from the Jews; but

at the same time he promised to make him as a wall of brass against the kings, princes, and people of Judah. He also showed him, under the figure of a branch of an almond tree, and that of a pot heated by fire blown up by a vehement north wind, that Judea was threatened by a very great and near calamity from the Chaldeans. (Jer. i. 11, 12, &c.) This appears to be the general subject of his prophecies, which turn on the sins of Judah, and their punishment by Nebuchadnezzar. The prophet begins with a sharp invective against the disorders of Judah, during the first year of Josiah's reign, in which these prophecies were pronounced, and before that prince had reformed his dominions; this Josiah did in the eighteenth year of his reign. (Jer. ii. iii. iv. v. vi. vii. viii., &c.) During this time Jeremiah suffered great persecutions from the Jews. (2 Kings xxiii. 4, 5, 6, &c.) His very relations and fellow-citizens of the little town of Anathoth, threatened to kill him if he continued to prophesy; but he also threatens them, that they should perish by the sword, or by famine. (Jer. xii. xiii. xiv. xv. xvi.) At this time a famine was in the land, as one effect of the Divine wrath. About this time, God forbade the prophet to take a wife, and have children in Jerusalem, to enter any house of mirth or feasting, or any house of mourning, for the purpose of comforting those in sorrow.

Some are of opinion, that under the reign of Shallum, the son of Josiah, Jeremiah received God's orders to go to a potter's house, (Jer. xvi. xvii. xviii.) where he observed a pot which broke in the potter's hands, who immediately made another of the same clay. Jeremiah represented this as an indication of Judah's reprobation, in whose place God would raise up another people. To render this prophecy more striking, he was commanded to take an earthen pitcher, and to break it before the priests and elders of the people in the valley of Hinnom; whence he went up to the temple, where he confirmed all he had said. Pashur, captain of the temple, seized and confined him in a prison of the temple till the next day. He then told Pashur, that he, his sons, and his friends, should be carried into captivity.

Jehoiakim, king of Judah, having succeeded Shallum, Jeremiah informed him, that if he would be steadfast in fidelity to God, there should still be kings of Judah in his palace, with all the lustre of their dignity; but if he persevered in his irregularities, God would reduce that place to a wilderness. As Jehoiakim, instead of reforming, abandoned himself to cruelty and avarice, and to the raising of costly buildings, Jeremiah threatens him with a miserable death, deprived of the honours of burial. He also foretels against Coniah,

the brother of Jehoiakim, that he should be delivered to the Chaldeans, and never should any prince of his family sit on the throne of Judah. (Jer. xxii. xxiii.)

About the same time, Jeremiah going up to the temple foretold its destruction. The priest, therefore, seized him, and declared that he deserved to die. The princes being come thither to judge him, Jeremiah undauntedly told them, that he had said nothing but by God's order: they dismissed him, and justified him by the example of the prophet Micah, who had foretold the same event under king Hezekiah, without suffering for it.

Before the fourth year of Jehoiakim, Jeremiah had prophesied against several people bordering on Judea; the Egyptians, Philistines, Tyrians, Phœnicians, Edomites, Ammonites, Moabites, the inhabitants of Damascus, Kedar, Hazor, &c. (Jer. xli. xlvii. xlviii. xlix.) In the fourth year of Jehoiakim, Jeremiah foretold the captivity of the Jews, and its duration for seventy years, after which God would punish the Chaldeans and Babylonians in their turn. In this year also, he dictated his prophecies to Baruch, who read them before the people. The king cut the volume with a pen-knife, and threw it into the fire. Jeremiah received orders to dictate a second time to Baruch what was thus burnt, and God added many new things.

The countries of Moab, Ammon, Edom, Tyre, and Sidon, sent ambassadors to Zedekiah in the beginning of his reign. To each of these ambassadors Jeremiah gave a yoke to carry to their masters, with orders to tell them from God, that whoever should refuse to submit to Nebuchadnezzar, should be compelled to submission. The prophet said the same to Zedekiah. Calmet is of opinion, that in the reign of Zedekiah, Jeremiah received God's orders to go to some cavern near the Euphrates, and there hide a linen girdle. Some time after he returned to the same place, and found the girdle all rotten; prefiguring God's desertion of Judah, which he had before valued as a girdle. In the fourth year of the same prince, Seraiah, Baruch's brother, being sent to Babylon, Jeremiah gave him prophecies against Babylon, with directions to read them to the captive Jews, and afterwards fasten them to a stone, and throw them into the river Euphrates. (Jer. l. li.) Jeremiah wrote again to the same captives, by Gemariah, whom the king sent to Babylon, and advised them to settle in that country, to build houses, and marry there, because their captivity was to continue seventy years. Shemaiah, at Babylon, wrote to Zephaniah, one of the chief priests, and reproved him for permitting Jeremiah to write these things. Zephaniah read the letter to Jeremiah, who

wrote again to the captives of Babylon, and foretold to Shemaiah, that he should die in captivity, and that neither he, nor any of his posterity, should see the deliverance of Judah.

Whilst Nebuchadnezzar was besieging Jerusalem, in the tenth year of Zedekiah, Jeremiah, who was continually prophesying calamities, was imprisoned in the court of the palace. Hanameel, son of Jeremiah's uncle, visited the prophet, and told him, that the right of redeeming such a field at Anathoth was his. Jeremiah bought the field, sealed the writings, and delivered the money for it. He committed the writings to Baruch, to keep them, because, added he, the time will come, when this land will be again cultivated and inhabited. After the siege was suspended, liberty was given to Jeremiah, to whom Zedekiah sent, and recommended himself to his prayers. The prophet informed the king, that Nebuchadnezzar would return against the city, which he would take and reduce to ashes. When Jeremiah was retiring to Anathoth, the place of his nativity, the guards seized him as a deserter, and the princes threw him into a dungeon, where his life was in great danger. Some time after, Zedekiah released him from this place, and ordered bread for him every day so long as there should be any in the city.

Nebuchadnezzar returning to the siege of Jerusalem, and this prophet continuing to foretell calamities, the great men of Jerusalem complained to Zedekiah, who permitted them to do what they pleased with Jeremiah. They let him down into a muddy well, where the prophet must soon have perished, if Ebedmelech had not informed the king, who commanded him to be drawn out: but he was kept in the court of the prison till the city was taken. Jeremiah, with other captives, was carried to Ramath; but as Nebuchadnezzar had charged Nebuzaradan, his general, to give Jeremiah his liberty, Nebuzaradan allowed the prophet his choice of going to Babylon, or staying in Judea. Jeremiah chose the latter, and went to Gedaliah at Mizpah. Here they lived in security, when Ishmael, son of Nathaniah, with ten men, murdered Gedaliah. Johanan having collected as many Jews as he could at Beth-lehem, they consulted Jeremiah, whether they should stay in Judea, or retire into Egypt. (Jer. xlii.) The prophet advised them to continue in Judea; but the principal of the people resolving to go into Egypt, compelled Jeremiah and Baruch to accompany them. Here this prophet uttered several predictions against the Jews and Egyptians; and he threatened the king of Egypt, that God would give him into the hands of the Chaldeans, as he had given Zedekiah. Some accounts state, that Je-

remiah returned into his own country, where he died; but Jerome says, which seems more probable, that he was stoned to death at Talpesha, a royal city of Egypt, about 586 years before Christ.

The greater part of Jeremiah's predictions related to his countrymen, the Jews, many of whom lived to behold their literal fulfilment, and thus attested the truth of his prophetic mission, while several of his predictions concerned other nations. Yet, two or three of his prophecies clearly announce the Messiah. In chap. xxiii. 5, 6, the prophet foretells the future reign of Christ, the Son of David, who is called the LORD OUR RIGHTEOUSNESS. "The ancient rabbinical book of *Ilkarim*," says Dr. Hales, "well expresses the reason of the appellation:" 'the Scripture calls the name of the MESSIAH JAHOH, OUR RIGHTEOUSNESS, to intimate that he will be A MEDIATORIAL GOD, by whose hand we shall obtain justification from THE NAME: wherefore it calls him by THE NAME, that is, the ineffable name JAHOH, here put for GOD HIMSELF. See Buxtorf's Lexicon, voce יהוה. Hence, probably, Paul declares that 'Jesus Christ was born unto us WISDOM FROM GOD, and RIGHTEOUSNESS, and SANCTIFICATION, and REDEMPTION;' (1 Cor. i. 30.) and that 'God transcendently exalted him, and bestowed on him THE NAME ABOVE EVERY NAME, that at the name of JESUS, every knee should bow, of celestial, terrestrial, and infernal beings, and every tongue should confess that JESUS CHRIST IS LORD, to the glory of GOD THE FATHER.' (Phil. ii. 9—11.)

In chap. xxxi. 22. we have a distinct prediction of the miraculous conception of Jesus Christ. Professor Dahler, however, considers this simply as a proverbial expression; and the modern Jews, and a few Christian interpreters, particularly the late Dr. Blayney in his translation of Jeremiah, have denied the application of this prophecy to the Messiah; but the following remarks will show that this denial is not authorized. According to the first evangelical promise concerning the seed of the woman, followed this prediction of the prophet:—"The Lord hath created a new thing in the earth, a woman shall compass a man." (Jer. xxxi. 22.) The new creation of a man is therefore new, and therefore a creation, because wrought in a woman only, without a man, compassing a man. This interpretation is ancient, literal, and clear. The words import a miraculous conception: the ancient Jews acknowledged this sense, and applied it determinately to the Messiah. This prophecy is illustrated by that of Isaiah, vii. 14.

In chap. xxxi. 31—36. and xxxiii. 8. the efficacy of Christ's atonement, the spiritual character of the new covenant, and the inward efficacy of the Gospel, are most clearly and emphatically described. Com-

pare St. Paul's Epistle to the Hebrews, ch. viii. 8—12. and x. 16, *et seq.*

The fifty-first chapter of Jeremiah concludes in this manner: 'Thus far are the words of Jeremiah;' and hence it appears that the fifty-second, being the last chapter, was not written by that prophet. This chapter is supposed to have been compiled by Ezra, principally from the latter part of the second book of Kings, and from the thirty-ninth and fortieth chapters of the prophecies, as a proper introduction to the Lamentations. It is certain that the Lamentations of Jeremiah were formerly annexed to his prophecies, though they now form a separate book. Josephus and several others have referred them to the death of Josiah; but the more general opinion is, that they are applicable only to some period subsequent to the destruction of Jerusalem by Nebuchadnezzar.

The style of Jeremiah, though deficient neither in sublimity nor elegance, is considered as inferior in both respects to that of Isaiah. Jerome objects to him a certain rusticity of language, 'cujus equidem,' says Bishop Lowth, 'fateor nulla me deprehendisse vestigia.' The writings of Jeremiah are principally characterised by precision in his descriptions, and by a pathos calculated to awaken and interest the milder affections, but not admitting of that loftiness of sentiment, and dignity of expression, which we meet with in several of the prophets. At the same time, many of his invectives against the ingratitude and wickedness of his countrymen are delivered in an energetic strain of eloquence, and in his predictions he frequently rises to a very high degree of sublimity. His historical relations are written with great simplicity, and the events of which he was himself witness, are described with animation and force. Bishop Tomline's *Elem. of Christian Theology*, vol. i. p. 110, &c.; Hales's *Analysis of Chronology*, vol. i. book i. pp. 481, 482; Horne's *Introduction*, vol. iv. p. 210; Pearson on the *Creed*, p. 171, edit. 1715.

JER'ICHO, יריחו, signifies the moon, or a month; otherwise, his smell; perhaps, prolonged odour; 'scented town.' Jericho was a city of Benjamin, about seven leagues from Jerusalem, and two from the Jordan. (Josh. xviii. 21.) Moses calls it the city of palm-trees, (Deut. xxxiv. 3.) because of palm-trees growing in the plain of Jericho. Josephus says, that in the territory of this city were not only many palm-trees, but also the balsam-tree. The valley of Jericho was watered by a rivulet which had been formerly salt and bitter, but was sweetened by the prophet Elisha. (2 Kings ii. 19.) Jericho was the first city in Canaan taken by Joshua. (Josh. ii. 1, 2, &c.) He sent thither spies, who were received by Rahab, lodged in her house, and preserved from the king of

Jericho. Joshua received God's orders to besiege Jericho, soon after his passage over Jordan. (Josh. vi. 1, 2, 3, &c.) God commanded the Hebrews to march round the city once a day for seven days together. The soldiers marched first, (probably out of the reach of the enemies' arrows,) and after them the priests, the ark, &c. On the seventh day, they marched seven times round the city; and at the seventh, while the trumpets were sounding, and all the people shouting, the walls fell down. The Rabbins say, that the first day was our Sunday, and the seventh the sabbath-day. During the first six days, the people continued in profound silence; but on the seventh, Joshua commanded them to shout. Accordingly, they all exerted their voices, and the walls being overthrown, they entered the city, every man in the place opposite to him. Jericho being devoted by God, they set fire to the city, and consecrated all the gold, silver, and brass. Then Joshua said, Cursed be the man before the Lord, who shall rebuild Jericho. About 530 years after this, Hiel, of Bethel, undertook to rebuild it; but he lost his eldest son Abiram, at laying the foundations, and his youngest son Segub, when he hung up the gates.

However, we are not to imagine, that there was no city of Jericho till the time of Hiel. There was a city of palm-trees, probably the same as Jericho, under the Judges. (Judg. iii. 13.) David's ambassadors, who had been insulted by the Ammonites, resided at Jericho till their beards were grown. (2 Sam. x. 5.) There was, therefore, a city of Jericho, which stood in the neighbourhood of the original Jericho. These two places are distinguished by Josephus. After Hiel of Bethel had rebuilt old Jericho, no one scrupled to dwell there. Our Saviour wrought miracles at Jericho.

In the time of our Saviour, Jericho yielded only to Jerusalem in size and the magnificence of its buildings. It was situated in a *bottom*, in that vast plain which was named the *great plain*; and this marks the propriety of the expression of *going down from Jerusalem*. (Luke x. 30.) It is 150 furlongs, or about nineteen miles from the capital of Judæa. The country around Jericho was the most fertile part of Palestine, abounding in roses and palm-trees, whence it is called 'the city of palm-trees,' (Deut. xxxiv. 3.); and yielding also great quantities of the opobalsamum or balm of Gilead, so highly esteemed in oriental courts even to the present day; and which being an article of commerce, accounts for the mention of publicans and of a chief publican in that region. (Luke xix. 2.) Jericho was one of the cities appropriated for the residence of the priests and Levites, 12,000 of whom dwelt there; and as the

way thither from Jerusalem was rocky, and desert, it was, as it still is, infested with thieves. A country more favourable for the attacks of banditti, and caves better adapted for concealment than those presented on this road, can scarcely be imagined. This circumstance marks the admirable propriety with which our Lord made it the scene of his beautiful parable of the *good Samaritan*. (Luke x. 30—37.)

'The whole of this road,' says Mr. Buckingham, 'from Jerusalem to the Jordan, is held to be the most dangerous about Palestine; and, indeed, in this portion of it, the very aspect of the scenery is sufficient, on the one hand, to tempt to robbery and murder, and, on the other, to occasion a dread of it in those who pass that way. It was partly to prevent any accident happening to us in this early stage of our journey; and partly, perhaps, to calm our fears on that score, that a messenger had been dispatched by our guides to an encampment of their tribe near, desiring them to send an escort to meet us at this place. We were met here, accordingly, by a band of about twenty persons on foot, all armed with matchlocks, and presenting the most ferocious and robber-like appearance that could be imagined. The effect of this was heightened by the shouts which they sent forth from hill to hill, and which were re-echoed through all the valleys, while the bold, projecting crags of rock, the dark shadows in which every thing lay buried below, the towering height of the cliffs above, and the forbidding desolation which every where reigned around, presented a picture that was quite in harmony through all its parts. It made us feel most forcibly the propriety of its being chosen as the scene of the delightful tale of compassion which we had before so often admired for its doctrine, independently of its local beauty. (Luke x. 30—34.) One must be amid these wild and gloomy solitudes, surrounded by an armed band, and feel the impatience of the traveller who rushes on to catch a new view at every pass and turn; one must be alarmed at the very tramp of the horses' hoofs rebounding through the caverned rocks, and at the savage shouts of the footmen, scarcely less loud than the echoing thunder produced by the discharge of their pieces in the valleys; one must witness all this upon the spot, before the full force and beauty of the admirable story of the good Samaritan can be perceived. Here, pillage, wounds, and death, would be accompanied with double terror, from the frightful aspect of every thing around. Here, the unfeeling act of passing by a fellow-creature in distress, as the Priest and Levite are said to have done, strikes one with horror, as an act almost more than inhuman. And here, too, the compassion of the good Samaritan is doubly virtuous,

from the purity of the motive which must have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the bravery which was necessary to admit of a man's exposing himself by such delay, to the risk of a similar fate to that from which he was endeavouring to rescue his fellow-creature.'

D'Arvieux thus describes the state of Jericho in his time, A.D. 1659. 'After having travelled a quarter of a league in the plain, we encamped near to the gardens of Jericho, by the side of a small brook; and, while our supper was preparing, we walked in the gardens, and among the ruins of Jericho. This very ancient city is now desolate, and consists of only about fifty poor houses, in bad condition, wherein the labourers who cultivate the gardens shelter themselves. The plain around is extremely fertile; the soil is middling fat; but it is watered by several rivulets, which flow into the Jordan. Notwithstanding these advantages, only the gardens adjacent to the town are cultivated. We saw here abundance of those trees which are called in Arabic *Zacoun*; they are furnished with thorns like *Acacias*, and resemble bushes. They bear fruits the size of large plums, the stone of which resembles a rough-sided melon. These are pounded, and the kernel yields an oil, which is a kind of balsam, perfectly good against bruises, cold humours, nervous contractions, and rheumatisms. We visited the fountain of the prophet Elisha, which for many ages has furnished water for the gardens; it was formerly bitter, but was healed by that prophet. The head of this water is enclosed in a basin of a triangular shape, of which each side is about three fathoms in length. It is lined with wrought stone, and is even paved in parts. There are two niches in one of its sides, which is higher than the others, and an orifice by which the water issues in a stream sufficient to turn a mill. It is said, that several sources discharge themselves into the same basin; but their depth prevents them from being explored.'

'The brook of Elisha,' says Dr. Shaw, 'which flows from the mountains of Quarantania, and waters the gardens of Jericho, together with its plantations of plum-trees (the *Zaccoun*), and date-trees, hath its banks adorned with several species of brook lime, *lysimaquia*, water-cresses, betony, and other aquatic plants: all of them very like those that are the produce of England. And, indeed, the whole scene of vegetables, and of the soil which supports them, hath not those particular differences and varieties, that we might expect in two such distant climates.'

At present Jericho is a wretched village, consisting of about thirty miserable cottages. The once celebrated 'City of Palms' cannot

now boast of one of those beautiful trees in its vicinity. The plain that surrounds it (through which the Jordan flows) is watered by a beautiful fountain: it has ever been venerated as the same which the prophet Elisha healed; (2 Kings ii. 19—22.) the water of which was 'naught (or bitter) and the ground barren.' *Carne's Letters*, pp. 322, 323; *Horne's Introduction*, vol. iii. pp. 592, 593; *Shaw's Travels* p. 369, fol. edit.; *Sacred Geography*; *Buckingham's Travels in Palestine*, vol. ii. pp. 55—57, octavo edition of 1822.

JEROBO'AM, ירבעם, signifies *he that rejects or opposes the people; or cause, or dispute of the people; otherwise, that multiplies the people.*

JEROBOAM, son of Nebat, who made Israel to sin, is often characterized in Scripture as the author of the schism and idolatry of the ten tribes. He was the son of Nebat, and of a widow named Zeruah, and was born at Zereda in Ephraim. Jeroboam was bold and enterprising; and Solomon gave him a commission to levy the taxes of Ephraim and Manasseh. As Jeroboam was going alone one day out of Jerusalem into the country, he was met by the prophet Ahijah wearing a new cloak. (1 Kings xi. 29.) Only these two were in the field. Ahijah rent his cloak in twelve pieces, and said to Jeroboam, Take ten to thyself; for the Lord will rend the kingdom of Solomon, and give ten tribes to thee. Jeroboam, who was already disaffected, began to excite the people to revolt; but Solomon being informed of his designs, Jeroboam fled into Egypt, where he continued till the death of Solomon. Rehoboam, who succeeded, behaved in a haughty and menacing manner, and ten of the tribes separated from the house of David. Jeroboam returning from Egypt, these ten tribes invited him among them to a general assembly, in which they appointed him king over Israel. He fixed his residence at Shechem.

Jeroboam, forgetting the fidelity due to God, who had given him the kingdom, resolved to make two golden calves, in imitation, probably, of the god Apis, and to place one at Dan, and the other at Bethel. Henceforth, said he to the people, go no more to Jerusalem. He appointed a solemn feast on the fifteenth day of the eighth month, to dedicate his new altar, and consecrate his golden calves; and he himself went up to the altar to offer incense and sacrifices. (1 Kings xiii.) At that time, a man of God (generally believed to be the prophet Iddo) came from Judah to Bethel by divine direction; and seeing Jeroboam at the altar, he cried, 'O altar, altar, thus saith the Lord, a child shall be born unto the house of David, by name Josiah, and upon thee shall he sacrifice the priests of the high-places, who



now burn incense upon thee: he shall burn men's bones upon thee.' The king, who was standing by the altar, stretched out his hand, and commanded the prophet to be seized; but the hand which he stretched out became withered, and he could not draw it back. Immediately, the altar was broken; and the fire, with the ashes which were upon it, fell on the ground. Then the king said to him, Offer up thy prayers to God, that he may restore to me the use of my hand. The man of God besought the Lord, and the king's hand was restored. An event so extraordinary did not recover Jeroboam from his impiety. This was the sin of Jeroboam's family, and the cause of its extirpation. He died after a reign of twenty-two years, and was succeeded by his son, Nadab.

It is evident that the worship of the golden calves was not considered by the sacred writers and by the prophets as an absolute *pagan* idolatry. The worship offered before these images is supposed to have been in imitation of the ceremonies of the Mosaic law. See CALVES, GOLDEN.

On the subject of the withered hand of Jeroboam, 'it seems that we ought not to understand this *drying up*, of an actual *dsecication* of the arm, as if all its vital fluids had ceased to circulate in it; as if it retained no vital powers; but rather a rheumatic or paralytic affection, which suspended the powers of motion for a time. The palsy requires a long perseverance in remedies nervous, cephalic, and discussive; unctions, lotions, frictions, fomentations, and bathings.' The instantaneous cure, therefore, of this rash king is no less wonderful than his instantaneous affliction. *Scripture Illustrated*, Expos. Index, p. 109; *Horne's Introduction*, vol. iii. p. 345.

JEROBOAM the Second, king of Israel, was son of Jehoash, and succeeded his father in the year of the world 3179. He reigned forty-one years. He walked in the evil ways of Jeroboam, the son of Nebat. (2 Kings xiv. 23.) Yet, he restored the kingdom of Israel to its splendour, from which it had fallen under his predecessors; he reconquered those provinces and cities which the kings of Syria had usurped; and he extended his authority over all the countries on the other side Jordan, to the Dead Sea.

Under Jeroboam II. the prophets Hosea, Amos, and Jonah, prophesied. It is evident from their writings, that in his reign, idleness, effeminacy, magnificence, and injustice, polluted Israel; that the licentiousness of the people with regard to religion was extreme; that they frequented not only Dan and Bethel, the golden calves, but Mizpah in Gilead, Beersheba, Tabor, Carmel, Gilgal, and almost all the high-places in Israel, and wherever God

had, at any time, appeared to the patriarchs. They did not always worship the idols there; but they exposed themselves to disorders, by frequenting assemblies of so much hilarity, gaiety, and pleasure.

JERUSALEM, ירושלים, Ἱεροσόλυμα, signifies the *vision of peace*, or *perfect*, or *consummate vision*; otherwise, *perfect* or *consummate fear*. Jerusalem, anciently denominated Jebus, or Salem, is by some called Solyma, or Hierosolyma, and by the Hebrews Jeruschalaim, or Jerschelem, the *vision of peace*, or the *possession*, or *inheritance of peace*. Joshua gave it to the tribe of Benjamin. (Josh. xviii. 28.) He took and slew the king of Jerusalem in the famous battle of Gibeon: yet it appears from other passages, that the Jebusites continued to hold it till the time of David; (2 Sam. v.) and it is expressly said, that the children of Benjamin did not drive the Jebusites out of Jerusalem. (Judg. i. 21.)

As Jerusalem was situated on the frontiers of the two tribes of Benjamin and Judah, it sometimes formed a part of one, and sometimes of the other. By Joshua's division, Benjamin had most right to it; and Judah, who had twice subdued it, first under the Judges, and afterwards under David, might claim it by right of conquest. After the Lord had declared his choice of Jerusalem for the place of his habitation and temple, it was considered as the metropolis of the Jewish nation, as belonging to all Israel in common, and not properly either to Benjamin or Judah.

The city of Jerusalem was built upon hills, and was encompassed with mountains. (Psalm cxxv. 2.) It was situated in a stony and barren soil, and, according to Strabo, was sixty furlongs in length. Adjacent to Jerusalem were the fountains of Gihon and Siloam, and the brook Kidron; and also the waters of Ethan, which Pilate conveyed through aqueducts into the city. The ancient city Jebus, which David took from the Jebusites, was not large. It was situated upon a mountain, south of the place where the temple afterwards stood. The opposite mountain, on the north, is Sion, where David built a new city, which he called the city of David, and in which was the royal palace. Between these mountains lay the valley of Millo, which separated the ancient Jebus from the city of David, but which David and Solomon filled up to join the cities. (1 Kings ix. 15. 24.; xi. 27.) After the reign of Manasseh, a new city is mentioned, called the Second, and enclosed with walls by that prince (2 Chron. xxiv. 22.; xxxiii. 14.; 2 Kings xxii. 24.) The Maccabees considerably enlarged Jerusalem on the north, by enclosing a third hill, as part of the city. Josephus speaks

1. Joseph's H.
2. Antiochus's P.
3. Helens H.
4. Herods H.
5. Peter's Prison.
6. Zebedee's H.
7. Jeremiah's H.
8. Phariſees H.
9. Rich. Gluttons H.
10. St. Thomas's H.
11. St. Mark's H.
12. Anna's H.
13. Simeon's H.
14. Milo.
15. Pilate's H.
16. Pool of Bethesda.

17. Shaltcheah G.
18. Ophel.
19. King's H.
20. King's G.
21. Middle G.
22. David's H.
23. David's Fort.
24. Siqui of the Kings.
25. Arrippus H.
26. Copious H.
27. High Priests H.
28. Azarab's H.
29. Prison.
30. Edwards H.
31. Roof of the Mighty.
32. Arival.



Neale sculp. 552 Strand.

of a fourth hill called Bezetha, which Agrippa joined to Jerusalem. This new city lay north of the temple, along the brook Kidron. Hence it appears, that Jerusalem had never been so large as when attacked by the Romans. It was then thirty-three furlongs in circumference, or nearly four miles and a half. Josephus says, that the wall of circumvallation, which Titus made, was thirty-nine furlongs, or four miles and eight hundred and seventy-five paces. Others admit a much larger extent.

'This city,' says D'Arvieux, 'is situated on the summit of one of the highest mountains of Judea. In truth, every way to it is a perpetual ascent, and from it a perpetual descent. The lands around it are all bare, and are merely dry, arid rocks, white as chalk, except on the side next to Bethlehem, which is more agreeable and fertile. The present walls are tolerably good, they were built by Soliman: they are about six feet thick, and about 4,500 paces in circumference, with a dry ditch, from the gate of Damascus to that of Bethlehem, where the castle stands. The city has seven gates, without drawbridges. The castle was built by the Pisans. It serves as a citadel to the city; its walls and towers are good and well terraced, with large and deep ditches. On mount Sion was formerly the palace of David, of which some vestiges still remain. A magnificent church was built on this site, with a convent; but these have been seized by the Turks. On the mountain of offence, where Solomon is supposed to have sacrificed to idols, is now a poor paltry village, inhabited by Jews, called Gehennam, that is to say, hell. The houses are mostly hollowed in the rock, which is soft like a tufa. The Bethlehem gate leads to Emmaus. On this, the northern side of the city, are hills of ruins on all sides; and not far off is the fountain Gihon, where Solomon was proclaimed king.'

Dr. Wittman observes, that at the distance of about twenty-five miles from Jerusalem, towards Rama, the territory becomes rocky and mountainous, and the road almost impenetrable. To the gates of Jerusalem the land exhibited the same rocky and barren appearance. The city itself stands on an elevated rocky ground, capable of yielding but little produce; in the vicinity, however, we saw several spots, which the inhabitants had with great industry fertilized, by clearing away the stones with which they had banked up the soil, to prevent it from being washed away, and by resorting to every other expedient which could suggest itself. The soil, which is a reddish clay, wherever it is of any depth, is essentially of a good quality; consequently, their labours had been rewarded, in these partial and chosen spots, by an abundant produce of fruits,

corn, and vegetables. The grapes were uncommonly fine and large. At the season of vintage the vineyards must have had a pleasing aspect in this land of rocks and mountains.

The circumference of Jerusalem does not now exceed four miles. The walls and habitations are in good repair. The walls have several small square towers. Near the entrance gate is a castle, denominated David's tower, of which the stones in the lower part are massive, and apparently of great antiquity.

It is a general opinion, that Melchizedek was king of Jerusalem. Some, however, think that the Salem of Melchizedek was a village near Scythopolis, where Jerome says the ruins of that prince's palace were visible in his time. (Gen. xiv. 18.) In the reign of Rehoboam, Jerusalem was taken and pillaged by Shishak, king of Egypt, (1 Kings xiv. 26, 27.) Some time after, Amaziah, king of Israel, took Jerusalem, carried away all the treasures of the temple and the royal palace, and demolished 400 cubits of the city walls, (2 Kings xiv. 13, 2 Chron. xxv. 23.) Necho, king of Egypt, returning from his expedition against Carchemish on the Euphrates, entered Jerusalem; but we do not read, that he pillaged either the city or the temple. Nebuchadnezzar, in the fourth year of Jehoiakim, king of Judah, besieged Jerusalem, and subjected it to the Chaldeans. (2 Kings xxiv. &c.) The same prince again besieged and took it twice in the reign of Jehoiakim; and, lastly, he captured the city a fourth time, in the eleventh year of Zedekiah. After the captivity of Babylon, Jerusalem was rebuilt and repopled. Alexander the Great, after he had taken Tyre, entered it; and after the death of that prince, Jerusalem remained under the kings of Egypt. According to Josephus, Ptolemy, the son of Lagus, took it by stratagem. Antiochus Epiphanes besieged the city, pillaged it and the temple, and killed 80,000 men, (1 Macc. i. 21. 2 Macc. v.) Two years after, Antiochus sent to Jerusalem Apollonius, who fell suddenly on the city, made a great slaughter, got a rich booty, and burnt most of the houses. Jerusalem was thus forsaken by its own inhabitants, and left to the Gentiles. This city was next besieged and taken by Pompey, who on this occasion acted with great moderation. It was afterwards captured by Sosius. Titus besieged Jerusalem, burned it, and reduced it to a wilderness, in the year of Christ 70.

From the destruction of Jerusalem by the Romans to the present time, that city has remained, for the most part, in a state of ruin and desolation; and it has never been under the government of the Jews themselves, but oppressed and broken down by a

succession of foreign masters—the Romans, the Saracens, the Franks, the Mamelukes, and last by the Turks, to whom it is still subject. It is not, therefore, only in the history of Josephus, and in other ancient writers, that we are to look for the accomplishment of our Lord's predictions: we see them verified at this moment before our eyes, in the desolate state of the once celebrated city and temple of Jerusalem, and in the present condition of the Jewish people, not collected together into any one country, into one political society, under one form of government, but dispersed into every region of the globe, and every where treated with contumely and scorn.'

The following is the description given by our celebrated countryman, the late Dr. E. D. Clarke, of the city of Jerusalem:—On first obtaining a view of the Holy City, he observes, 'we had not been prepared for the grandeur of the spectacle which the city alone exhibited. Instead of a wretched and ruined town, by some described as the desolated remnant of Jerusalem, we beheld, as it were, a flourishing and stately metropolis; presenting a magnificent assemblage of domes, towers, palaces, churches, and monasteries; all of which, glittering in the sun's rays, shone with inconceivable splendour. As we drew nearer, our whole attention was engrossed by its noble and interesting appearance. The lofty hills surrounding it gave to the city itself an appearance of elevation less than it really has.

'If Mount Calvary have sunk beneath the overwhelming influence of superstition, studiously endeavouring, during so many ages, to modify and to disfigure it; if the situation of Mount Sion yet remain to be ascertained; the Mount of Olives, undisguised by fanatical labours, exhibits the appearance it presented in all the periods of its history. From its elevated summit all the principal features of the city may be discerned; and the changes that eighteen centuries have wrought in its topography may, perhaps, be ascertained. The features of Nature continue the same, although works of art have been done away: the beautiful gate of the Temple is no more; but Siloa's fountain haply flows, and Kidron sometimes murmurs in the Valley of Jehoshaphat.

'Leaving the mountain, where all the sepulchres of the kings of Judah are hewn, and regaining the road which conducts towards the east, into the Valley of Jehoshaphat, we passed the fountain of Siloa; from hence we ascended to the summit of the Mount of Olives; passing in our way a number of Hebrew tombs. Here indeed we stood upon holy ground; and it is a question, which might reasonably be proposed to Jew, to Christian, or Mahometan, whether, in reference to the history of their respective nations, it be possible to attain a more interesting place of observation. So command-

ing is the view of Jerusalem afforded in this situation, that the eye roams over all the streets, and around the walls, as if in the survey of a plan, or model of the city. The most conspicuous object is the Mosque, erected upon the site and foundations of the Temple of Solomon: this edifice may perhaps be regarded as the first specimen of the architecture among the Saracens which exists in the world. A spectator, standing upon the Mount of Olives, and looking down upon the space enclosed by the walls of Jerusalem, in the present state, as they have remained since their restoration in the sixteenth century—must be convinced that instead of covering two conspicuous hills, Jerusalem now only occupies one eminence, namely that of Mount Moriah, where, of old, the temple stood, and where, like a Phoenix, that hath arisen from the ashes of its parent, the famous mosque of Omar is now situated. It is probable that the whole of Mount Sion has been excluded, and that the mountain covered by ruined edifices, whose base is perforated by ancient sepulchres, and separated from Mount Moriah by a deep trench, which Josephus calls Tyropæon, extending as far as the fountain Siloa towards the eastern valley, is, in fact, that eminence which was once surrounded by the 'bulwarks, towers, and regal buildings of the house of David.' There seems to be no other way of reconciling the accounts which ancient authors give of the space occupied by the former city.—That the summit of this mountain was formerly included within the walls of the ancient city, seems forcibly demonstrated by the remains, which to this hour are upon it, both of walls and sumptuous edifices. In this view of the subject, the topography of the city seems more reconcilable with ancient documents. The present church of the holy sepulchre, and all the trumpery attached to it, will, it is true, be thrown into the back ground; but the sepulchres of the kings of Judah, so long an object of research, do then become a prominent object in the place; the possible site of our Saviour's tomb may be denoted, and

—Siloa's brook, that flowed

Fast by the oracle of God,

will continue in the situation assigned for it, by Christian writers of every sect and denomination, since the age of the Apostles, and earliest fathers of the Church.

'As we descended from the mountain, we visited an olive ground, always mentioned as the Hortus Oliveti, or garden of Gethsemane. This place is not, without reason, shewn as the scene of our Saviour's agony, the night before his crucifixion, both from the circumstance of the name it still retains, and its situation with regard to the city.—We found a grove of aged olive trees, of most immense size, covered with fruit, almost ripe. It is a curious and interesting fact, that during a period of little more than

two thousand years, Hebrews, Assyrians, Romans, Mahometans, and Christians, have been successively in possession of the rocky mountain of Palestine; yet the olive still vindicates its paternal soil, and is found at this day upon the same spot, which was called by the Hebrew writers, Mount Olivet, and the Mount of Olives, eleven hundred years before the Christian era.

‘Proceeding toward the south, along the eastern side of the valley, between the Mount of Olives and Mount Moriah, towards the bridge over the Kidron, across which Christ is said to have passed in his visits to the garden of Gethsemane, we came to “the sepulchres of the Patriarchs,” facing that part of Jerusalem where Solomon’s temple formerly stood. The antiquities which particularly bear this name are four in number. According to the order in which they occur from north to south, they are severally called, the sepulchres of Jehoshaphat, of Absalom, the cave of St. James, and the sepulchre of Zechariah. From the difficulty of conveying any able artist to Jerusalem, and the utter impossibility of finding any of the profession there, these monuments have never been faithfully delineated. The wretched representations given of them in books of travels convey no adequate idea of the appearance they exhibit. There is a certain air of sublimity, expressed by their massy structure, by the boldness of their design, and by the sombre hue prevailing, not only over the monuments themselves, but over all the surrounding rocks, whence they are hewn, which is lost in the minuteness of the engraved representations. To form the sepulchres of Absalom, and Zechariah, the solid substance of the mountain has been cut away; sufficient areas being thereby excavated, two monuments of a prodigious size appear in the midst, each seeming to consist of a single stone, although standing as if erected by an architect, and adorned with columns which appear to support the edifice, but of which they, in fact, form an integral part—the whole of each mausoleum being of one entire block of stone.—It has never yet been determined, when these sepulchres were hewn, nor by what people. They are a continuation of one vast cemetery extending along the base of all the mountainous elevations which surround Jerusalem upon its southern and eastern sides; and their appearance alone, independently of every other consideration, denotes the former existence of a numerous, flourishing, and powerful people. ‘The sepulchre of Jehoshaphat,’ and the ‘cave of St. James,’ are smaller works of the same nature with the monuments ascribed to Absalom and Zechariah. They all contain apartments and receptacles for the dead, hewn after the same surprising manner. A very extraordinary circumstance concerning the two principal sepulchres is, that, at present, there is no

perceptible entrance to the interior. The only way of gaining admittance to that of Absalom, is through a hole recently broken for that purpose; and to that of Zechariah, although the Jews pretend to a secret knowledge of some such opening, there is no entrance of any kind. After viewing these monuments, having now examined all the antiquities to the south and east of Jerusalem, we crossed the bed of the brook Kidron, by the bridge before mentioned: then ascending to the city by a very steep hill, on which tradition relates that Stephen, the martyr, was stoned, we made the circuit of the walls upon the northern and western sides, but, finding nothing remarkable, we entered by the gate of Jaffa.

‘On the following morning, July 11, we left Jerusalem by the gate of Damascus, on the north-west side, to view the extraordinary burial-place, erroneously called, “the sepulchres of the kings of Judah,” about a mile distant from the walls. This place does not exhibit a single sepulchral chamber, as in the instances so lately described, but a series of subterraneous chambers, extending in different directions, so as to form a kind of labyrinth, somewhat resembling that in Egypt, known by the name of the “sepulchres of the Ptolemies.” Each chamber contains a certain number of receptacles for dead bodies, not being much larger than our coffins. The taste manifested in the interior of these chambers seems also to denote a later period in the history of the arts; the skill and neatness visible in the carving is admirable, and there is much of ornament displayed in several parts of the work. We also observed slabs of marble, exquisitely sculptured, such as we had not seen in the burial places before mentioned. The entrance is by an open court excavated like a quarry, and forming a square of thirty yards. We lighted some wax tapers, and descended into the first chamber; in the sides of which were some square openings, like door frames, offering passages to yet interior chambers. In one of these we found the appearance of a white marble coffin, entirely covered with the richest and most beautiful sculpture; but, like all the other sculptured work about the place, it represented nothing of the human figure, nor of any animal, but consisted entirely of foliage and flowers, chiefly of the leaves and branches of the vine.

‘As to the history of this most princely place of burial, we shall find it difficult to obtain much information. That it was not what its name implies, is very evident; because the sepulchres of the kings of Judah were in Mount Sion. The most probable opinion is maintained by Pococke, who considered it as the sepulchre of Helen, queen of Adiabene. Chateaubriand has since adopted Pococke’s opinion.’ *Clarke’s Travels*, vol. iv. pp. 289—379; *Dr. Wittman’s Travels*, p. 156; *Sacred Geography*.

JESUITS, a famous religious order of the Romish church, founded in 1540, under the name of the *Society of Jesus*, by Ignatius Loyola, a Spanish gentleman of illustrious rank. The plan, which this fanatic formed of its constitution and laws was suggested, as he gave out, by the immediate inspiration of Heaven. But, notwithstanding this high pretension, his design met at first with violent opposition. The Pope, to whom Loyola had applied for the sanction of his authority to confirm the institution, referred his petition to a committee of cardinals. They represented the establishment to be unnecessary as well as dangerous, and Paul refused to grant his approbation. At last, Loyola removed all his scruples, by an offer which it was impossible for any pope to resist. He proposed, that besides the three vows of poverty, of chastity, and of monastic obedience, which are common to all the orders of regulars, the members of his society should take a fourth vow of obedience to the Pope, binding themselves to go whithersoever he should command, for the service of religion, and without requiring any thing from the Holy See for their support. At a time when the papal authority had received such a shock by the revolt of so many nations from the Romish Church; at a time when every part of the popish system was attacked with so much violence and success; the acquisition of a body of men, thus peculiarly devoted to the see of Rome, and whom it might set in opposition to all its enemies, was an object of the highest consequence. Paul instantly perceiving this, confirmed the institution of the Jesuits by his bull; granted the most ample privileges to the members of the society; and appointed Loyola to be the first general of the order.

The primary object of almost all the monastic orders is to separate men from the world, and from any concern in its affairs. In the solitude and silence of the cloister, the monk is called to work out his own salvation by extraordinary acts of mortification and piety. He is dead to the world, and ought not to mingle in its transactions. He can be of no benefit to mankind, but by his example and prayers. On the contrary, the Jesuits were taught to consider themselves as formed for action. They were chosen soldiers, bound to exert themselves continually in the service of God, and of the pope, his vicar upon earth. That they might have full leisure for this active service, they were totally exempted from those functions, the performance of which is the chief business of other monks. They appeared in no processions; they practised no rigorous austerities; they did not consume one half of their time in the repetition of tedious offices. But they were required to attend to all the transactions of the world, on account of the influence which these

may have upon religion; they were directed to study the dispositions of persons in high rank, and to cultivate their friendship; and by the very constitution, as well as genius of the order, a spirit of action and intrigue was infused into all its members.

Other orders are to be considered as voluntary associations, in which whatever affects the whole body is regulated by the common suffrage of all its members. In this, a general, chosen for life by deputies from the several provinces, possessed power that was supreme and independent, extending to every person and to every case. He, by his sole authority, nominated provincials, rectors, and every other officer employed in the government of the society, and could remove them at pleasure. In him was vested the sovereign administration of the revenues and funds of the order. Every member belonging to it was at his disposal; and by his uncontrollable mandate he could impose on them any task, or employ them in any service. To his commands they were required not only to yield outward obedience, but to resign to him the inclinations of their wills, and the sentiments of their minds. There is not in the annals of mankind any example of such absolute despotism, exercised not over monks confined in the cells of a convent, but over men dispersed among all the nations of the earth. As the constitutions of the order vested in the general such absolute dominion over all its members, they carefully provided for his being perfectly informed with respect to the character and abilities of his subjects. Every novice, who offered himself as a candidate for entering into the order, was obliged to manifest his conscience to the superior, or to a person appointed by him; and in doing this he was required to confess not only his sins and defects, but to discover the inclinations, the passions, and the bent of his soul. This manifestation was to be renewed every six months. The society, not satisfied with penetrating in this manner into the innermost recesses of the heart, directed each member to observe the words and actions of the novices; and he was bound to disclose every thing of importance concerning them to the superior. In order that this scrutiny into their character might be as complete as possible, a long novitiate was to expire, during which they passed through the several gradations of ranks in the society, and they must have attained the full age of thirty-three years, before they could be admitted to take the final vows, by which they became professed members. In order that the general, who was the soul that animated and moved the whole society, might have under his eye every thing necessary to inform or direct him, the provincials and heads of the several houses were obliged to transmit to him regular and frequent reports concerning the members

under their inspection. In these they descended into minute details with respect to the character of each person, his abilities natural or acquired, his temper, his experience in affairs, and the particular department for which he was best fitted. These reports, when digested and arranged, were entered into registers kept on purpose, that the general might, at one comprehensive view, survey the state of the society in every corner of the earth; observe the qualifications and talents of its members; and thus choose, with perfect information, the instruments which his absolute power could employ in any service for which he thought proper to destine them.

Unhappily for mankind, the vast influence which the order of Jesuits acquired, was often exerted with the most pernicious effect. Such was the tendency of that discipline observed by the society in forming its members, and such the fundamental maxims in its constitution, that every Jesuit was taught to regard the interest of the society as the capital object, to which every consideration was to be sacrificed. This spirit of attachment to their order, the most ardent, perhaps, that ever influenced any body of men, is the characteristic principle of the Jesuits, and serves as a key to the genius of their policy, as well as to the peculiarities in their sentiments and conduct. The active genius of this order which penetrated the remotest countries of Asia, at a very early period of the seventeenth century, directed their attention to the extensive continent of America, as a proper object of their missions. Conducted by their leader, St. Francis Xavier, they formed a considerable settlement in the province of Paraguay, and made a rapid progress in instructing the Indians in arts, religion, and the more simple manufactures, and accustoming them to the blessings of security and order. A few Jesuits presided over many thousand Indians: they soon, however, altered their views, and directed them altogether to the increase of the opulence and power of their order. Immense quantities of gold were annually transmitted to Europe; and in the design of securing to themselves an independent empire in these regions, they industriously cut off all communication with both the Spaniards and Portuguese in the adjacent provinces, and inspired the Indians with the most determined detestation to those nations. Such was the state of affairs when, in the year 1750, a treaty was concluded between the courts of Lisbon and Madrid, which ascertained the limits of their respective dominions, in South America. Such a treaty was death to the projects of the Jesuits, and the consequence was a violent contest between the united forces of the two European powers, and the Indians of Paraguay incited by the Jesuits. The crafty and vindictive marquis of Pom-

bal, who had raised himself from performing the duties of a common soldier, in the character of a cadet, to be absolute minister of the kingdom of Portugal, could not easily forgive this refractory conduct; and, perhaps, he might apprehend the downfall of his own authority, unless some decisive check were given to the growing influence of this dangerous society. In the beginning of the year 1759, therefore, the Jesuits of all descriptions were banished the kingdom of Portugal, on the plea that certain of their order were concerned in the attempt upon the life of the king in September 1758, and their effects were confiscated.

The disgrace of the Jesuits in France proceeded from different and more remote causes. By their influence the bull *Unigenitus*, which condemned so strongly the principles of the Jansenists, was generally supposed to have been obtained. The Jesuits, who omitted no opportunity of enriching their treasury, engaged largely in trade, particularly with the island of Martinico. But certain losses falling heavily upon them, the Jesuit, who was the ostensible person in the transactions, affected to become a bankrupt, and to shift the payment of the debts he had incurred from the collective body. As a monk, it was evident he could possess no distinct property; and he had been always considered as an agent for the society. The affair was, therefore, litigated before the parliament of Paris, who were not too favourably disposed to the holy fathers. In the course of the proceedings, it was necessary to produce the institute or rules of their order, which were found to contain maxims subversive equally of morals and of government; and other political motives concurring at the same time, the order was abolished in France by a royal edict, in the year 1762, and their colleges and possessions were alienated and sold. Pope Ganganelli, on the 21st of July, 1773, signed a brief for the final suppression of the Jesuits.

Of late years, however, the Jesuits have made great exertions to re-possession themselves of their former power, and have again established their order in several nations of Europe. The supreme authority in the church of Rome, during the pontificate of the late pope Pius VII., and about the year 1819, re-established this order, and, in the bull of re-establishment, bestowed upon it the highest commendations. In that bull, the Jesuits are termed by the pope, 'the vigorous rowers, who were necessary to the labouring ship of the church;' and to them, it appears, that the direction of the vessel is at present principally entrusted by the church of Rome.

In this country, by a late act of parliament, every Jesuit, and every member of every other religious order, community, or society, of the church of Rome, is required

to deliver a notice or statement of his name, age, place of birth, denomination of the order to which he belongs, &c. to the clerk of the peace of the county or place where the party resides; and if any Jesuit or member of such religious order shall come into this realm (unless licensed so to do by one of the principal secretaries of state,) he is liable to be banished for the term of his natural life. *Gregory's Hist. of the Christian Church*, vol. ii. pp. 280. 519.

JE'SUS, יהושע, Ἰησοῦς, signifies *saviour*. JESUS CHRIST, the Son of God, the Messiah, and Saviour of the world, the first and principal object of the prophecies, who was prefigured and promised in the Old Testament, was expected and desired by the patriarchs; the hope and salvation of the Gentiles; the glory, happiness, and consolation of Christians. The name Jesus, or as the Hebrews pronounce it, יהושע, Jehoshua, or Joshua, Ἰησοῦς, signifies *he who shall save*. No one ever bore this name with so much justice, nor so perfectly fulfilled its signification as Jesus Christ, who saves from sin and hell, and hath merited heaven for us by the price of his blood.

The angel Gabriel had six months before declared to Zacharias the future birth of his son, John the Baptist, the forerunner of the Messiah, when God sent the same angel to Nazareth, a city of Galilee, to the Virgin Mary, who was espoused to Joseph, of the tribe of Judah, and family of David. (Luke i. 28.) Gabriel announced to her the operations of the Holy Spirit within her; and gave her, as a sign of his veracity, information of the conception of her ancient cousin Elizabeth, whom Mary went immediately to visit.

About nine months after this, an edict of the emperor Augustus enjoined all persons in Judea to be registered in the place of their birth, or whence they derived their descent. (Luke ii. 1, &c.) Joseph, who was of the tribe of Judah, and family of David, went with Mary, his espoused wife, to Bethlehem. Whilst they were there, Mary was delivered of a son, whom she had placed in a manger belonging to the stable where they were obliged to lodge, there being no room in the inn or caravansera of the town. The night of his birth, our Saviour was visited by shepherds, who were informed of that circumstance by an angelic host.

On the eighth day, at his circumcision, he was called Jesus. Some time after, certain wise men came from the east to Jerusalem, seeking the new-born king of the Jews, and saying that his birth had been signified to them by a star. At this inquiry the whole city was moved; and Herod, who was then at Jericho under cure for the disease of which he died, being informed of this inquiry, sent for

the priests, and asked them where Christ should be born? They answered, at Bethlehem. Then inquiring diligently at what time the star appeared to the wise men, he bid them go and find out the new king, and as soon as they had seen him, come and inform him, that he also might worship him. The star conducted them to Bethlehem, and here it stayed over the place where the child was. They worshipped Jesus, and, according to eastern custom, presented him with gifts of gold, frankincense, and myrrh. Being divinely warned in a dream of Herod's evil disposition, they returned by another way into their own country.

Forty days after the birth of Jesus, the time of Mary's purification being come, she went to the temple of Jerusalem, to present her first-born son, and to offer those sacrifices which the law prescribed after lying-in. (Luke ii. 22, &c.) On this occasion, Simeon and Anna, two devout and aged inhabitants of Jerusalem, were supernaturally directed to go into the temple; and seeing the child Jesus, they declared, in the spirit of prophecy, that he was the promised Messiah. After this, Joseph and Mary prepared to return to Nazareth; but an angel warned Joseph in a dream to flee into Egypt. Herod understanding that the wise men were returned, and fearing this new-born king might deprive him of his crown, sent orders to slay all the male children under two years old in Bethlehem and its confines. Herod died soon after, and was succeeded by his son, Archelaus. Joseph returned into Judea; but when he understood that Archelaus reigned there, he chose rather to go to Nazareth in Galilee, out of the dominion of Archelaus. Here Jesus Christ dwelt, subject to Joseph and Mary, and working at the trade of his father, who was, as is generally believed, a carpenter, till the thirtieth year of the vulgar æra, which was the thirty-third year of his age.

At the age of twelve years, Jesus accompanied his parents to Jerusalem, to celebrate the passover. (Luke ii. 42—52.) Joseph and Mary returning to Nazareth, and believing Jesus to be in the company, went a day's journey without suspecting his absence. In the evening, however, they sought him in vain. They went back the next day to Jerusalem, where they found him in the temple, sitting among the doctors, asking them questions, and hearing them.

After a long interval, of which we have no authentic account, John the Baptist, son of Zacharias, having lived to the age of thirty-two in the wilderness, came into the country about Jordan, preaching repentance, and proclaiming that the so long expected Messiah was then present

among the Israelites. (Matt. iii. 13, &c.; Luke iii. 1—22.) As multitudes resorted to John to be baptized, Jesus also went to him. John, urging his own inferiority, at first refused; but when Jesus represented the necessity of his being baptized by him, he complied. Immediately after the baptism of Jesus, 'the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, This is my beloved Son, in whom I am well pleased: and Jesus himself began to be about thirty years of age.' (Matt. iii. 16, 17. Luke iii. 21, &c.) After this, Jesus was led by the Spirit into the wilderness, to be tempted of the devil, all whose temptations he piously withstood. (Matt. iv. Luke iv.)

Some time after, when John was baptizing at Bethabara beyond Jordan, Jesus passed that way in his return from Galilee. John, seeing him, said to two of his disciples, 'Behold the Lamb of God, which taketh away the sins of the world!' These two disciples went with Jesus to the place where he abode, and continued with him all that day. Towards evening, Andrew having found his brother Simon, brought him to Jesus, who said, Thou art Simon, son of Jona, thou shalt be called Cephas, that is, a stone or rock—Peter. The next day, Jesus departed for Nazareth, accompanied by Andrew, Peter, and that other disciple, who first went with Andrew to visit Jesus, and whom some think to be Bartholomew, or James, son of Zebedee, but others, with greater probability, John the Evangelist. On the way, Jesus met Philip, who followed him. Philip, meeting with Nathanael, told him, that they had found the Messiah in Jesus of Nazareth. Nathanael answered, 'Can any good thing come out of Nazareth?' Philip replied, 'Come and see.' Jesus saw Nathanael coming to him, and said, Behold an Israelite indeed, in whom is no guile! Nathanael answered him, Whence knowest thou me? Jesus replied, Before Philip called thee, I saw thee under the fig-tree. Then Nathanael answered him, 'Rabbi, thou art the Son of God, thou art the king of Israel,' thus evincing his firm belief that Jesus was the Messiah.

Jesus returned from Bethabara to Galilee, and on the third day after, he wrought his first public miracle at Cana, on the confines of Tyre, where, at a wedding, to which he and his disciples were invited, he changed water into wine. (John ii. 1—12.) Thence he went to Capernaum, where he continued some days with his mother and his disciples, because he proposed to celebrate the passover at Jerusalem.

Being come into the temple, (John ii. 13—21.) he drove out the money-changers, and the sellers of beasts and birds for sacrifice; and when questioned as to his

authority, he answered, Destroy this temple, and in three days I will raise it up again. This was the FIRST PASSOVER celebrated by our Saviour after he entered on his public ministry. Whilst at Jerusalem, Nicodemus came by night to visit him. Jesus discoursed to him of baptism and regeneration; he also declared to him, that he was the light of the world, and the Son of God from heaven. Nicodemus did not very readily understand these mysteries; but the sequel shows, that his faith and conversion were solid and real. (John iii. 1, &c.)

After Jesus had attended this first passover, he went and resided in Judea, and in the country about Jordan, where his disciples baptized in his name with water unto repentance, following up John's baptism; but Jesus himself baptized not, because his was properly the baptism of the Spirit unto regeneration, which was not to take place till he was glorified, after his resurrection. A crowd of people attended his baptism, or rather that of his disciples. The number of those who resorted to him was so great, that the disciples of John the Baptist became jealous, and hinted their uneasiness to their master. But John answered, He is the bridegroom, and I am only the friend of the bridegroom. (John iii. 29.)

John the Baptist being imprisoned by Herod the Tetrarch, Jesus was afraid that the Pharisees would prevail with Pilate to seize him also, on pretence that he was too much followed by the people. Jesus, therefore, retired to Galilee, which was part of Philip's Tetrarchy, where Pilate had no power. In the way he stopped near a small village called Sychar, inhabited by Samaritans. He sat down greatly fatigued near Jacob's well, and sent his disciples into the town to buy provisions. During their absence, a woman of the place came to draw water. Jesus desired her to let him drink; and a very interesting conversation followed. The woman, returning to the town, expressed her opinion of Jesus; and the inhabitants came and invited him to enter into their city. There he continued two days, and many believed on him. (John iv. 41.)

On his arrival in Galilee, he preached in the synagogues. At Nazareth, where he had been brought up, he applied to himself the passage of Isaiah (lxi. 1, 2.) which describes the Messiah. The people of Nazareth admired his doctrine, but were offended at the meanness of his condition. He told them that no prophet is honoured in his own country; that God is sovereign in dispensing his favours, and, indeed, that he had formerly preferred the heathens to native Israelites, and might do the same again. This discourse so incensed the Nazarenes, that they led him to the top

of a mountain upon which their city was built, with the design of throwing him down headlong; but Jesus, passing through the midst of them, went to Capernaum. He went a second time to Cana, where a certain nobleman, or one of Herod's courtiers, came and requested him to cure his son, who was sick at Capernaum. Jesus told him he might return, as his son was healed. The nobleman's servants met him on his way home, and informed him of his son's recovery, from the very moment that our Saviour told him his son was cured. (John iv. 46.) Some days after, on the sea of Tiberias, Jesus called Peter and Andrew his brother a second time, who were then employed in fishing. A little farther, he called the two brothers James and John, the two sons of Zebedee, who were also in their vessel. (Matt. iv. 18, 19, 20, &c.)

On a sabbath-day, in the synagogue of Capernaum, he healed one possessed with a devil; and, entering Simon's house, he cured his mother-in-law of a violent fever. (Mark i. 21—31.) Towards evening, all who had any sick persons, brought them to the door of the house where Jesus was, and he healed them. The next day, early in the morning, he retired alone into a desert to pray. Peter and the other disciples went to find him, and told him that the multitude sought him. But he carried them through the cities and villages of Galilee, where he preached the kingdom of God. His reputation spread throughout Syria, and the sick were sent to him from all parts. (Matt. iv. 23, &c.) Jesus, seeing the great multitude that followed him in his circuit through Galilee, went up into a mountain, and instructed them by an admirable sermon. After this discourse, a leper was presented to him, whom he healed, and enjoined to show himself to the priests.

Jesus returned to Capernaum, where a centurion, a Gentile, prevailed on the principal Jews of the city to intreat Jesus to restore one of his principal servants to health. The centurion, observing that Jesus was hastening towards his house, went himself, or sent some friends, to say, that he did not esteem himself worthy to receive him under his roof, but if he would only speak the word, his servant would be healed. Jesus admired his faith, and cured his servant. (Matt. viii. 5—13.) Jesus went from Capernaum to Nain, where he raised from the dead a widow's son, whom the people were carrying to his grave. (Luke vii. 11—50.) When come into the city, a Pharisee, named Simon, invited him to dine with him, and, whilst at table, a woman of the place, of loose conduct, came and washed his feet with her tears, and wiped them with her hair. Simon was offended at this; but Jesus convinced him of her repentance and love.

Jesus entered into a ship to pass over the sea of Tiberias; but in the night he fell asleep, and, a storm rising, the vessel was in danger. The disciples, therefore, awoke Jesus, who commanded the winds, and immediately the sea was calm. (Matt. viii. 23. Luke viii. 23.) He landed in the country of the Gergesenes, east of the sea which he had crossed. Here were two famous demoniacs, one of whom was possessed by a legion of devils. He met Jesus, and the devils complained by him, that Jesus came to torment them before their time. They besought him not to send them into the abyss, but rather into a herd of swine, feeding near the place. Jesus suffered them, and immediately the swine, about two thousand in number, ran violently down a steep precipice into the sea of Tiberias. The Gergesenes, being frightened, intreated Jesus to quit their country. He, therefore, recrossed the sea, and was scarcely come ashore, when Jairus, a ruler of the synagogue at Capernaum, requested him to cure his only daughter of twelve years old. As he was going to Jairus's house, a woman who had an issue of blood was cured by touching secretly the hem of his garment. Soon after Jairus was informed that his daughter was dead. But Jesus encouraged him, and raised the young woman from the dead. (Matt. ix. 18—26. Luke viii. 49—56.) As he left the ruler's house, two blind men earnestly begged to be restored to sight. They followed him into a house whither he was going; and he restored to them their sight. He also cured one possessed with a devil, that was dumb. (Matt. ix. 27—33.)

Jesus went to Jerusalem to celebrate the passover. This appears to be the SECOND PASSOVER, though some are of opinion, that it was another feast of the Jews. Indeed, the chronology of this passover has been embarrassed by the indefinite description of St John, *ἑορτὴ τῶν Ἰουδαίων*, 'a feast of the Jews,' which will equally apply to that of Pentecost, or of Tabernacles. But the more correct reading appears to be *ἡ ἑορτή*, 'the feast,' by way of eminence, as the passover was styled, (Luke ii. 42. John iv. 45.; xi. 56.; xii. 12.) and this reading is supported by the two Syriac versions, by the Coptic, by twenty-five MSS. including three of the oldest, by the Fragment. edit. Aldin., and by the fathers, Irenæus, Eusebius, Cyril, and Theophylact.

Whilst Jesus was at Jerusalem, he cured one sick of the palsy, who had been thirty-eight years waiting at the pool of Bethesda. This person carried his bed on the sabbath-day, and by that means offended the Jews, who, being informed that Jesus had commanded it, resolved on his death, as a blasphemous, and destroyer of the law, because he had declared that God was his Father.

(John v. 1—47.) Departing from Jerusalem, he passed through corn-fields on a sabbath-day, and his disciples rubbed the almost ripe ears of corn in their hands, with intent to eat them. The Pharisees complained to Jesus, that this was a violation of the sabbath. Jesus justified the conduct of his disciples by the example of David, who in his necessity ate the shew-bread taken from before the Lord, (1 Sam. xxi. 4, 5, 6.) and by that of the priests, who worked in the temple on the sabbath-day, &c. On another sabbath-day he entered into one of the synagogues of Galilee, where he cured a man whose hand was withered. The Pharisees, being exasperated, confederated with the Herodians to procure his death; but Jesus knew it, and withdrew himself from thence. (Matt. xii. 9—15. Mark iii. 1—7. Luke vi. 6—11.)

Before the choice of his apostles, our Lord retired to the mountain district to pray, and spent the whole night in prayer to God. (Luke vi. 12.) In addition to his six early disciples, chosen before the first passover, and Levi, the publican, or Matthew, chosen before the second, (Matt. ix. 9.) he made choice of five more, to complete the number of twelve apostles, in reference, probably, to the twelve tribes of Israel. (Matt. x. 2. Mark vi. 7. Luke vi. 13.) After Jesus had sufficiently taught his disciples by his public discourses and parables, and by his fuller explanations and interpretations to them in private, he expressed his tender compassion for the multitude, as sheep without a shepherd. He, therefore, sent his disciples through the land, to proclaim the approach of the kingdom of God. He sent them two by two, with power to perform miracles; and he forbade them to carry provisions, arms, or change of raiment. He directed them to visit the houses of persons in repute for virtue, to abide there without changing lightly their habitation, and to receive such entertainment as was given them.

One day he crossed the lake Gennesareth, or sea of Tiberias, and retreated to a mountain; but the crowd followed him by land, and came to the foot of the mountain, in the desert of Bethsaida. Jesus graciously received them, cured their sick, and taught them. The apostles represented to him, that it was time to dismiss the people into the villages to buy provisions. Jesus answered, Give them food. They excused themselves by the impossibility of it. Jesus being informed that they had five loaves and two fishes, caused the people to sit down on the grass, and supplied them plentifully with food. The fragments which were gathered up filled twelve baskets. The number of those who had eaten was about five thousand men. (Mark vi. 37—44.) In the evening, he sent away his disciples to repass the sea in a ship, while he

continued upon the mountain in prayer. The apostles having a contrary wind all night, instead of proceeding to Bethsaida, as they proposed, were driven for the coast of Tiberias or Capernaum. The next morning at day-break, they discovered themselves to be five-and-twenty or thirty furlongs from the shore. They then saw a man walking on the sea near them; and thinking it to be an apparition, they were afraid. Jesus, however, removed their fears, by telling them it was he. Peter desired to walk on the water; but being alarmed, and beginning to sink, he cried, saying, 'Lord, save me.' Jesus supported him by the hand, and the disciples took Jesus into their ship. (Matt. xiv. 13—34. John vi. 16—21. Mark vi. 47—53.)

The multitude came on this side of the sea to find Jesus, who in the mean time was gone to Capernaum. He exhorted them to labour for the meat which perisheth not; told them he was the true bread from heaven, that his flesh was meat indeed, and his blood drink indeed. As this discourse was figurative, many disciples deserted him: but Peter testified that he was the true Christ, and protested the constancy of the apostles. (John vi. 22—63.)

Jesus did not attend the THIRD PASSOVER at Jerusalem, because the Jewish rulers sought to kill him, but remained in Galilee. Having retired into the regions between Tyre and Sidon, a Syrophenician woman desired him to cure her daughter. As she continued her urgency, his disciples requested him to send her away. He replied, I am not sent but to the lost sheep of Israel: meaning that his favours were not intended for the Gentiles. When, however, he was returned to the house, the woman, not discouraged, threw herself at his feet, and besought him on account of her daughter. Jesus answered, It is not just to give the children's bread to dogs. True, said she, yet the dogs eat the crumbs under their masters' table. Jesus admired her faith and ingenious answer, and complied with her request. (Matt. xv. 22—28.)

Departing thence he visited the region of Decapolis, on the eastern side of the lake of Galilee. Here he wrought several signal miracles. He also fed four thousand men, besides women and children, with seven loaves of bread, and a few small fishes, which multiplied, as before; and the fragments that remained, after all were satisfied, filled seven baskets. Immediately after this, he went by sea to Magdala, in Dalmanutha. Whilst he was there, certain Pharisees and Sadducees came and asked of him the sign from heaven of the prophet Daniel, to prove his being the Messiah. He referred them, as he had referred others, to the sign of the prophet Jonah. He then crossed the lake, and went to Cæsarea Philippi, near the springs

of the Jordan. Here he foretold to his disciples his sufferings at Jerusalem, and informed them of the necessity of self-denial, and of taking up their cross as his followers in this world.

Eight days after, according to Luke, or six entire days, excluding the extremes, according to Matthew and Mark, Jesus took three of his apostles, Peter, James, and John, into a high mountain apart, where, while at prayer in the night-time, he suddenly appeared surrounded by great glory and splendour. The apostles, who were asleep, awakened by the brightness of this light, were witnesses of their Master's transfiguration. They saw Moses and Elijah with him, who spoke of his intended sufferings at Jerusalem. Peter said to Jesus, Lord, let us make three tabernacles, one for thee, and one for Moses, and one for Elias: for Peter was so transported as not to know what he said. Moses and Elijah soon disappeared, and the apostles heard a voice, saying, This is my beloved Son, in whom I am well pleased; hear ye him. They fell prostrate to the ground, but Jesus raised them up. As they descended from the mountain, Jesus charged them not to discover what they had seen, till after his resurrection. (Matt. xvii. 1—9. Mark ix. 1—9. Luke ix. 28—36.) Mount Tabor, in Galilee, is commonly supposed to have been the scene of this wonderful transaction; but this may reasonably be doubted. It seems rather to have been some mountain near Cæsarea Philippi; and Lightfoot conjectures, that it was the highest mountain of that country, which, according to Josephus, hangs over the springs of Jordan, and at the foot of which Cæsarea Philippi was built.

When they were come down from the mountain, they found the other disciples in dispute with the scribes, on their inability to cure a young man, who was dumb, lunatic, epileptic, and possessed with a devil. As soon as Jesus appeared, the whole company respectfully met him, and the young man's father importuned him to cure his son, which Jesus did. (Matt. xvii. 14—21. Mark ix. 18, 19.)

Jesus left Cæsarea Philippi, and returned privately to Galilee, where he seems to have remained till the ensuing feast of tabernacles. On the way, he informed his disciples of his approaching sufferings, death, and resurrection; but they understood not the meaning of his rising again. When they were come to Capernaum, the tax-gatherers enquired of the disciples, whether their master paid the capitation tax of two drachmas, about fifteen pence, a tribute which was now claimed by the Romans, but had formerly been raised for the service of the temple; Peter answered, Yes. Jesus prevented Peter, before he could mention it to him, and showed, that as

the Son of God he was not obliged to pay this tribute. Yet, he directed him to go to the sea, and throw in his line, and the first fish which he should take would furnish what was sufficient to pay for them both. Accordingly, Peter went, and the first fish he took had in his mouth a *stater*, an Attic silver coin, equal in value to the *sacred shekel*, or four drachmas. (Matt. xvii. 24—27.) The disciples having disputed among themselves, they asked Jesus which of them should be greatest in the kingdom of heaven. Our Saviour, who knew what had passed among them, told them, that to become first they should endeavour to place themselves last; and taking a little child, he said, that whosoever should humble himself as that little child, should be greatest in the kingdom of heaven. (Matt. xviii. 1—5.) He afterwards delivered rules how to treat our brethren when they offend us. Peter asking him how oft he was to forgive his brother? whether seven times? Jesus replied, not seven only, but seventy times seven. He added the parable of the servant, to whom his master had forgiven the sum of ten thousand talents, but who refused to have compassion on one of his fellow-servants that owed him only one hundred pence. (Matt. xviii. 10. 15—35.)

Not yet believing the spiritual nature of his kingdom, his brethren, or kinsmen, who had at length become his disciples, and expected promotion, not less than the rest, advised him to exhibit his miracles in Judea, as a more public theatre than the despised Galilee. Jesus rebuked them for their worldly-mindedness and ostentation, and refused to accompany them to the feast of tabernacles; but he afterwards followed them privately, and came to Jerusalem in the middle of the festival week, and taught openly in the temple. (John vii. 1—14.) The Jews admired his doctrine, which he declared was not restrictively his own, but his heavenly Father's also. There was much talk concerning him. Some affirmed that he was the Messiah: others held a different opinion. On the last day of the feast, Jesus cried in the temple, 'If any man thirst, let him come unto me, and drink. He that believeth in me, out of his belly shall flow rivers of living water.' These discourses increased the contradictions of opinion concerning him. The priests maintained that he could not be a prophet, because he was of Galilee. The people were so struck with his miracles, that they were ready not only to admit that he was a prophet, but that he was the Messiah.

Jesus retired that evening to Bethany, where he lodged; and the next morning early, he returned to the temple, and taught the people, who assembled to hear him. The Pharisees brought to him a woman

who had been taken in adultery, and asked what they should do with her? Jesus wrote on the ground, as if too busy to attend to them; but, raising himself up, he said, He that is without sin among you, let him cast the first stone. He then resumed his writing, and did not appear to notice their conduct. Being convicted in their own consciences, they withdrew one by one, till Jesus was left alone, and the woman standing in the midst. Jesus said to her, Hath no man condemned thee to execution? Neither do I, go and sin no more. The next day, Jesus saw a man who had been blind from his birth. His disciples asked him, whether this affliction was a punishment of his own, or of his parents' sins. Jesus told them, for neither of these; but that the works of God should be manifested in him. Then, spitting on the ground, he made a kind of clay, with which he rubbed the blind man's eyes, and bid him go and wash them in the pool of Siloam. The blind man went thither, and returned perfectly cured. As the blind man was well known, this miracle made a great noise; and he was brought to the Pharisees, and examined how he had been cured. He told them. As the cure was wrought on the sabbath-day, the Pharisees maintained that Jesus could not be a true prophet, because he violated the sabbath. The blind man resolutely asserted that Jesus was a good man, and a prophet: they, therefore, drove him out of the temple, and, as some think, even excommunicated him. Jesus hearing of this, found the man, and said, 'Dost thou believe in the Son of God?' The blind man answered, 'Who is he?' Jesus said, 'Thou hast both seen him, and it is he that talketh with thee.' Immediately he threw himself at the feet of Jesus, and worshipped him. (John ix. 1, &c.)

After this, Jesus returned into Galilee; but he determined to be present at the feast of dedication. He, therefore, journeyed through the midst of Galilee and Samaria; and he sent messengers before his face to a Samaritan village to make preparations for him. But as the Samaritans understood that he was on his way to Jerusalem, they refused to receive them. Provoked at this inhospitality, James and John, the sons of Zebedee, asked him, whether they should call for fire from heaven upon that village? Jesus, however, told them, that he came not to destroy, but to save men's lives. (Luke ix. 51—56.) During our Lord's stay in Samaria, he sent forth seventy disciples, in succession, to the apostles, to proclaim, in pairs, his approach to the several cities and places which he intended to visit in his way to Jerusalem; and he gave them instructions very similar to those he had before given to the twelve apostles.

In his progress through Judea, our Lord was entertained at the village of Bethany, near Jerusalem, by the sisters of Lazarus. Martha, the elder, as mistress of the house, was very diligent in preparing entertainment for him and his retinue, while Mary, the younger, sat at the feet of Jesus, and listened to his heavenly conversation. Martha complained of this to Jesus; he answered her, 'Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.' (Luke x. 38—42.)

At the feast of dedication, as Jesus walked in Solomon's porch, the Jews said, How long wilt thou keep us in suspense? If thou be the Christ, tell us plainly. Jesus answered, I have already told you, and ye believe me not: the works that I do sufficiently prove my mission. If ye were my sheep, and of my flock, ye would believe me: my Father and I are one. Then the Jews took up stones to stone him, because he made himself God. They afterwards sought to seize him; but he escaped out of their hands, probably, by rendering himself invisible, and departed again from Judea to Bethabara, beyond Jordan, where John at first baptized, and where he remained about two months. Many of the Jews came to him, and believed on him, saying, John the Baptist did not perform one miracle; but Jesus has wrought a great number. (John x. 22—42.)

Whilst he was beyond Jordan, Lazarus, brother to Martha and Mary, fell sick; and a messenger informed Jesus of it. He said this sickness would not issue in death, but in the manifestation of God's power; he, therefore, continued two days longer in the same place. In the mean time, Lazarus died. He then told his disciples that Lazarus was dead, and set forwards for Judea, though dissuaded from it by his disciples. When arrived at Bethany, he found that Lazarus had been buried four days. Martha met him, and said, 'Lord, if thou hadst been here, my brother had not died.' Jesus assured her, that her brother should rise again. Mary also coming soon after, Jesus sympathized with their tears, desired to be conducted to the grave, ordered it to be opened, called Lazarus with a loud voice, and raised him from the dead. This miracle made a great noise in Jerusalem, and the priests concluded that it was necessary to put Jesus to death. Our Saviour, therefore, retired to Ephraim, in the mountainous country near the wilderness of Judea, where he abode with his disciples. (John xi. 45.)

His stay at Ephraim was short. The FOURTH PASSOVER approached; and he set out for Jerusalem. He forewarned his disciples of what was to befall him; but it was a mystery which they did not com-

prehend. As he came near to Jericho, a blind man, who knew of his arrival, solicited from him the gift of sight, and obtained it. Near the city he saw a publican, called Zaccheus, who had climbed up into a sycamore tree, that he might have a better view of our Saviour. Jesus invited himself to lodge with him; and Zaccheus, transported with this honour, was converted, and made full restitution of his exactions. (Luke xviii. xix.) The next day, Jesus quitting the city restored to their sight two blind men, one of whom was Bartimeus. (Matt. xv. 29—44. Mark x. 46—52.)

Six days before the passover, our Lord reached Bethany. The day of his arrival at Bethany is generally supposed to have been the Saturday before his crucifixion; but it seems rather to have been Sunday, the first day of the Passion, or suffering week. Whilst he was at supper, the pious, virtuous, and grateful Mary, the sister of Lazarus, poured a box of very precious spikenard on his feet, and wiped them with her hair. Judas Iscariot censured this act of Mary, and said, 'Why was not this ointment sold for three hundred pence, and given to the poor?' Jesus defended Mary, and rebuked Judas and others of the disciples, who approved his conduct. He observed, that what she had done was a prelude to the embalming of his body, which he foresaw would not, indeed, be *anointed* for that purpose; though it might be covered with spices, and though ointments might be prepared for it.

When the multitudes, who came from all parts to celebrate the passover, found that Jesus was at Bethany, they went thither on Monday morning, both to see Lazarus, and to attend Jesus in public procession to Jerusalem, and proclaim him as their undoubted Messiah, or Christ the king of Israel. Jesus did not any longer decline their proffered homage; and as soon as he had reached Bethphage, he sent two of his disciples, whom he directed to bring him an ass, that he might fulfil an ancient prophecy. (Zech. ix. 9.) He entered the city, therefore, in triumph; and the multitude before and behind shouted, 'Hosannah to the son of David; blessed is he that cometh in the name of the Lord.' Some of the Pharisees among the crowd, taking exception at the acclamations made in his honour, bid him rebuke his disciples; but Jesus answered, that if the people were silent, the stones in the street would cry aloud. He went to the temple, where he wrought his signal and appropriate miracles of curing the blind and the lame; which excited the admiration even of the children, who joined in the general acclamation of Hosannah to the son of David, and thus hailed him as the Messiah. (Matt. xxi. Mark xi. Luke xix. John xii.)

In the evening he retired to Bethany.

The next day, Tuesday, going in the morning early to Jerusalem, he was hungry, and advanced toward a fig-tree to look for fruit; but finding nothing but leaves, he cursed it, and the tree began to wither. In the temple, he again drove out the merchants. The priests and elders sought to seize him; but they feared the people, who admired his discourses. In the evening, he again retired out of the city.

The next day, Wednesday, returning with his disciples to Jerusalem, they noticed the withered fig-tree, and remarked it to Jesus. This day, whilst he was in the temple, the chief priests and elders asked him, by what authority he set up for such a reformer? He in his turn asked them, whether the baptism of John was human or divine? Unwilling to own its divinity, yet fearing to call it an imposture, they answered, 'they could not tell.' And I, said Jesus, do not tell you what is my authority. Afterwards, addressing the priests, doctors, and Pharisees, he proposed to them some parables, and suggested that God was about to reject them, because of their infidelity, and to call the Gentiles into his church. Such is the parable of the two sons, sent into the vineyard by their father; of the husbandman, who maltreated the servants, and killed the son of the owner of the vineyard; and of the feast, to which the persons invited would not come, but strangers were collected to partake of it. After this, the Herodians, Sadducees, and Pharisees, came one after another, and proposed to him captious questions. The Herodians asked him, if it was lawful to pay tribute to Cæsar? Jesus proved, by a piece of money stamped with the impression of Cæsar, that they ought to give to Cæsar the dues of Cæsar, and to God the dues of God. The Sadducees asked, whose wife a certain woman would be after the resurrection, as she had been married successively to seven brothers? Jesus told them, that at the resurrection there would be no need of marriage; and, consequently, no special property of wives and husbands. The Pharisees demanded, which was the greatest commandment of the law? He answered, that the first and principal was the love of God; and the second, the love of our neighbour. After this, he inveighed severely against the Pharisees, exposing their hypocrisy, and the abuses they patronized. He boldly and authoritatively denounced repeated 'woes' against the Scribes and Pharisees for their complicated vices, their *hypocrisy, ostentation, pride, arrogance, extortion, rapacity*, and long continued persecution of the prophets, from the earliest times to the sacrilegious murder of the last and greatest, Zechariah; and he concluded with predicting the desolation of their temple, and the

withdrawing of his presence till their final conversion.

Towards evening, as Jesus went out of the temple, his disciples observed to him the beauties of this edifice, and the rich presents belonging to it. Jesus told them that the time would come, when the temple should be so entirely destroyed, that one stone should not remain upon another. When he was withdrawn from the city to the Mount of Olives, he communicated to his confidential disciples, Peter, James, John, and Andrew, the signs or prognostics of, first, the destruction of Jerusalem by the Romans; secondly, his next personal appearance in glory; and thirdly, his last, at the end of the world. After this, he told his disciples that the passover was to be celebrated in two days, and that the Son of Man should be delivered into the hands of his enemies, and be crucified. (Matt. xxvi. 1, 2.) It appears, that at this very time the chief priests, and Scribes, and elders of the people, were assembled to plot his destruction. From the Mount of Olives our Lord proceeded to Bethany, that evening, to the house of Simon the leper, whom he, probably, had cured. Whilst he was at supper with his disciples, he received his last unction; when another woman, whose name is not mentioned, but whom some think to be Mary Magdalene, poured costly and fragrant spikenard on his head, completing that of Mary, the sister of Lazarus, on the preceding Sunday. This additional costly tribute of veneration excited the indignation of the disciples in general, as before chiefly of Judas. Our Lord's repeated rebuke, involving Judas among the rest, completed the resentment of the traitor, who immediately retired from the company, and bargained with the chief priests (whom he probably found still sitting in council,) to deliver Jesus to them for thirty shekels of silver, about 3*l.* 15*s.* or at most 4*l.* 10*s.* sterling.

The next morning (Thursday,) Jesus sent his two favourite disciples, Peter and John, to Jerusalem, to prepare a room and accommodations for celebrating the passover. In the evening he came into the city, and went to the house, where Peter and John had provided, and, sitting down to table, declared that he had earnestly desired to eat this passover with them.

To cure his disciples of their passionate inclination for pre-eminence and distinction, he arose from table and washed their feet, exhorting them to imitate him, and to consider as their true dignity the showing of all manner of respect and deference to each other. To correct the too great confidence of Peter, he foretold that he would deny him thrice that very night before the cock crew twice. When they had placed themselves again at table, to eat the second course of the entertainment, Jesus declared, that one of them should betray

him. Judas having received a sop, by which he was detected, rose from table, transported by the evil spirit. Jesus said to him, 'What thou doest, do quickly.' This was interpreted by the apostles very differently from its real meaning. When Judas had departed, our Lord instituted the sacrament of his body and blood, or as St. Paul calls it, his supper. After this, he discoursed to them of union and charity which they ought to maintain among themselves, and the confidence which they should place in Providence, and in his own kindness for them. He also promised them another Comforter.

After some other discourse, he rose from table, and, having repeated an hymn of thanksgiving, went out of the city with them. He retired to the Mount of Olives, where he resumed his discourse, in which he enlarged on their union with him; on his approaching sufferings, death, and resurrection; on the scandal which his death would occasion; on their flight; on Peter's denial; and on the descent of the Holy Ghost. This discourse proved that he knew all things, and that he suffered death in perfect coincidence with his own will.

Having passed the brook Cedron, he came to Gethsemane, where was a garden, into which he went with his disciples. As he had frequently been here, Judas perfectly knew the place. He took with him his confidential disciples, Peter, James, and John, apart from the rest, further into the garden. Here he became extremely sad: his soul was sorrowful even unto death. Stay ye here, said he, and watch with me. Then going a little farther, he fell on his knees, and prostrating himself on the earth, he said, Father, all things are possible unto thee: if it be possible, take away this cup from me: nevertheless, not what I will, but what thou wilt; not my will, but thine, be done. An angel from heaven comforted him; and being in this agony, he continued his prayer, and his sweat was, as it were, drops of blood falling to the ground. He rose three times from prayer, and as often found his three disciples asleep. The third time he informed them that his betrayer was near, and that it was necessary to meet him.

Judas now entered the garden with a company of soldiers, to whom he had given this signal, Seize him whom I shall kiss, and convey him away safely. Jesus, advancing towards the soldiers, said, 'Whom seek ye?' They answered, 'Jesus of Nazareth.' Jesus said, 'I am he.' At these words they fell to the ground. He proposed to them the same question a second time, and they answered in the same manner. Jesus said to them, 'If, therefore, ye seek me, let these go their way.' Judas seeing the irresolution of the wavering band, in order to urge them to execute

their commission, went up to Jesus, and said, 'Hail Master!' and kissed him. Jesus gently reproved him with this rebuke, 'Judas, betrayest thou the Son of Man with a kiss?' Then they laid hands on Jesus, and apprehended him. Peter drew his sword, and struck one of the high priest's servants; he aimed at his head, but he only cut off his ear. Jesus touched his ear, and cured him, saying to Peter, 'Put up thy sword, for all who take the sword shall perish by the sword.'

Jesus was carried first to Annas, the father-in-law of Caiaphas. Annas had been high-priest; and Caiaphas was high-priest that year. Annas sent him bound to Caiaphas, to be examined by him, and tried before the whole council, as soon as they could be assembled at the judgment-hall, in his palace. Jesus stood before Caiaphas, who questioned him concerning his doctrine and disciples. Jesus told him he had taught nothing in secret, and that all the Jews were witnesses of his doctrine. One of the high-priest's servants smote him on the face, saying, 'Answerest thou the high-priest so?' Jesus said to him, 'If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?' After the Sanhedrim were assembled, the chief-priests, the elders, and the whole council, sought evidence against him, that they might convict him of a capital crime: but they could find none sufficiently strong. At last came two false witnesses, of whom one declared, 'This fellow said, I am able to destroy the temple of God, and to build it in three days;' the other, 'We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.' But their testimony did not exactly agree, nor was it sufficient to convict him. All this time Jesus continued silent. Caiaphas, therefore, adjured him in the name of the living God, to declare whether he was the Christ. Jesus confessed it, and added, that he would come one day in the clouds at the right hand of his Father, to judge mankind. At these words, the high-priest rent his clothes, and exclaimed, 'What further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye?' They answered, 'He deserves to die.' His unjust condemnation was now aggravated by every insult and injury, which diabolical rage and malice could devise.

In the morning, the whole council led him away bound to Pilate, the governor, for the purpose of getting him to confirm their act, and sentence Jesus to be executed. The Romans had deprived the Jews of the power of life and death; and though the Jews might pronounce a man guilty, yet they could not condemn in

him, nor order his execution. When the whole council came to the prætorium, or Roman court of justice, they delivered Jesus to Pilate, to whom they insisted, first, that Jesus stirred up insurrection against the Romans; secondly, that he taught it was unlawful to pay tribute to the emperor; and thirdly, that he called himself Christ, the king, and the Son of God. Pilate examined him, and asked him, if he was the Messiah, or king of the Jews? Jesus answered by admitting, but explaining, the alleged fact: 'My kingdom is not of this world,' and can therefore create no alarm to the Romans. The Jews, the accusers of Jesus, did not enter the prætorium, lest they should be polluted, because they intended that evening to eat the passover. Pilate, therefore, after having examined Jesus, went out to them, and declared that he found nothing in him which deserved condemnation. Notwithstanding this declaration, they clamoured against Jesus with great noise: but our Lord, who was brought out to them, answered nothing. Pilate being informed that Jesus was a Galilean, sent him to Herod, tetrarch of Galilee, who was then at Jerusalem. Herod had long desired to see Jesus, and proposed to him several questions, to which he returned no answer. This so surprised and provoked Herod and his court, that in derision they covered him with a scarlet robe, for the purpose of insulting him, and sent him back to Pilate.

Pilate then summoned the chief priests, and rulers, and the people, again to the prætorium, and declared to them, that, as neither he nor Herod had found him guilty of any thing which deserved death, he should order him only to be corrected, and so dismiss him. As, however, they continued to insist on the condemnation of Jesus, Pilate gave them their choice of Jesus or Barabbas, (a most notorious villain and murderer, under sentence of death,) it being customary to grant them the life of some criminal at the passover. The Jews chose Barabbas, and cried out, Crucify Jesus. Still Pilate would not consent, but inflicted on him the milder punishment which he had proposed. He first scourged Jesus, and then left him to the derision and mockery of the Roman soldiers, who placed on his head a crown of thorns, dressed him in a purple robe, and put a reed in his right hand, as a substitute for a sceptre. They then mimicked a salutation and homage to him as king, spat in his face, and smote him. Pilate expected that the Jews would be satisfied with this punishment; but the chief priests and their attendants still demanded that Jesus should be crucified. Pilate having made two other attempts to deliver the innocent, was overpowered with their

cries and threats; and, fearing some sedition, he ordered water to be brought, in which he washed his hands, told them that he cleared himself of the guilt of his death, and gave him up to them. It was about the third hour, or nine o'clock in the morning, when the governor thus determined.

Jesus, in order to be executed, was put into the hands of the Roman soldiers, who took off the purple robe, put on him his own raiment, and led him away to crucify him. They laid a part of his cross on him, and conducted him to Calvary, a little hill north-west of the city. As Jesus was extremely faint, and the cross was heavy, the Roman soldiers meeting one Simon, a Cyrenian, pressed him to assist Jesus in carrying it. When he came to Calvary, they offered him wine mingled with myrrh, or gall, to drink; but, having tasted it, he would not drink. They nailed him to the cross between two thieves, one on the right hand, the other on the left. He prayed for those who crucified him. His crucifixion took place about eleven or twelve o'clock, that is, at noon. (Luke xxiii. 44.)

Pilate commanded his sentence of condemnation to be fixed upon his cross in these terms, 'JESUS OF NAZARETH, THE KING OF THE JEWS.' The Jews would have persuaded Pilate to alter this; but he refused. The soldiers divided our Saviour's garments among them; but, as his coat was without seam, they agreed to cast lots for it by itself. The magistrates, priests, people, and also one of the thieves who were crucified close to him, insulted him. Yet, the other thief rebuked his companion, confessed his guilt, acknowledged the innocence of Jesus, and desired to be remembered by him when he came into his kingdom. Jesus promised him, that he should be that day with him in Paradise. Mary, the mother of Jesus, Mary, the wife of Cleophas, and Mary Magdalene, with John the Evangelist, were then standing near his cross. Jesus said to his mother, showing her St. John, 'Woman, behold thy son;' and to John, 'Behold thy mother.' From that time John kept her as his mother.

About noon, the sun was covered with darkness, which continued till the ninth hour, or three o'clock in the afternoon. About, or at the ninth hour, Jesus cried with a loud voice, 'My God, my God, why hast thou forsaken me?' Then they gave him vinegar in a sponge to drink; and when he had tasted it, he said, 'IT IS FINISHED.' Then he bowed his head, and dismissed his spirit. That instant the earth trembled, the adjacent rocks were rent, graves were opened, many who were dead arose; and the substantial veil of the temple was rent from the top to the bottom. The Jews, being unwilling that the bodies should remain on the cross the next day,

which was the great day of the sabbath, or passover, desired Pilate that their legs might be broken to hasten their death, and they might be taken down. However, as Jesus was already dead, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith there issued blood and water.

Towards the evening, Joseph of Arimathea, a disciple of Jesus, and a senator of distinction, requested from Pilate permission to receive the body of Jesus, and to bury it before sun-set; for it was the evening before the sabbath, the rest of which began at sun-set. Pilate, being informed that Jesus was really dead, consented; and Joseph placed the body in a new tomb, designed for himself, which was hewn out of the rock in his garden, and the entrance of which was closed with a great stone. The priests, fearing that the disciples of Jesus would steal his body, placed guards, and sealed up the sepulchre. The next day, which was the great sabbath-day, every one rested according to the law; but after sun-set, when it was allowable to engage in business, and buy any thing, the holy women who had seen that our Saviour's body was put hastily into the tomb, and who intended to embalm it with more ointments, bought drugs and spices for that purpose. The day following, early in the morning, before it was light, they went towards Calvary. But Jesus, who had submitted to the bonds of death for so long a time as he thought proper, had now awaked from his confinement, and was risen; and the soldiers, who witnessed his resurrection, were convulsed with fear, and fell into a trance.

These women coming near the sepulchre, and seeing the entrance open, concluded the body was removed. Alarmed at this, Mary Magdalene left her companions, ran to Jerusalem, and told Peter and John that their Master's body was carried off. The other women went towards the grave; and when they came to the porch, they saw an angel sitting on the stone, and the guards lying in a trance. The angel told them not to be afraid. Entering into the sepulchre, they saw another angel, who said, 'Ye seek Jesus of Nazareth which was crucified: he is risen; he is not here: behold the place where they laid him.' The women left the sepulchre with fear and great joy to tell his disciples. Their departure was followed by that of the guards, who, recovering from their trance, and no longer seeing the tremendous apparition in the porch, went into the city and related to the chief priests all that had happened. Soon after came Peter and John running to the sepulchre; John arrived first, but did not enter the sepulchre. Peter entering it, saw the linen clothes in which the

body of our Saviour had been wrapped up, and the napkin which had covered his head. John likewise saw them, believed that Jesus was risen, and returned to Jerusalem. When they were gone, Mary Magdalene came again to the sepulchre. Stooping down to look within the tomb, she saw two angels sitting, one at the head, the other at the feet, where the body of Jesus had laid. They said to her, 'Why weepest thou?' She answered, 'They have taken away my Lord, and I know not where they have laid him.' Then turning herself backward, she saw Jesus, and said to him, 'If thou have borne him hence, tell me where thou hast laid him, and I will take him away.' Jesus said to her, 'Mary!' Immediately she knew his voice, and threw herself at his feet to kiss them. Mary returned to Jerusalem, and related what she had seen to the disciples. Jesus also appeared to the other women, her companions, as they returned from the sepulchre; and they adored him. However, the apostles treated them as fanciful persons, and did not believe what they related.

The same day, being the first day of the week, two of Jesus's disciples going to Emmaus, a village about seven miles from Jerusalem, Jesus joined them in the way, appeared as a traveller, and enquired the subject of their earnest discourse. They spoke to him of his death and passion, which were the subject of universal conversation at Jerusalem. We had hopes, said they, this Jesus should redeem Israel; but it is now the third day since these things happened. Then Jesus reproved their want of faith, demonstrated to them from the Scriptures that the Messiah was first to suffer, and afterwards to enter into glory. Being come to Emmaus, about the third hour, afternoon, or the first evening, when the sun had declined, they invited Jesus to stay with them. This he at first refused; but they constrained him to take some refreshment. At table, he assumed the character of master of the family, blessed the bread, and gave it them. Then their eyes were opened, and they knew him; but they soon lost sight of him. Returning immediately to Jerusalem, they found the apostles, and understood that Jesus had appeared also to Peter.

Whilst they were together, Jesus entered the room and presented himself among them. This sight alarmed them; but he removed their apprehensions with 'Peace be unto you! Behold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as you see me have.' He also took broiled fish, and part of a honey-comb, and did eat before them. Afterwards, he breathed on them, and said, 'Receive ye the Holy Ghost: whosoever sins ye remit,

they are remitted unto them; and whosesoever sins ye retain, they are retained.' As Thomas, one of the twelve, was absent at this time, he remained incredulous, and said, 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.' Eight days after, the apostles being all together, Jesus again appeared among them, and said, 'Peace be unto you.' Then addressing Thomas, he said, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.' Thomas answered, 'My Lord, and my God!'

The disciples of our Saviour being assembled upon a mountain in Galilee, Jesus showed himself to them. When they saw him, they worshipped him. Some, however, doubted whether his body was a real body; for as to his resurrection and his presence, it does not appear, that of these they could doubt. This assembly was numerous, according to St. Paul; and it consisted of more than five hundred brethren, or disciples, of whom the majority were still alive when that apostle wrote his first Epistle to the Corinthians, about A.D. 57.

Jesus showed himself to several of the apostles at the sea of Tiberias. Peter, Thomas, Nathanael, James, John, and two other disciples, were fishing on this sea, when Jesus appeared in the morning on the shore, and directed them to a very large capture of fishes. Some of these they broiled, and ate with him: but no one asked who he was, for they knew very well that he was Jesus. After the meal, Jesus asked Peter three times successively, Peter, lovest thou me more than these? Peter also answered three times, that he loved him with all his heart; and Jesus as often directed him to show his affection by feeding his flock. He also foretold that Peter should suffer crucifixion for his sake; but that John should live to see Jerusalem severely punished for its rejection of him.

After this manifestation at the lake of Galilee, the apostles, probably, returned immediately to Jerusalem, where Jesus appeared again to all the apostles. At this important general meeting of the apostles, our Lord renewed to them, in their collective capacity, the commissions given to their leaders before, and stated his own authority, and their apostolic functions and powers, more fully and explicitly. 'All power,' said he, 'is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have

commanded you: and lo, I am with you always, even unto the end of the world.' He opened their understandings, explained to them the Scriptures, and empowered them to perform miracles.

He now appointed the last meeting for the following Thursday, the fortieth day from the resurrection, at Jerusalem; where, being associated with him, he renewed to them the promise of the Holy Ghost, and directed them to remain at Jerusalem till they were endued with power from on high. After this, he conducted them from Jerusalem to Bethany, and, on the Mount of Olives, lifting up his hands he blessed them, and, rising in the air, he was gradually taken up by a cloud, beyond their view. Whilst they looked after him, two angels appeared to them, and said, 'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' Then they went back to Jerusalem, where they continued with Mary, the mother of Jesus, and such of his relations as believed on him, till the day of Pentecost, when the Holy Ghost descended on them.

If we recapitulate the evangelical evidences of the character of Jesus, they may be reduced to the following heads: 1. The stupendous miracles which he wrought, exceeding in number, variety, and magnitude, those of all his predecessors the prophets. 'The works which I do bear witness of me that *the Father* hath sent me.' 2. The wonderful chain of prophecies, of which he was the subject, both in his divine and human nature, as the *Son of God* and the *Son of man conjointly*; his mission, his sufferings, and his glories, which were altogether fulfilled in him, and altogether in no other person. 'Search the Scriptures, for they testify of me.' 3. His exact and minute knowledge of future events, respecting himself and his disciples; and his historical prophecies, which reach to the end of the world, and even into eternity, and which were delivered personally by himself, and afterwards by his apostles. 'Now I tell you before it come to pass, that when it is come to pass ye may believe that I am [*the Christ*].' 4. The testimony of John the Baptist, whom the multitude revered as a prophet, and the Scribes and Pharisees durst not deny or dispute his claim. 5. The legislative capacity, in which he came 'not to destroy the law and the prophets,' but 'to fulfil' or complete them by more refined and spiritual precepts and ordinances, and to sanction them, not by temporal, but by eternal rewards and punishments. 6. His conscious dignity and commanding authority, delivering his divine precepts and ordinances in his own name, and not like Moses and the prophets, sub-

ordinately in the name of God. 7. The pure sanctity of his life, and uniform propriety of his conduct, which afford the finest illustration of his doctrines, and a consummate example of perfect and unerring obedience, and are the most decisive and unequivocal proof of genuine DIVINE NATURE. 'Which of you,' said he, 'convicteth me of sin? He was, indeed, pre-eminently, 'THE HOLY ONE,' 'THE JUST,' 'THE RIGHTEOUS,' 'THE SAINT OF SAINTS,' to whose spotless innocence, and transcendent virtue, even his inveterate foes, his treacherous disciple, and his pusillanimous judge, bore witness.

Dr. Priestley, in his parallel of Mahomet and Jesus, has skilfully drawn the leading features of both. 'If we consider,' says he, 'the characters of the two men, the great superiority of that of Jesus is manifest. Mahomet, though not without religion, had nothing of that rational and humble piety, which eminently distinguished Jesus; nor did he discover any marks of that ardent and disinterested love of mankind in general, or of his own disciples in particular, which led Jesus to suffer and to die for them. Mahomet's passions of lust and revenge, the suspicion of which never fell on Jesus, render him a very improper object of imitation; whereas Jesus exhibited in his life a perfect pattern of every human virtue. Whence, then, could arise this great difference in the character and conduct of these two men, equally the founders of new systems of religion? The only hypothesis that can account for the facts is, that the consciousness which Jesus had of his peculiar and near relation to God, gave him that spirit of habitual devotion, which is the genuine parent of every other virtue; and the sure prospect of a great future reward, (Heb. xii. 2.) gave him a great superiority over all lower gratifications and pursuits. On the contrary, Mahomet, conscious that he was an imposter, could have no other object than worldly power and sensual indulgence; and whatever might have been his devotion at his outset, he afterwards retained no more of it than was subservient to his schemes; and at length, (as was probably the case with Oliver Cromwell,) his religion was certainly swallowed up in his ambition.' See MESSIAH. *Hales's New Analysis of Chronology*, vol. ii. p. 943, &c. *Priestley's Discourses relating to the Evidences of Revealed Religion*, vol. ii.

JEWS, the appropriate denomination of the descendants of Judah, which soon included under it the Benjamites, who joined themselves to the tribe of Judah, on the revolt of the other ten tribes from the house of David. After the Babylonish captivity, when many individuals of these ten tribes returned with the men of Judah and Benjamin to rebuild Jerusalem, the term Jews included them also, or rather was then

extended to *all* the descendants of Israel who retained the Jewish religion, whether they belonged to the *two* or to the *ten* tribes, whether they returned into Judea or not. Hence, not only all the Israelites of future times have been called Jews, but all the descendants of Jacob are frequently so called by us at present, and we speak even of their original dispensation as the Jewish dispensation.

The most remarkable periods in the history of the Jews are the call of Abraham; the giving of the law by Moses; their establishment in Canaan under Joshua, the successor of Moses; the building of the temple by Solomon; the division of the nation into the two kingdoms of Judah and Israel, in the reign of Rehoboam; their seventy years' captivity in Babylon; their return under Zerubbabel; their persecution and murder of Jesus Christ, whom Christians believe to be the Messiah, the Lord of Glory, and, in consequence of this, the destruction of their city and temple by the emperor Titus, A. D. 70. From that time to the present day, they have been without a common country, without a temple, without a sacrifice, without a prophet, without a common leader, or protector; and, as was predicted respecting them, they have been 'an astonishment, a proverb, and a by-word,' among all nations whither the Lord hath scattered them. The history of this people certainly forms a striking evidence of the truth of divine revelation. They are a living and perpetual miracle; continuing to subsist as a distinct and peculiar race, for upwards of three thousand years, and even in the midst of other nations; flowing forward in a full and constant stream, like the waters of the Rhone, without mixing with the waves of the expansive lake through which the passage lies, to the ocean of eternity.

The expectation of the promised Messiah is the leading tenet of the religion of the modern Jews; and in this they differ widely from Christians, who believe that the Messiah has already come, and that in Christ Jesus all the Jewish prophecies respecting him were accomplished. Infatuated with the idea of a temporal Messiah and deliverer, who is to subdue the world, and re-instate them in their own land, the Jews still wait for his appearance; but they have not fixed either the place whence, or the time when, he is to come. Finding it difficult to evade the force of certain texts in Isaiah, &c. which speak of a suffering Messiah, some have had recourse to the idea of two Messiahs, who are to succeed each other; Ben Joseph, of the tribe of Ephraim, in a state of humiliation and suffering, and Ben David, of the tribe of Judah, in a state of glory, magnificence, and power. As to the character and mission of their Messiah, he is

to be of the tribe of Judah, the lineal descendant of David, and called by his name, and to be endued with the spirit of prophecy; and his especial mission is, to restore the dispersed sheep of Israel, plant them safely in their own land, subdue their enemies, and by that means bring the whole world to the knowledge of the one true God. The Jews say that his coming and their restoration have not yet taken place, because they are still unworthy to be redeemed, and have not repented, or have not yet received the full measure of their punishment. Yet, they insist that their redemption is not conditional, but will take place at the *appointed time*, though they should not repent; that God will not redeem and restore them for any merit of their own, but for his name's sake, for the sake of the few righteous, and also in consideration of what they will be after their redemption, when they will all be good and righteous. They believe, that Judea will be the seat of those wars which will precede their redemption; and that, after due vengeance taken on the nations for the cruelties exercised on the people of God, during this long and deplorable captivity, they will terminate in the complete subjection of all nations to the power of the Messiah, and in the introduction of universal peace and happiness that shall never more be interrupted. Though they profess to know nothing of the abode, or present state, of the ten tribes, yet they believe that they are lost only in name, and shall be restored together with Judah and Benjamin; that all those Jews who have embraced Christianity or Mahometanism, shall then return to the religion of their fathers; and that their nation, thus restored and united, shall never again go into captivity, nor ever be in subjection to any power, but that all the nations of the world shall thenceforward be subject to them. Judea will then again become fruitful; Jerusalem 'will be built on its ancient ground plot;' and the real descendants of the Priests and Levites will be reinstated in their respective offices, though they may have been forced to apostatize. Then also will be restored the spirit of prophecy, the ark and cherubim, fire from heaven, &c. as formerly in the tabernacle, in the wilderness, and in Solomon's temple. In fine, then will idolatry wholly cease in the earth, and all men will acknowledge the unity of God, and his kingdom. (Zech. xiv. 9.) Such are the expectations of the modern Jews, with respect to the Messiah and his kingdom, which they still avow to be not of a spiritual, but of a temporal nature.

It is, however, complained by Mr. David Levi, that there are two different parties among the Jews, who slight the prophecies which speak of the restoration, and laugh at the idea of a Messiah coming to redeem them. The one consists of such as

call themselves philosophers, enlightened men, who, he says, 'are perfect Deists, not believing a syllable of revelation, and not ascribing our sufferings to the immediate providence of God, but to a concatenation of causes, in a political light.' The other party are such, 'as either through the length of the captivity, or the easy circumstances that they are in, and the splendid and voluptuous manner in which they are able to live, neither look for, nor desire, a restoration.'

The Jewish economy, as contained in the Pentateuch, is so much directed to temporal rewards and punishments, that it has been questioned whether the Jews had any knowledge of a future state. Bishop Warburton, in his '*Divine Legation of Moses*,' and Dr. Russell, in his '*Ancient Europe*,' have defended this opinion; but it has been controverted by Bishop Sherlock, Drs. Sykes, Jortin, Priestley, and other distinguished authors. The modern Jews are also decidedly against it; and Mr. Levi believes not only that 'Moses inculcated the doctrine of a future state in his dispensation,' but also that the 'Jews were certainly well acquainted with the doctrine of the resurrection in the days of Isaiah, who lived almost eight hundred years before the incarnation.' See JUDAISM. *Letters to Dr. Priestley*, p. 89; *Dissertations on the Prophecies*, vol. i. p. 184; vol. ii. p. 237; *Adam's Religious World*, vol. i. p. 1—27.

JEZ'EBEL, אִיזֶבֶל, signifies *island of the habitants*; otherwise, *woe to the habitation*; or, according to the Hebrew and Syriac, *isle of the dunghill*, or *woe to the dunghill*. Jezebel was daughter of Ethbaal, king of the Zidonians, and wife to Ahab, king of Israel. (1 Kings xvi. 31.) This princess introduced into the kingdom of Samaria the public worship of Baal, Astarte, and other Phœnician deities, which God had expressly forbidden; and with this impious worship a general prevalence of all those abominations which had formerly incensed the Lord against the Canaanites, and procured their utter extirpation. Jezebel was so zealous for the honour of this false religion, that she fed at her own table four hundred prophets belonging to the goddess Astarte; and her husband Ahab, in like manner, kept four hundred of Baal's prophets, as ministers of his false gods. (1 Kings xviii. 1. &c.) Jezebel seems to have undertaken the utter abolition of the worship of the Lord in Israel, by persecuting his prophets; and she would have destroyed them all, had not a part been saved by some good men. Elijah, who lived at this time, having brought fire from heaven on his burnt-offering in sight of Ahab and all Israel, assembled at Mount Carmel, and the people having killed four hundred and fifty of Baal's prophets, Jezebel sent to Elijah,

and declared that the next day he should be dispatched. On hearing this he fled. (1 Kings xix. 1, &c.)

Some time after, Ahab was desirous of buying Naboth's vineyard, but met with a refusal from Naboth. Jezebel, therefore, wrote in the king's name to the principal men of Jezreel, and required them to accuse Naboth of blaspheming God and the king, and to punish him capitally. These orders were too punctually executed. Ahab, returning from Jezreel, was met by Elijah, who threatened his destruction in the name of God; and that Jezebel, who had been the cause of this evil, should be eaten by dogs in the portion of Jezreel, or, according to the Hebrew, by the outward wall of Jezreel. These predictions were verified, when Jehu son of Nimshi rebelled against Ahab. Jehu coming to Jezreel, Jezebel painted her eyes with antimony, to make them appear larger and blacker, decked her head with all her ornaments, and looking out of a window, which was in the apartment over the city-gate, and seeing Jehu as he entered riding in his chariot, she cried out, 'Had Zimri peace who slew his master?' Jehu, lifting up his head, asked who was there? Immediately, two or three eunuchs appeared, and Jehu bid them throw her down. They threw her out of the window, and she fell into the inclosure of the outward wall, where she was eaten by dogs. Jehu afterwards said, Go, see what is become of this unhappy woman, and bury her: for she is a king's daughter. They went, and found only her skull, her feet, and the palms of her hands.

JEZ'REEL, יִרְעֵאֵל, signifies *seed of God*, or *distilling of contrition*, or *distilling of the friendship of God*, or *sprinkling of the pastor of God*. Jezreel was a celebrated city in the half-tribe of Manasseh, on the west of Jordan, in the confines of that tribe and of Issachar. (Josh. xix. 18.) Ahab had a palace at this place; and this city is remarkable for the vengeance which God executed here on Jezebel. Eusebius and Jerome say, that it was a considerable town in their time. *Wells's Geography*, vol. i. p. 338.

JEZREEL was also the name of a city in the tribe of Judah. (Josh. xv. 56.) *Sacred Geography*.

JEZREEL, PLAIN of, or, of ESDRAELON, also called the GREAT PLAIN, and in Scripture, and elsewhere, 'the Great Plain, or Field of Esdraelon,' the 'Field of Megiddo,' the 'Galilean Plain,' and afterwards the 'Plain of Saba.' This plain is the Armageddon of the Apocalypse. It extends from Mount Carmel and the Mediterranean, to the place where the Jordan issues from the Sea of Tiberias, through the middle of the Holy Land. 'Here,' says Dr. E. D. Clarke, 'on this plain, the most fertile part of all the land of Canaan, (which, though a soli-

tude, we found like one vast meadow, covered with the richest pasture,) the tribe of Issachar 'rejoiced in their tents.' (Deut. xxxiii. 18.)

'In the first ages of Jewish history, as well as during the Roman empire, the crusades, and even in later times, this plain has been the scene of many a memorable contest. Here it was that Barak, descending with his ten thousand men from Mount Tabor, discomfited 'Sisera, and all his chariots, even nine hundred chariots of iron, and all the people that were with him,' gathered 'from Harosheth of the Gentiles, unto the river of Kishon;' when 'all the host of Sisera fell upon the edge of the sword, and there was not a man left,' when 'the kings came and fought, the kings of Canaan in Taanach, by the waters of Megiddo.' (Judg. iv. 13, 15, 16; v. 19.) Here also it was that Josiah, king of Judah, fought in disguise against Necho, king of Egypt, and fell by the arrows of his antagonist. (2 Kings xxiii. 29.) So great were the lamentations for his death, that the mourning for Josiah became 'an ordinance in Israel.' (2 Chron. xxxv. 24, 25.) The 'great mourning in Jerusalem,' foretold by Zechariah, (xii. 11.) is said to be as the lamentations in the Plain of Esdraelon, or, according to the language of the prophet, 'as the mourning of Hadadrimmon in the valley of Megiddon.' Josephus often mentions this very remarkable part of the Holy Land, and always under the appellation of 'The Great Plain.' Under the same name it is also mentioned by Eusebius, and by St. Jerome. It has been a chosen place for encampment in every contest carried on in this country, from the days of Nebuchodonosor, king of the Assyrians, in the history of whose war with Arphaxad, it is mentioned as 'the great Plain of Esdrolom,' (Judith i. 8.) until the disastrous march of the late Napoleon Buonaparte from Egypt into Syria, Jews, Gentiles, Saracens, Christian crusaders, and anti-christian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors out of 'every nation which is under heaven,' have pitched their tents in the Plain of Esdraelon, and have beheld the various banners of their nations wet with the dews of Tabor and of Hermon.'

This plain is enclosed on all sides by mountains: the hills of Nazareth to the north,—those of Samaria to the south,—the mountains of Tabor and Hermon to the east,—and Carmel to the south-west.

In November 1823, the Rev. Mr. Jowett, counted in his road across this plain only five very small villages, consisting of wretched mud hovels, chiefly in ruins. The soil is stated to be extremely rich; and in every direction are the most picturesque views. The plain of Esdraelon now bears the name of *Fooli*, and has been celebrated in modern

times by the victory which Murat gained over the Mamelukes and Arabs, in their attempt to relieve Acri or Acre, in April 1799. Mr. Jowett computes this plain to be at least fifteen miles square, making allowances for some apparent irregularities. Though it bears the title of 'Plain,' yet it abounds with hills, which in the view of it from the adjacent mountains, shrink into nothing. *Horne's Introduction*, vol. iii. p. 57. *Jowett's Christian Researches in Syria*, pp. 191, 192, 301, 302. *Clarke's Travels*, vol. iv. pp. 255—258.

ILLYRICUM, Ἰλλυρικὸν, signifies *exhilaration*, or *making joyful*. Illyricum was a province lying to the north and north-west of Macedonia, along the eastern coast of the Adriatic Gulf, or Gulf of Venice. It was distinguished into two parts; Liburnia to the north, where is now Croatia: and Dalmatia to the south, which still retains the same name, and to which, as St. Paul informs Timothy, Titus went. (2 Tim. iv. 10.) St. Paul (Rom. xv. 19.) says, that he preached the Gospel from Jerusalem round about to Illyricum. *Wells's Geog.* vol. ii. p. 279.

IMAGE, in a religious sense, is an artificial representation of some person or thing, used as an object of adoration, and is synonymous with idol. Nothing can be more clear, full, and distinct, than the expressions of Scripture prohibiting the making and worship of images. (Exod. xx. 4, 5. Deut. xvi. 22.) No sin is so strongly and repeatedly condemned in the Old Testament as that of idolatry, to which the Jews, in the early part of their history, were much addicted, and for which they were constantly punished. St. Paul was greatly affected when he saw that the city of Athens was 'wholly given to idolatry;' (Acts xvii. 16.) and he told the Athenians, that they ought not 'to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.' (Acts xvii. 29.) He condemns those who 'changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.' (Rom. i. 23.)

That the first Christians had no images is evident from this circumstance, that they were reproached by the heathens, because they did not use them; and we find almost every ecclesiastical writer of the first four centuries arguing against the Gentile practice of image-worship, from the plain declaration of Scripture, and from the pure and spiritual nature of God. The introduction of images into places of Christian worship dates its origin soon after the times of Constantine the Great: but the earlier Christians reprobated every species of image-worship in the strongest language. When the empress Constantia

desired Eusebius to send her the image of Jesus Christ, he expostulated with her on the impropriety and absurdity of her requisition: 'What kind of image of Christ,' says he, 'does your imperial majesty wish to have conveyed to you? Is it the image of his real and immutable nature; or is it that which he assumed for our sakes, when he was veiled in the form of a servant? With respect to the former, I presume you are not to learn, that "no man hath known the Son but the Father, neither hath any man known the Father, but the Son, and he to whomsoever the Son will reveal him." But you ask for the image of Christ, when he appeared in human form, clothed in a body similar to our own. Let me inform you that the body is now blended with the glory of the Deity, and all that was mortal in it is absorbed in life.'

Paulinus, who died bishop of Nola, in 431, caused the walls of a place of worship to be painted with stories taken out of the Old Testament, that the people might thence receive instruction. It is probable, that the introduction of images into churches was first done to preserve the remembrance, and do honour to the memory of departed saints; but it was impossible to look at these interesting representations, standing in places consecrated to the worship of God, without feeling some degree of respect, which was gradually heightened into reverence, and at last ended in absolute worship. In the eighth century began the famous controversy respecting the breaking of images, which was carried on for more than a hundred years with the greatest eagerness and animosity, both in the east and in the west. Different popes, and different councils, espoused different sides of the question; but at length, after much uncertainty, and fluctuation of opposite interests, those who contended for the lawfulness of worshipping images prevailed; and from that time image-worship has been an established doctrine of the church of Rome. By what is called the seventh general council, held at Nice, about the close of the eighth century, it was decreed, 'that holy images of the cross should be consecrated, and put on the sacred vessels and vestments, and upon walls and boards, in private houses and in public ways. And especially that there should be erected images of the Lord God, our Saviour Jesus Christ, of our blessed Lady the mother of God, of the venerable angels, and of all the saints. And that whosoever should presume to think or teach otherwise, or to throw away any painted books, or the figure of the cross, or any image or picture, or any genuine relics of the martyrs, they should, if bishops or clergymen, be deposed; and, if monks or laymen, be excommunicated.' It was also decreed by the council

of Trent, the last general council, that 'due worship should be given to images.'

It is sometimes pretended by the papists, that they do not worship the images, but God through the medium of images; or that the worship which they pay to images is inferior to that which they pay to the Deity himself. These distinctions would be scarcely understood by the common people, and formerly an enlightened heathen or Jew would probably have urged the same thing. But idolatry, in general, is condemned in Scripture; and all use of images in the worship of God, making or bowing to any likeness, is absolutely forbidden. See *ICONOCLASTÆ*. *Bishop Tomline's Elem. of Christ. Theology*, vol. ii. p. 354; *White's Bampton Lectures*, Notes, p. 3; *Jones's Hist. of the Waldenses*, p. 252.

IMMORTALITY. God is absolutely immortal, he cannot die. Angels are immortal; but God, who made them, can terminate their being. Man is immortal in part, that is in his spirit; but his body dies. Inferior creatures are not immortal; they die wholly. Thus the principle of immortality is differently communicated, according to the will of him who can render any creature immortal, by prolonging its life; who can confer immortality on the body of man, together with his soul; and who maintains angels in immortality, by maintaining them in holiness. Holiness is the root of immortality; but only God is absolutely holy, as only God is absolutely immortal. All imperfection is a deduction on the principle of immortality. Only God is absolutely perfect, and, therefore, absolutely immortal. See *FUTURE STATE. Supplemen. Addenda to Calmet's Dictionary*.

INCEST, the crime of unnatural commerce with a person within the degrees forbidden. In the beginning of the world, and again long after the deluge, marriages between near relations were allowed. In the time of Abraham and Isaac, these marriages were permitted. Some authors believe, that such marriages were allowed, or at least tolerated, till the time of Moses, who first prohibited them among the Hebrews: and that among other people they were allowed even after him.

'In order to preserve chastity in families, and between persons of different sexes, brought up and living together in a state of unreserved intimacy, it is necessary, by every method possible, to inculcate an abhorrence of incestuous conjunctions; which abhorrence can only be upheld by the absolute reprobation of *all* commerce of the sexes between near relations. Upon this principle, the *marriage*, as well as other cohabitations of brothers and sisters, of lineal kindred, and of all who usually live in the same family, may be said to be forbidden by the law of nature. Restrictions which extend to re-

moter degrees of kindred than what this reason makes it necessary to prohibit from intermarriage, are founded in the authority of the positive law which ordains them, and can only be justified by their tendency to diffuse wealth, to connect families, or to promote some political advantage. The Levitical law, which is received in this country, and from which the rule of the Roman law differs very little, prohibits marriages between relations, within *three* degrees of kindred; computing the generations, not from, but through the common ancestor, and accounting affinity the same as consanguinity. The issue, however, of such marriages are not bastardized, unless the parents be divorced during their life-time.' *Paley's Moral and Polit. Philosophy*, vol. i. pp. 311, 312.

INDEPENDENTS were formerly a distinct sect, but now comprehend the members of various denominations, as far as respects church government and discipline. They are called Independents, from maintaining that all Christian congregations are so many *independent* religious societies; or, that each congregation of Christians which meets in one house, for public worship, is a complete church; has sufficient power to perform every thing relating to ecclesiastical government within itself; and is in no respect subject or accountable to other churches. The founder of the Independents was a Mr. John Robinson, of Norfolk, 'a man who had much of the solemn piety of the times, and was master of a congregation of Brownists that had settled at Leyden. This well-meaning man, perceiving the defects that reigned in the discipline of Brown, and in the spirit and temper of his followers, employed his zeal and diligence in correcting them, and in modelling anew the society, in such a manner as to render it less odious to his adversaries, and less liable to the just censure of those true Christians, who looked upon charity as the end of the commandment. The Independents, accordingly, were much more commendable than the Brownists in two respects,—they surpassed them both in the moderation of their sentiments, and in the order of their discipline.'

A Mr. Henry Jacobs, who had fled to Holland, in consequence of archbishop Bancroft's active exertions against the Puritans, meeting with Mr. Robinson in that country, embraced his sentiments respecting church discipline; and, returning to England, established the first Independent or Congregational Church here in 1616.

Independency, however, 'made at first but a very small progress in England: it worked its way slowly, and in a clandestine manner; and its members concealed their principles from public view, to avoid the penal laws that had been enacted against

non-conformists. But during the reign of Charles I., when, amidst the shocks of civil and religious discords, the authority of the Bishops and the cause of Episcopacy began to decline, and more particularly about the year 1640, the Independents grew more courageous, and came forth, with an air of resolution and confidence, to public view. After this period, their affairs took a prosperous turn; and in a little time they became so considerable, both by their numbers, and by the reputation that they acquired, that they vied in point of pre-eminence and credit, not only with the Bishops, but also with the Presbyterians, though at this time in the very zenith of their power. This rapid progress of the Independents was, no doubt, owing to a variety of causes; among which justice obliges us to reckon the learning of their teachers, and the regularity and sanctity of their manners. During the administration of Cromwell, whose peculiar protection and patronage they enjoyed on more than one account, their credit rose to the greatest height, and their influence and reputation were universal: but after the restoration of Charles II., their cause declined, and they fell back gradually into their primitive obscurity. The sect, indeed, still subsisted; but in such a state of dejection and weakness, as engaged them in the year 1691, under the reign of King William, to enter into an association with the Presbyterians residing in and about London, under certain heads of agreement, that tended to the maintenance of their respective institutions.'

At that era, the Independents and Presbyterians, called, from their association, the *United Brethren*, were generally Calvinists, and differed only with respect to ecclesiastical discipline. At present, though the English Independents and Presbyterians form two distinct parties of Protestant dissenters, they are distinguished by very trifling differences with regard to church government. Indeed, the distinguishing tenet of the Independents is maintained, with some shades of difference, not only by the three classes of Protestant Dissenters in England, in general, but also by the Sandemanians in England, by their brethren the Glassites, and by both classes of Baptists in Scotland. That which unites them, or rather which distinguishes them from other denominations of Christians, is their disclaiming, more or less, every form of union between churches, and assigning to each congregation the exclusive government of itself. The religious doctrines of the Independents, properly so called, are, in general, strictly Calvinistic. However, many of the Independents, both at home and abroad, reject the use of all creeds and confessions drawn up by fallible men; and they merely require of their teachers a declaration of their belief in the truth of the

Gospel and its leading doctrines, and of their adherence to the Scriptures as the sole standard of faith and practice, and the only criterion of faith. Some of them are said to require from all persons, who wish to be admitted into their communion, an account, either verbal or written, of what is called their experience; in which not only a declaration of their faith in the Lord Jesus, and their purpose, by grace, to devote themselves to him, is expected, but also a recital of the means by which they were led to a knowledge and profession of the Gospel.

The public worship of the Independents, which is conducted without form or ceremony, differs little from that of the Presbyterians. The Independents consider it as their right to choose their own ministers and deacons; and though they attribute no virtue to ordination, by imposition of hands, as conveying any new powers, yet it is allowed and practised by them. Many of them, indeed, suppose, that the essence of ordination does not lie in the act of the ministers who assist, but in the choice and call of the people, and in the candidate's acceptance of that call; and hence their ordination may be considered only as a *public declaration* of that agreement.

It might be well that the term Independents were universally disclaimed and laid aside, as the name of a sect; for other denominations may, perhaps, have as good a right to it as the one that has been distinguished by it. No one, I presume, would assume it to the prejudice of their dependence on our Lord and Saviour; and, with respect to the influence of men, Presbyterians, or Episcopalians, may, in fact, have the advantage of Independents, and their ministers be more independent of their brethren, than theirs are, as they doubtless are more independent of their people. "In no one instance," says a late writer, "does the Independent plan appear to have a solid foundation, either in Scripture or antiquity; yet the interference of the people, and the share of authority exercised by them, gives some plausible colour to Independency." *Milner's Hist. of the Church of Christ*, vol. i. p. 587; *Apologia, or Four Letters to a Minister of an Independent Church*, p. 134—136; *Mosheim's Eccles. Hist.* vol. iv. p. 529, &c.; *Adam's Religious World*, vol. ii. p. 306—318; iii. p. 49, &c.

INDEPENDENTS, SCOTTISH, or NEW INDEPENDENTS. John Glas gave rise to Independency in Scotland, about the year 1728, since which time the Baptists, and some other parties professing Independency, have arisen, and become pretty numerous. Within the last five and thirty years, the controversy between Presbyterians and Independents has been revived, and is still carried on with energy and spirit. Within this period, a numerous body of Independents has arisen, whose ideas of

union and discipline are perhaps more mild and accommodating than those of the churches which had previously been collected, and which possess a greater combination of those talents that excite attention, and give influence to religious parties. The members of this new sect profess to be wholly unconnected with any other society of Independents; and their exertions and publications seem to have raised some degree of jealousy in the minds of the established clergy of Scotland, whose attention has been employed in defending the order and constitution of their church against the renewed attacks of the Independents.

In December, 1797, Robert Haldane, esq., a gentleman of much respectability, and possessed of an ample fortune in Scotland, formed a "*Society for propagating the Gospel at Home.*" The object of this society was to send forth men to preach the Gospel in those parts of Scotland where they conceived that this blessing was not enjoyed in its purity, or where it was not regularly dispensed. Adopting the opinion, that it is the right, nay the paramount duty, of every Christian who knows the Gospel, and is duly qualified, to preach it to his fellow sinners, James Haldane, esq., brother of Mr. Robert Haldane, Mr. Aikman, and others, travelled through the greater part of Scotland, and preached the Gospel to their countrymen. Wherever they went, they invariably adhered to 'make the word of God without charge;' and as they had freely received, freely to give. In a short time, the Messrs. Haldanes separated from the church of Scotland; and soon after, Messrs. Innes and Ewing, both ministers in the national church, resigned their charges, and united with them and their associates in preaching the Gospel throughout the kingdom. A distinct society was soon formed, at the head of which were the Messrs. Haldanes; and hence its members have been also called *Haldanites*, or *Haldanite Independents*. Large places of public worship, denominated *Tabernacles*, were erected, at Mr. Robert Haldane's expense, in the principal towns, where the word of God was declared to numerous assemblies, both by those ministers and others from various denominations in England. At the expense chiefly, if not solely, of Mr. R. Haldane, academies were also formed at Edinburgh, Dundee, and Glasgow, for the education of young men for the work of the ministry; who, when deemed qualified for preaching the Gospel, were to be employed as itinerants, under the inspection and countenance of the "*Society for propagating the Gospel at Home.*" Thus a succession of teachers was secured; and so well was their plan founded and administered, that, while their wants were duly supplied, it presented no temptation to

any to embark in the cause, whose avarice was greater than their zeal for doing good.

The doctrines of the Scottish Independents are Calvinistic; and they reject all articles of faith or creeds of human composition. They say, that the Scriptures are a divine and infallible standard; and that consistent Independents dare not adopt any other. They insist, that the Scriptures contain a full and complete model and system of doctrine, government, discipline, and worship; and that in them we may find an universal rule for the direction of Christians in their associated state, as well as all necessary instructions for the faith and practice of individuals. They require Scripture for every thing, even for such things as could not be contained in Scripture. Hence they reject the authority of the civil magistrate in matters of religion, and receive the Scriptures, and nothing else, as binding in the worship of God. They conceive the church of Christ, as exhibited in Scripture, to be an association which has no head on earth, and which, as a body, can receive no laws from any one, except from Christ alone. They say, that the kingdom of Jesus is spiritual, neither interfering with human governments, nor admitting their interference in its peculiar concerns; and while they teach obedience to the civil magistrate in all civil matters, in religion they acknowledge no human authority whatever. They profess to see an inconsistency in every form of national religion with the New Testament; nay, they consider a civil establishment of religion as 'the very essence of Antichrist.' They lay it down as a fundamental principle, that a Christian church ought to consist of believers, or of those who give evidence of their knowing and believing the Gospel, united together in the profession of its truths, and walking agreeably to them; that it ought to be directed in its discipline and order by the Scriptures only; and that all Christians, of all ages, are bound to observe the universal and approved practices of the first churches, as recorded in Scripture. The congregations already formed have adopted all the ordinances which they judge to have been observed by the apostolical churches; and the practices they do not follow are—the community of goods in the church at Jerusalem, observing the Lord's Supper daily, love feasts, and washing one another's feet. They differ from the more early Independents, in admitting Christians of all religious denominations to communicate with them in the Lord's Supper, provided they have reason to think them real Christians; and in considering all association of ministers, for giving counsel and advice to the churches in matters of doubt, as unnecessary and unscriptural.

With respect to church government, the members of this denomination are Independents in the strictest sense of the word, and believe, that the apostolical churches, according to the model to which it is their great and professed object to conform, were entirely independent, none of them being subject to any foreign jurisdiction, but each one governed by its own rulers and by no other laws than those written in the word of God. They say, that a true church of Christ is a society formed for the same purpose as the churches planted by the apostles, and whose constitution is the same as theirs. A deviation in these particulars renders it unworthy of the name. According to them, when the word church in Scripture, in its religious sense, does not denote a single congregation of saints, it always refers to the whole body or kingdom of Christ, part of which is in heaven, and part on earth; which body does not constitute two churches, a visible and an invisible, but one church or family, consisting of different parts. They admit that all churches, that is, congregations, are connected together as being Christ's subjects; but they insist that they are dependent only on their King, in whose hands the Supreme authority rests. While they teach that Independent churches have no authority over each other, they allow that they may receive the advantage of each other's opinion on any matter of importance. They conceive that bishop and elder were, in apostolic times, synonymous terms, that the stated officers in all the churches then were elders and deacons, and, of course, that they are the only offices essential to a church of Christ. With them every elder is a preacher; and they conceive there is no difference, in any respect, between elder and deacon, except in the offices to which they are appointed. They insist that ordination is not represented in Scripture as *conveying* an office, or giving any person a right to discharge that office; it is only the manner of setting him apart to discharge the duties of his office, and recommending him to the grace of the great Head of the church. It gives him no jurisdiction in any church, except in that which appointed him; and as soon as he lays down, or is removed from, his office in that church, his ordination is at an end. They contend, that there is a distinction of departments in the pastoral office, and that teaching and ruling are different branches of that office. Both elders and deacons are ordained by imposition of hands; and though ordination is part of the elder's province, yet, when churches are newly formed, or in other cases of necessity, they allow that the members, who have always the right of election, may ordain church officers for themselves, or, at least, set them apart to

their respective offices. They say, that the legislative authority belongs exclusively to Christ, and is already exercised in his word; they, therefore, disavow all right to *make* laws, but admit a right to *judge* of the application of Christ's laws, and a right to *execute* those laws, when judged applicable to any particular case. The *first* belongs to Jesus alone; the *second* to the whole church; and the *third*, to the rulers or elders of the church, who may, therefore, be called the *executive* officers of the church. The power claimed by the *whole church*, that is, rulers and ruled, is not to make laws, but to judge of their application. The power claimed by *rulers* is not to propose that their *opinions* should be passed into laws, but to carry into execution the laws of Christ, when judged applicable by the church. If the meanest member can point out a misapplication of the law, they are bound to hear. If ever such a difference shall arise as to cause a separation, it is not the majority that constitute the church, but those of them who are obedient to the laws of Christ.

The Scottish Independents use no form of prayer; and public worship, in other respects, is conducted in their congregations in much the same manner as in the established kirks. The Independents, however, read a large but indefinite portion of the Scriptures at each meeting; in many of their chapels they use Dr. Watts's version of the Psalms; and in most of them they stand while singing the praises of God. They adopt weekly communions; and as they make no real distinction between clergy and laity, the want or absence of elders and deacons, on any occasion, in any of their chapels, is not thought a sufficient reason for preventing the administration of the holy communion on the first day of the week. They contend that, by the approved practice of apostolic churches, it is demonstrated to be the appointment of Christ, that his churches *must* observe the Lord's Supper every first day of the week. A division has taken place among these Independents, chiefly in consequence of Mr. Haldane's adoption of *Baptist Principles*, and introduction of church discipline, and of mutual exhortation and prayer by the brethren, into the public service on Sunday mornings. *Haldane's View of Social Worship*, p. 100, &c. *Adam's Religious World*, vol. iii. p. 260—283.

INDULGENCES. In the primitive church very severe penalties were inflicted on those who had been guilty of any sins, whether public or private; and, in particular, they were forbidden to partake, for a certain time, of the sacrament of the Lord's Supper, or to hold any communion with the church. General rules were formed upon these subjects; but as it was often found expedient to make a discrimi-

nation in the degrees of punishment, according to the different circumstances of the offenders, and especially when they showed marks of contrition and repentance, power was given to bishops, by the council of Nice, to relax or remit those punishments as they should see reason. Every favour of this kind was called an Indulgence or Pardon. Such a power was in itself unobjectionable; and it is obvious, that if it had been wisely exercised, it might have been productive of great benefit to the cause of religion. After the bishops had enjoyed this privilege for some centuries, and had begun to abuse it, the popes discovered that in their own hands it might be rendered a powerful instrument to promote both their ambition and their avarice. They could not but perceive that if they could persuade men that they had the power of granting pardon for sin, it would give them a complete influence over their consciences; and if they could at the same time prevail upon them to purchase these pardons for money, it must add greatly to the wealth of the Roman see. In the eleventh century, therefore, when the dominion of the popes was rising to its zenith, and their power was almost irresistible, they took to themselves the exclusive prerogative of dispensing Indulgences, which they carried to a most unwarrantable length. Instead of confining them, according to their original institution, to the ordinary purposes of ecclesiastical discipline, they extended them to the punishment of the wicked in the world to come; instead of shortening the duration of earthly penance, they pretended that they could deliver men from the pains of Purgatory; instead of allowing them gratuitously, and upon just grounds, to the penitent offender, they sold them in the most open and corrupt manner to the profligate and abandoned, who still continued in their vices. They did not scruple to call these Indulgences a plenary remission of all sins, past, present, and future, and to offer them as a certain and immediate passport from the troubles of this world to the eternal joys of heaven. To give some sort of colour and support to this infamous traffic, they confidently asserted, that the superabundant merits of Christ, and of his faithful servants, formed a fund of which the pope was the sole manager; and that he could, at his own discretion, dispense those merits, as the sure means of procuring pardon from God, in any proportion, for any species of wickedness, and to any person he pleased. The bare statement of this doctrine is a sufficient refutation of it; and it is scarcely necessary to add, that it has no foundation whatever in Scripture. It is an arrogant and impious usurpation of a power which belongs to God alone; and it has an obvious tendency to promote licentiousness and sin

of every description, by holding out an easy and certain method of absolution.

The popes derived very large sums from the sale of these indulgences; and it is well known that the gross abuses practised in granting them were among the immediate and principal causes of bringing about the Reformation. They continued to the last to be sold at Rome, and were to be purchased by any who were weak enough to buy them, whether Protestants or Papists. The sums required for indulgences were first published by Anthony Egane, a Franciscan friar, in 1673; and the original pamphlet was re-published by Baron Maseres, in 1809, in his last volume of 'Occasional Essays.' *Hales's New Analysis of Chronology*, vol. ii. book ii. p. 1019, note; *Bishop Tomline's Elem. of Christ. Theology*, vol. ii. pp. 351—354.

INFALLIBILITY, the quality of not being subject to deception or mistake. The infallibility of the church of Rome has been one of the greatest controversies between the Protestants and the Papists. By this infallibility is understood, that the church of Rome cannot at any time cease to be orthodox in her doctrine, or fall into any pernicious errors; but that she is constituted, by Divine authority, the judge of all controversies in religion, and that all Christians are obliged to acquiesce in her decisions. It is observable, that the church of Rome existed many centuries before any mention was made of infallibility, though it had frequent disputes with other churches from a very early period. This doctrine was afterwards asserted and received; and its long and general prevalence is, perhaps, the strongest instance, which can be produced from the annals of the world, of the presumption and artifice of one set of men, and of the blindness and credulity of another. After infallibility became an established tenet of the church of Rome, a difference of opinion has existed among Papists, whether it is vested in the popes themselves, when they pronounce their decrees *ex cathedra*, or in general councils. This very doubt is a sufficient argument against the thing itself, since wherever so important and distinguished a privilege as infallibility resided, it could not but be manifest and apparent; and we may conclude, that if it had pleased God to place such a power in any part of his church, he would have distinctly pointed out the persons in whom that power was to be found. If infallibility belonged to the whole church collectively, or to any individual part of it, it must be prominent and conspicuous, that no mistake or doubt could exist on the subject; it must have prevented those dissensions, contests, heresies, and schisms, which have abounded among Christians from the days of the apostles to the present times; and of which that very church, which is the

assertor and patron of this doctrine, has had its full share. Many popes, in their bulls and other public instruments, have themselves laid claim to their own personal infallibility in the most arrogant and blasphemous manner. Yet, as Bishop Burnet observes, the papacy for more than 800 years, as it is represented by their own writers, is, perhaps, the worst succession of men to be found in history. This monstrous doctrine of infallibility is now so universally reprobated, as being repugnant to the nature of man, as unfounded in Scripture, as inconsistent with God's general government of the world, as unsupported by miracles or any other authentic sign, and as clearly refuted by the opposite and contrary decisions of different popes, that it is unnecessary to add any thing farther on the subject. *Bishop Tomline's Elem. of Christ. Theology*, vol. ii. pp. 329, 330. 345. *Buck's Theological Dictionary*, vol. i. p. 415.

INQUISITION, a tribunal erected by the popes in several Roman Catholic countries, for the examination and punishment of heretics. It was not till about the year 1200, the papal chair being then filled by Innocent III., that the terms 'Inquisition into heresy,' and 'Inquisitor,' were much, if at all, heard of. As the bishops and the vicars were not, in the opinion of the pope, either so fit or so diligent in the extirpation of heresy as he thought necessary, two new orders of regulars were at this time instituted, namely, those of St. Dominic and St. Francis. To St. Dominic the honour of first erecting this extraordinary court is commonly ascribed. At first, however, it was not on the same footing on which it afterwards settled, and on which it has since continued. The first inquisitors were vested with a double capacity, not very happily united in the same persons: one was that of preachers, to convince the heretics by argument; the other, that of persecutors, to instigate magistrates to employ every method of extirpating the refractory, that is, all who were so unreasonable as not to be convinced by the sound reasoning of those merciless fanatics and wretched sophisters. At first, also, the inquisitors had no tribunals: they merely inquired after heretics, their number, strength, and riches. When they had detected them, they informed the bishops, who, at that time, had the sole power of judging in ecclesiastical affairs, and whom they urged to anathematize, banish, or otherwise chastise, such heretical persons as they brought before them. Sometimes they excited princes to arm their subjects against the heretics; and at other times they inflamed the rabble, whom they themselves headed, to take up arms, and unite in extirpating them. Such as they could induce to devote themselves to this service, obtained the title of crusaders, and were distinguished by a cross of cloth affixed

to their garments. The efforts of the inquisitors were greatly assisted by the emperor of the Romans, Frederick II., who, in 1224, promulgated four edicts of the most ferocious and sanguinary description against heretics. These edicts were approved and confirmed by the pope, and inserted in his bulls; and, in process of time, the persecuting spirit which pervades them became gradually incorporated into the laws of almost every country in Europe.

After the death of Frederick, which happened about the middle of the thirteenth century, Pope Innocent IV. remaining sole arbiter of the affairs of Lombardy and other parts of Italy, set himself diligently to extirpate heresy, which of late had exceedingly increased; and considering the labour which had been employed in this service by the Franciscan and Dominican friars, whose zeal, unrestrained by either respect of persons or the fear of dangers, by any regard to justice or the feelings of humanity, had recommended them highly to the pontiff, he cheerfully availed himself of their ardour to second his efforts. Preaching was found of little avail, and even the enlisting of crusaders and inflicting military execution was suspended for the sake of erecting in different countries standing tribunals, armed with tremendous authority, but charged solely with the purgation of heretical pravity. To obviate an objection started against the establishment of these novel tribunals, the pope enacted that the tribunal should consist of the inquisitor and bishop of the place. The inquisitor, however, was not only to be the principal, but in reality every thing; and the bishop had little more than the name of judge. To give at least the appearance of authority to the secular powers, they were allowed to appoint the subordinate officers to the inquisition, but still subject to the approbation of the inquisitors; they were also allowed to send with the inquisitor, when he should go into the country, one of their assessors, whom the inquisitor should choose. Of all the property belonging to heretics which they should be enabled to confiscate, a third part was to go to the community, in return for which the community was to defray the whole expense of keeping the prisons, and supporting the prisoners. The infliction of the legal punishment was also vested in the magistrate, after trial and condemnation by the inquisitors: but that was so much a matter of course, and which he well knew he could not avoid executing without incurring the vengeance of the church, that, in fact, it only converted him into the executioner of a spiritual judge.

Such was the footing on which 'the holy office' was placed in the year 1251, in the ecclesiastical states of Italy; and it was afterwards extended to more distant provinces, and every where entrusted to the manage-

ment of Dominican friars: thirty-one rules or articles, defining their jurisdiction and powers, and regulating the procedure of this spiritual court of judicature, were devised; and all rulers and magistrates were commanded, by a papal bull, issued for the purpose, to give, under pain of excommunication, the most punctual obedience, and every possible assistance to this holy court. It was not, however, in the power of the pope to obtain the establishment of this tribunal in many of the most populous countries subject to the see of Rome. The difficulties arose partly from the conduct of the inquisitors, their inordinate severity, their unbounded extortion and avarice, and the propensity they showed, on every occasion, to extend, beyond measure, their own authority. Indeed, under one pretext or another, they were making rapid strides to engross all the criminal jurisdiction of the magistrate; for they insisted that under the head of heresy were included infidelity, blasphemy, perjury, sorcery, poisoning, bigamy, and usury! In Spain and Portugal this scourge and disgrace of humanity existed for centuries, with its most frightful aspect; in Rome, it was much more tolerable. Happily for mankind, this diabolical tribunal has ceased to exist in many countries where it had been erected; and the final erasure of the Inquisition from the face of the earth, is a matter extremely to be desired. At present, however, it still exists in some parts; and at Goa, a Portuguese settlement in Asia, it wears all the terrific features which it has assumed in any country. See ACT OF FAITH. *Jones's History of the Waldenses*, pp. 399—408; *Buchanan's Christian Researches in Asia*, p. 162, &c.

INSPIRATION, in the highest sense, is the immediate communication of knowledge to the human mind by the Spirit of God; but the word is commonly used by divines, in a less strict and proper sense, to denote such a degree of divine influence, assistance, and guidance, as enabled the authors of the Scriptures to communicate religious knowledge to others, without error or mistake, whether the subjects of such communication were things then immediately revealed to those who declared them, or things with which they were before acquainted. When it is said, that Scripture is Divinely inspired, we are not to understand that God suggested every word, or dictated every expression. From the different styles in which the books are written, and from the different manner in which the same events are related and predicted by different authors, it appears that the sacred penmen were permitted to write as their several tempers, understandings, and habits of life, directed; and that the knowledge communicated to them by inspiration on the subject of their writings, was applied in the same manner as any knowledge

acquired by ordinary means. Nor is it to be supposed that they were even thus inspired in every fact which they related, or in every precept which they delivered. They were left to the common use of their faculties, and did not, upon every occasion, stand in need of supernatural communication; but whenever, and as far as, divine assistance was necessary, it was always afforded. We perceive that in different parts of Scripture were different sorts and degrees of Inspiration. God enabled Moses to give an account of the creation of the world; Joshua to record with exactness the settlement of the Israelites in the land of Canaan; David to mingle prophetic information with the varied effusions of gratitude, contrition, and piety; Solomon to deliver wise instructions for the regulation of human life; Isaiah to deliver predictions concerning the future Saviour of mankind; and Ezra to collect the sacred Scriptures into one authentic volume: 'but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.' (1 Cor. xii. 11.) In some cases, Inspiration only produced correctness and accuracy in relating past occurrences, or in reciting the words of others; in other cases, it communicated ideas not only new and unknown before, but infinitely beyond the reach of unassisted human intellect; and, sometimes, inspired prophets delivered, for the use of future ages, predictions which they did not themselves comprehend, and which could not be fully understood till they were accomplished. But whatever distinctions are made with respect to the sorts, degrees, or modes of Inspiration, we may rest assured that one property belongs to every inspired writing, namely, that it is free from error, that is, any material error. This property must be considered as extending to the whole of each of those writings, of which a part only is inspired; for it is not to be supposed that God would suffer any such errors, as might tend to mislead our faith or pervert our practice, to be mixed with those truths which he himself has mercifully revealed to his rational creatures as the means of their eternal salvation. In this restricted sense it may be asserted, that the sacred writers always wrote under the influence, or guidance, or care, of the Holy Spirit, which sufficiently establishes the truth and divine authority of all Scripture.

That the authors of the historical books of the Old Testament were occasionally inspired, is certain, since they frequently display an acquaintance with the counsels and designs of God, and often reveal his future dispensations in the clearest predictions. But though it is evident that the sacred historians sometimes wrote

under the immediate operation of the Holy Spirit, it does not follow that they derived from Revelation the knowledge of those things which might be collected from the common sources of human intelligence. It is sufficient to believe, that by the general superintendence of the Holy Spirit, they were directed in the choice of their materials, enlightened to judge of the truth and importance of those accounts from which they borrowed their information, and prevented from recording any material error. Indeed, the historical books appear, from internal evidence, to have been chiefly written by persons contemporary with the periods to which they relate; who, in their description of characters and events, many of which they witnessed, uniformly exhibit a strict sincerity of intention, and an unexampled impartiality. Some of these books, however, were compiled in subsequent times from the sacred annals mentioned in Scripture as written by prophets or seers, and from those public records, and other authentic documents, which, though written by uninspired men, were held in high estimation, and preserved with great care by persons specially appointed as keepers of the genealogies and public archives of the Jewish nation. It is not necessary to be able to distinguish the inspired from the uninspired parts of the historical books of the Old Testament. It is enough for us to know, that every writer of the Old Testament was inspired, and that the whole of the history it contains, without any exception or reserve, is true. These points being ascertained and allowed, it is of very little consequence whether the knowledge of a particular fact was obtained by any of the ordinary modes of information, or whether it was communicated by immediate revelation from God; whether any particular passage was written by the natural powers of the historian, or by the positive suggestion of the Holy Spirit. Whatever uncertainty may exist concerning the direct inspiration of any historical narrative, or of any moral precept, contained in the Old Testament, we must be fully convinced that all its prophetic parts proceeded from God. This is continually affirmed by the prophets themselves, and is demonstrated by the indubitable testimony which history bears to the accurate fulfilment of many of these predictions; others are gradually receiving their accomplishment in the times in which we live, and afford the surest pledge and most positive security for the completion of those which remain to be fulfilled.

If the books of the Old Testament, which relate to the partial and temporary religion of the Jews, were written under the direction and superintendence of God

himself, surely we cannot but conclude the same of the books of the New Testament, which contain the religion of all mankind. The apostles were constant attendants upon our Saviour during his ministry; and they were not only present at his public preaching, but after addressing himself to the multitudes in parables and similitudes, 'when they were alone, he expounded all things to his disciples,' (Mark iv. 34.) He also showed himself alive to the apostles, after his passion, by many infallible proofs, being seen by them forty days, and *speaking of the things pertaining to the kingdom of God.* (Acts i. 3.) Yet, our Saviour foresaw that these instructions, delivered to the apostles as men, and impressed on the mind in the ordinary manner, would not qualify them for the great work of propagating his religion. It was, therefore, promised, that the Holy Ghost should not only *bring all things to their remembrance*, which the apostles had heard from their divine Master; but he was also to *guide them into all truth, to teach them all things, and to abide with them for ever*: that is, the Holy Ghost was to enable them to recollect every thing which they had been taught by Christ, and was likewise to furnish them with all the additional knowledge which might be necessary respecting Christianity; and, moreover, this divine Instructor and Guide was, by his constant superintendence, to direct and assist them in communicating that knowledge to others. It is material to remark, that these promises of supernatural instruction and assistance plainly show the insufficiency of common instruction, and the necessity of Inspiration in the first teachers of the Gospel; and we are positively assured that these promises were accurately fulfilled. Of the eight writers of the New Testament, five were among these inspired preachers of the word of God; and therefore, if we admit the genuineness and authenticity of the books ascribed to them, no reasonable doubt can be entertained of their Inspiration. Indeed, if we believe that God sent Christ into the world to found an universal religion, and that by the miraculous gifts of the Holy Ghost he empowered the apostles to propagate the Gospel, as stated in these books, we cannot but believe that he would, by his immediate interposition, enable those whom he appointed to record the Gospel, for the use of future ages, to write without the omission of any important truth, or the insertion of any material error. The assurance that the Spirit should abide with the apostles *for ever*, must necessarily imply a constant Inspiration, without change or intermission, whenever they exercised the office of a teacher of the Gospel, whether by writing or by speaking. Though St. Mark and St. Luke were not of the twelve

apostles, nor were they miraculously called, like St. Paul, to the office of apostles, yet we have the strongest reason to believe that they were partakers of the extraordinary effusion of the Holy Spirit granted to the disciples of Christ; and such was the unanimous opinion of the primitive Christians. Besides, a perfect harmony exists between the doctrines delivered by St. Mark and St. Luke, and by the other writers of the New Testament. Indeed, we can scarcely conceive it possible that God would suffer four Gospels to be transmitted, as a rule of faith and practice, to all succeeding generations, two of which were written under the immediate dictation of his Holy Spirit, and the other two by the unassisted powers of the human intellect. It seems impossible that St. John, who wrote his Gospel more than thirty years after the death of Christ, should have been able, by the natural power of his memory, to recollect those numerous discourses of our Saviour which he has related. Indeed, all the evangelists must have stood in need of the promised assistance of the Holy Ghost to bring to remembrance the things which Christ had said during his ministry. We are to consider St. Luke in writing the Acts of the Apostles, and the Apostles themselves in writing the Epistles, as under a similar guidance and direction. St. Paul, in several passages of his Epistles, asserts his own Inspiration in the most positive and unequivocal terms. The agreement which subsists between the Epistles of St. Paul and the other writings of the New Testament, is also a decisive proof that they all proceeded from one and the self-same Spirit. It appears, however, that the apostles had some certain method, though utterly unknown to us, of distinguishing that knowledge, which was the effect of Inspiration, from the ordinary suggestions and conclusions of their own reason.

'Maintaining that the apostles were under the infallible direction of the Holy Spirit, as to every religious sentiment contained in their writings, secures the same advantages as would result from supposing that every word and letter was dictated to them by his influences, without being liable to those objections which might be made against *that* view of the subject. As the Spirit preserved them from all error in what they have taught and recorded, their writings are of the same *authority, importance, and use* to us, as if he had dictated every syllable contained in them. If the Spirit had guided their pens in such a manner, that they had been only mere machines under his direction, we could have had no more in their writings than a *perfect* rule, as to all religious opinions and duties, all matters of faith and practice. But such

a perfect rule we have in the New Testament, if we consider them as under the Spirit's infallible guidance in all the religious sentiments they express, whether he suggested the very words in which they are written, or not. Upon this view of the subject, the inspired writings contain a perfect and infallible account of the whole will of God for our salvation; of all that is necessary for us to know, believe, and practise in religion: and what can they contain more than this, upon any other view of it? *Parry's Enquiry into the nature and extent of the Inspiration of the Apostles, and other Writers of the New Testament; Tomline's Elem. of Christian Theology*, vol. i. pp. 21, &c.; 280, &c. *Watson's Theological Tracts*, vol. iv. p. 469.

INTERIM, the name of a formulary or confession of faith, obtruded on the Protestants, after the death of Luther, by the emperor Charles Vth, when he had defeated their forces. It obtained the name of the Interim, because it contained temporary regulations, which were to continue no longer in force than till a free general council could be held. This system was compiled by Pflug, Holding, and Agricola, of whom the former two were dignitaries in the Romish church, but remarkable for their pacific and healing spirit; the last was a Protestant divine, suspected, not without reason, of having been gained, by bribes and promises, to betray or mislead his party on this occasion. The treatise contained a complete system of theology, conformable, in almost every article, to the tenets of the Romish church, though expressed, for the most part, in the softest words, or in Scriptural phrases, or in terms of studied ambiguity. However, every doctrine peculiar to popery was retained, and the observance of all the rites, which the Protestants condemned as inventions of men introduced into the worship of God, was enjoined. With regard to two points only, some relaxation in the rigour of opinion, as well as some latitude in the practice, was admitted. Such ecclesiastics as had married, and would not put away their wives, were allowed, nevertheless, to perform all the functions of the sacred office; and those provinces which had been accustomed to partake of the cup, as well as of the bread, in the sacrament of the Lord's Supper, were still indulged in the privilege of receiving both. Even these were declared to be concessions for the sake of peace, and granted only for a season, in compliance with the weakness or prejudices of their countrymen. This system was presented by the emperor to the diet at Augsburg, May 15, 1548; and Charles had sufficient influence to obtain a kind of extorted or tacit consent that it should be received and enforced as a general system of faith throughout the

German empire. It proved, however, equally disgusting to papists and protestants; and whilst the Lutheran divines attacked it on the one hand, the general of the Dominicans, with no less vehemence, impugned it on the other. *Robertson's Charles Vth*, vol. iii. pp. 400, 401; *Gregory's Hist. of the Christian Church*, vol. ii. p. 353.

JO'AB, יואב, signifies *paternity*, or *who has a father*; otherwise, *voluntary*. Joab was son of Zeruah, David's sister, and brother to Abishai and Asahel. He was one of the most valiant soldiers, and greatest generals in David's time; but he was also one of the most cruel, revengeful, and imperious men of his age. He performed great services for David, to whose interests he was always firm. He was commander-in-chief of his troops, when David was king of Judah only. He signaled himself at the battle of Gibeon against Abner, (2 Sam. ii. 13, 14, &c.); but Asahel his brother was killed in that engagement by Abner. To revenge his death Joab treacherously killed Abner, who had come to Hebron to form an alliance with David, and bring all Israel to his obedience, (2 Sam. iii. 27. 39.) David abhorred that base action; but he did not dare to punish Joab, who was become formidable to him.

After David was acknowledged king by all Israel, he besieged Jerusalem, and promised to make him captain-general of his armies, who should first mount the walls, and beat off the Jebusites. (1 Chron. xi. 6.) Joab was the first that appeared on the walls, and by his valour well deserved to be continued in his station. He subdued the Ammonites, and procured the destruction of the brave Uriah, at the siege of Rabbah, their capital. (2 Sam. xi. 12.) He interceded for Absalom's return from exile, and his restoration to David's favour. But though he showed himself a friend to Absalom in his disgrace, he was his enemy at his rebellion. He overcame him in a pitched battle near Mahanaim; and being informed that he hung by the hair upon an oak, he pierced him to death with his own hands, though he well knew that David had given orders to preserve Absalom. When the king discovered too much sorrow for the death of his son, Joab reprimanded him.

When Sheba, son of Bichri, erected the standard of rebellion, David commanded Amasa to assemble the troops of Judah, and pursue him; but Amasa being too slow, David directed Abishai, Joab's brother, to pursue Sheba. Joab, accompanied him with the Cherethites and Pelethites of the king's guard. Amasa arrived soon after; and at Gibeon, Joab pretending to kiss him, plunged his poniard into his belly. Joab brought the war with Sheba to a happy conclusion, without a battle.

He returned to Jerusalem, and David continued him in the general command of his armies. (2 Sam. xx. 23.)

When David by the impulse of an evil spirit, and a criminal curiosity, undertook to number his people, he gave that commission to Joab. Joab endeavoured to prevent the king's resolution; but, being obliged to obey, he executed in part only what David had commanded.

Adonijah, David's son, being the eldest of the royal family, after the death of Absalom, he considered how he might procure himself to be acknowledged king. He took care principally to engage Joab the general, and Abiathar the high-priest; but he was deceived in his expectation, and Solomon, by order of David, was crowned king. By this last step Joab increased David's aversion from him, so that when David was near his end, he advised Solomon to punish Joab for the various violences of which he had been guilty. Some time after the death of David, Joab, being informed that Solomon had caused Adonijah to be put to death, and had banished the high-priest Abiathar, thought it time to provide for his own security. He, therefore, fled into the temple, and laid hold on the horns of the altar. Solomon sent Benaiah, who required him to quit his asylum; but Joab answering that he would die on the spot, Solomon ordered him to be put to death at the foot of the altar. Thus died Joab, and was buried in his own house in the wilderness, in the year of the world 2990.

JO'ASH, *שׂוֹאֵשׁ*, signifies *who despairs*; otherwise, *he that burns, who is of fire*.

JOASH, son of Ahaziah, king of Judah. When the impious Athaliah undertook to extinguish the race of the kings of Judah, that she might seize the crown herself, she ordered all the princes her grand-children to be murdered. But Jehosheba, the sister of Ahaziah, and wife to the high-priest Jehoiada, rescued young Joash, then a child, from the cruelty of Athaliah, and lodged him in the temple with his nurse. Here he abode six years. In the seventh year, Jehoiada procured him to be acknowledged king, and so well concerted his plan, that young Joash was placed on the throne, and saluted king in the temple, before the queen was informed of it. She was killed without the temple. (2 Kings xi. 1, &c.)

Joash received the diadem, together with the book of the law, from the hands of Jehoiada, the high-priest, who, in the young king's name, made a covenant between the Lord, the king, and the people, for their future fidelity to God. He also obliged the people to take an oath of fidelity to the king. Joash was only seven years old when he began to reign, and he reigned forty years at Jerusalem. His mother's name was Zibiah of Beersheba. He governed with justice and piety, so long as he was

guided by the high-priest Jehoiada. Yet, he did not abolish the high places.

Jehoiada, during the king's minority, had issued orders for collecting voluntary offerings to the holy place, with the design of repairing the temple; but his orders were ill executed till the twentieth year of Joash. Then this prince directed chests to be placed at the entrance of the temple, and an account to be given him of what money was received from them, that it might be faithfully employed in repairing the house of God. Jehoiada dying at the age of a hundred and thirty years, Joash was misled by the evil counsel of his courtiers, who had before been restrained by the high-priest's authority. They began to forsake the temple of the Lord, and to worship idols, and groves consecrated to idols; which brought wrath on Judea and Jerusalem.

Then the Spirit of the Lord came on the high-priest Zechariah, son of Jehoiada, who reprimanded the people; but they who heard him, stoned him, according to orders from the king. It was not long before God inflicted on Joash the just punishment of his ingratitude to Jehoiada, whose son he had so lately stoned. Hazael, king of Syria, besieged Gath, which belonged to Judah; and having taken it, he marched against Jerusalem. Joash, to redeem himself from the difficulties of a siege, and from the danger of being plundered, took what money he could find in the temple, which had been consecrated by Ahaziah his father, Jehoram his grand-father, and himself, and all which he gave to Hazael. It is believed by some, that the next year the Syrian army marched again into Judah; but Hazael was not there in person. The Syrians made great havoc, defeated the troops of Joash, entered Jerusalem, slew the princes of Judah, and sent a great booty to the king of Syria at Damascus. They treated Joash himself with great ignominy, and left him extremely ill. His servants revolted against him, and killed him in his bed, by which the blood of Zechariah the high-priest was avenged. He was buried in Jerusalem, but not in the royal sepulchre. Amaziah his son succeeded him.

JOASH, king of Israel, son and successor of Jehoahaz, was declared king during the life of his father, in the year of the world 3163, and reigned alone in the year of the world 3165. He reigned sixteen years in Samaria, including the two years that he reigned with his father. He did evil in the sight of the Lord, and imitated Jeroboam, the son of Nebat: but we are not acquainted with many particulars of his reign.

Elisha falling sick of the disease of which he died, Joash came to see him, and wept over him. The prophet ordered Joash to shoot with arrows; he shot three times, and ceased. Joash, therefore, gained only three victories over Syria.

Joash reigned a long time peaceably. Amaziah, king of Judah, having been victorious over the Edomites, challenged him, saying, Come, let us look one another in the face. Joash reproved him by the fable of the cedar and the thistle of Lebanon. But Amaziah would not hearken to him. Joash, therefore, took the field; and Amaziah was routed, and made prisoner. Joash entered Jerusalem, and ordered four hundred cubits of the city walls to be demolished, from the gate of Ephraim to the corner gate. He took all the treasures of the temple, and of the royal palace, and returned in triumph to Samaria; where he died in peace soon after this victory, and was succeeded by Jeroboam. (2 Kings xiii. 10, &c.)

JOB, אִיּוֹב, signifies *he that weeps, that cries*; otherwise, *he that speaks out of a hollow place*, like the ventriloquists; otherwise, *enduring enmity*. Job, celebrated for his patience, his constancy, his piety, and his virtue, dwelt in the land of Uz, which is supposed by some to have been situated in Arabia Deserta, on the south of the Euphrates. However, a learned writer, who has published a translation of the Book of Job, contends, with many others, that Job lived in Stony, and not in Sandy Arabia; and he is of opinion, that the Scripture universally places the land of Uz, afterwards called by the Greeks Idumæa, on the southwestern coast of the Dead Sea, and surrounded by Kedar, Teman, and Midian, all of them districts of Arabia Petræa, or Stony Arabia. Job was probably descended from Uz, the eldest son of Nahor, Abraham's brother, from whom the country derived its name. Elihu, in reckoning up the modes of Divine revelation, takes no notice of the delivery of the Mosaic law; nor does the Book of Job in any part seem to allude to the Jewish history. Hence we may infer that Job was prior to Moses, or at least contemporary with him; and this inference is supported by the great age to which he lived. Job and his friends worshipped the one true God in sincerity and truth; and their religious knowledge was in general such as might have been derived from the early patriarchs.

Job was a man of great probity, virtue, and religion; and he possessed great riches in cattle and slaves, which at that time constituted the chief wealth even of princes in Arabia and Edom. He had seven sons and three daughters, and was in great repute among all the Eastern people on both sides of the Euphrates. His sons, by turns, made entertainments for each other; and when they had gone through the circle of their days of feasting, Job sent to them, purified them, and offered burnt-offerings for each of them; that God might pardon any faults inadvertently committed against him during such festivities. He was infinitely averse to injustice, idolatry, fraud, and adultery;

he avoided evil thoughts, and dangerous looks; he was compassionate to the poor, a father to the orphan, a protector to the widow, a guide to the blind, and a support to the lame.

God permitted Satan to prove the virtue of Job, and at first gave him power over his property, but forbade him to touch his person. Satan began with taking away his oxen. A company of Sabæans slew Job's husbandmen, and drove off all the oxen; one servant only escaped to bring the news. Whilst he was telling this misfortune, a second messenger came and informed Job that fire from heaven had consumed his sheep, and those who kept them, and that he alone had escaped. A third messenger came, and said, The Chaldeans have carried away thy camels, killed all thy servants, and I only am escaped. Whilst he was relating this, another came, and said, As thy sons and thy daughters were eating and drinking in their eldest brother's house, an impetuous wind suddenly overthrew it, and they were all crushed to death under its ruins: I only escaped to bring thee this news. Then Job rent his clothes, shaved his head, and fell down on the ground, saying, 'Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

As Job endured these calamities without repining against Providence, Satan solicited permission to afflict his person; and the Lord said, 'Behold, he is in thine hand, but touch not his life.' Satan, therefore, smote him with dreadful diseases; and Job being seated on a dunghill, with a potsherd scraped off the corruption. His wife with taunting irony said, 'Dost thou still retain thine integrity? Curse God, and die.' Job answered, 'Shall we receive good at the hand of God, and shall we not receive evil?' In the mean time three of Job's friends, who had been informed of his misfortunes, came to visit him; Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. There was also a fourth, Elihu the Buzite, who, (chap. xxxii.) bears a part in their dialogue. They continued seven days sitting on the ground by him, without speaking to him. At last, Job broke silence, and complained of his misery. His friends, not distinguishing between the evils with which God tries those whom he loves, and the afflictions with which he punishes the wicked, accused Job of having harboured some impiety, and invited him to return to God by repentance, and humbly submit to his justice, since he suffered only according to his demerits. Job, convinced of his own innocence, and assured by the testimony of his conscience, maintained that his sufferings were greater than his faults, and that God sometimes chastised the righteous only to try them, to give them an opportunity of manifesting, or of improving, their disposi-

tions; or, because it was his good pleasure, for reasons unknown to mankind. Elihu takes a middle course, and refers strongly to the sovereignty of God. To terminate this dispute, God appears in a cloud, and decides in favour of Job; yet, not approving those harsh expressions, which the extremity of his sorrow, and the warmth of dispute, had urged from him, Job humbly acknowledged his faults, and asks forgiveness. The Lord condemns Job's friends, and enjoins them to expiate their sins with sacrifices, offered by the hands of Job. He restores Job to health, gives him double the riches which he before possessed, blesses him with a beautiful and numerous family, and crowns a holy life with a happy death. This is the substance of Job's history.

The time in which this pious man lived, is very much contested. But supposing him to have been contemporary with Moses, and fixing the time of his trial to some years after the departure of the Hebrews out of Egypt, he might have lived till the time of Othniel; and if, as some suppose, he speaks of the departure of the Hebrews out of Egypt, the time of his trial cannot be placed at an earlier period. If he was afflicted seven years after the Exodus, in the year of the world 2520, and lived 140 years after his recovery, he must have been dead in 2660. Huetius, contrary to the opinion of Calmet, asserts that Job lived before Moses, but that the memory of his misfortunes was recent, when Moses, whom Huetius supposes to be the writer of the Book of Job, undertook to compose the history of them, while he lived in Midian with Jethro. By a combination and coincidence of various evidence derived from history, chronology, and astronomy, Dr. Hales fixes the time of Job's trial to the year 2337 before Christ, 818 years after the deluge, 184 years before the birth of Abraham, 474 years before the settlement of Jacob's family in Egypt, and 689 years before their exode or departure out of Egypt.

'If we reckon,' says Dr. Hales, 'with the most intelligent critics, Schultens, Peters, Lowth, &c. that the work was written by Job himself, whose name it bears; by the same analogy, as those of Samuel, Isaiah, Jeremiah, Ezra, &c. (and surely among the various authors that have been assigned by the learned Elihu, Moses, Solomon, Isaiah, Ezra, &c. none has a better title than the venerable patriarch himself to be considered as such), this supposition stamps an additional value on the authority and authenticity of the work; and accounts for the high estimation in which the character of Job is represented (and by the Almighty himself,) in that solemn denunciation to the Israelites, recorded by Ezekiel, and thrice repeated, as if to guard against any mistake of his name, (Ezek. xiv. 14—18—20.); and also by the apostle James; and

also, for the respect with which that passage, 'He taketh the wise in their own craftiness,' (v. 13.) is cited, as canonical Scripture by the apostle Paul, (1 Cor. iii. 19.) which surely would not have been the case, had it been the work of a doubtful or unknown author. Nothing, indeed, but its intrinsic excellence, and the inspiration of the author, which is not obscurely intimated by his seeing the Divine presence, (xlii. 5.) can account for the admission of a *foreign* production into their sacred canon, certainly before the time of Ezekiel; and not improbably, as early as the time of Hezekiah, Solomon, Samuel, or even Moses himself, who might have found it among the collections of his father-in-law, Jethro, priest of the neighbouring country of Midian, who appears to have been a person of great wisdom; and Moses could not want curiosity to procure a book so fraught with wisdom and instruction, and so apposite to his own case, during his long exile of forty years.'

"That Job was a real and not a fictitious character," observes Bishop Tomline, "may be inferred from the manner in which he is mentioned by Ezekiel and by St. James: 'Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God.' (Ezek. xiv. 14.) As Noah and Daniel were unquestionably real characters, we must conclude the same of Job. 'Behold,' says St. James, 'we count them happy which endure: ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.' (James v. 11.) It is scarcely to be believed, that the apostle would refer to an imaginary character, as an example of patience, or in proof of the mercy of God. Since, then, the history of Job, as here recorded, is manifestly alluded to in both the above passages, we may, upon these authorities, as well as upon the ground of internal evidence, and the concurrent testimony of all eastern tradition, consider this book as containing a relation of actual events, a circumstantial detail of occurrences and discourses which really took place."

The style of the Book of Job is in many parts peculiarly sublime; and it is not only adorned with poetical embellishments, but most learned men consider it as written in metre. 'Through the whole work we discover religious instruction shining forth amidst the venerable simplicity of ancient manners. It every where abounds with the noblest sentiments of piety, uttered with the spirit of inspired conviction. It is a work unrivalled for the magnificence of its language, and for the beautiful and sublime images which it presents. In the wonderful speech of the Deity, (xxxviii. and xxxix.) every line

delineates his attributes, every sentence opens a picture of some grand object in creation, characterized by its most striking features. Add to this, that its prophetic parts reflect much light on the economy of God's moral government; and every admirer of sacred antiquity, every inquirer after religious instruction, will seriously rejoice that the enraptured sentence (xix. 23.) of Job is realized to a more effectual and unforeseen accomplishment; that while the memorable records of antiquity have mouldered from the rock, the prophetic assurance and sentiments of Job are graven in Scripture, that no time shall alter; no changes shall efface.' *Gray's Key to the Old Testament; Bishop Tomline's Elem. of Christian Theology*, vol. i. p. 93, &c. *Hales's New Analysis of Chronology*, vol. ii. book i. p. 59, 60; *Good's Translation of the Book of Job*.

JOCH'EBED, יוכבד, signifies *glorious, honourable, a person of merit*; or, *the glory of the Lord*. Jochebed was wife of Amram, and mother of Miriam, Moses, and Aaron. Several difficulties are started concerning the degree of relation between Amram and Jochebed. Some assert, that Jochebed was the daughter immediately of Levi, and aunt of Amram her husband, because (Exod. ii. 1., vi. 20. Num. xxvi. 59.) she is called the daughter of Levi. Others maintain that she was only cousin-german to Amram, being daughter of one of Kohath's brethren. The Chaldee on Exod. vi. 20, says, that she was the daughter of Amram's sister; the Septuagint, that she was daughter to Amram's brother. The Hebrew, דודא *doda*, does not always denote the same degree of relation. Calmet thinks it most probable, that Jochebed was only cousin-german to Amram.

JO'EL, יואל, signifies *he that wills, commands, or swears*. JOEL, son of Pethuel, the second of the twelve minor prophets, was, it is said, but without any authority, of the tribe of Reuben, and city of Bethhoron. It is, however, impossible to ascertain the age in which Joel lived, but it seems most probable that he was contemporary with Hosea. No particulars of his life and death are certainly known. His prophecies are confined to the kingdom of Judah. He inveighs against the sins and impieties of the people, and threatens them with divine vengeance; he exhorts them to repentance, fasting, and prayer, and promises the favour of God to those who should be obedient. The principal predictions contained in this book are the Chaldaean invasion, under the figurative representation of locusts; the destruction of Jerusalem by Titus; the blessings of the Gospel dispensation; the conversion and restoration of the Jews to their own land; the overthrow of the enemies of God; and the glorious state of the Christian church in the end of the world.

The style of Joel, though different from that of Hosea, is highly poetical: it is elegant, perspicuous, and copious; and, at the same time, nervous, animated, and sublime. In the first two chapters, he displays the full force of the prophetic poetry; and his descriptions of the plague of locusts, of the deep national repentance, and of the happy state of the Christian church, in the last times of the Gospel, are wrought up with admirable force and beauty. *Horne's Introduction*, vol. iv. p. 193; *Tomline's Elements of Christian Theology*, vol. i. p. 120.

JOHN, יוחנן, Ἰωάννης, signifies *the grace, gift, or mercy of the Lord*. JOHN the Baptist, the forerunner of our Lord Jesus Christ, and son of Zachariah and Elizabeth, was born in the year of the world 4000, about six months before our Saviour. His birth, name, and employment were foretold to his father Zachariah, when he was performing his functions as a priest in the temple of Jerusalem. (Luke i. 10, 11, &c.)

The time of Elizabeth's delivery being come, her relations and neighbours rejoiced at it: and on the eighth day, when the child was circumcised, they called him by his father's name, Zachariah; but his mother told them his name should be John, which was confirmed by his father. The child grew, and was strengthened in spirit, and dwelt in the wilderness till the day of his manifestation to Israel. During his abode in the wilderness, he fed on locusts and wild honey, and was clothed only with camel's hair, and a leathern girdle about his loins. (Matt. iii. 4.)

After John had passed thirty years in the wilderness, God manifested him to the world, in the fifteenth year of Tiberius, and in the year of our Lord 28. He began his ministry by publishing the coming of the Messiah, in the country about and beyond Jordan, preaching repentance, and saying, that the kingdom of heaven was at hand, and that the axe was laid at the root of the trees. He brought many persons to confess their sins, and baptized them in the river Jordan, telling them that they should believe in Him who was coming after him, and who would baptize them with the Holy Ghost and with fire. From this baptism, John derived the surname of Baptist, or Baptizer. Many persons became his disciples, exercising themselves in acts of repentance, and preaching it to others; and some of his disciples afterwards followed our Saviour.

The virtue of John the Baptist was so eminent, that many of the Jews thought him to be the Messiah; but he plainly declared that he was not that honoured person. Nevertheless, he was as yet unacquainted with the person of Jesus Christ; only the Holy Ghosts had told him, that it was He on whom he should see the Holy Spirit descend and rest. When Jesus Christ

presented himself to receive baptism from him, John excused himself, saying, I need rather to be baptized by thee: but Jesus said, It is becoming to fulfil all righteousness. Some time after, the Jews sent a deputation to John, inquiring whether he was the Messiah? John answered, No; he was only the voice of one crying in the wilderness, Prepare the way of the Lord. The next day, John said publicly of Jesus, 'Behold the Lamb of God, which taketh away the sins of the world.'

Herod Antipas having married his brother Philip's wife, while Philip was still living, occasioned great scandal. John the Baptist, with his usual liberty and vigour, reproved Herod to his face, and told him that it was not lawful for him to have his brother's wife, while his brother was yet alive. Herod, incensed at this freedom, ordered him into custody, in the castle of Machærus. Josephus gives another turn to the causes of his imprisonment, and says that it proceeded from Herod's apprehension of John's popularity, lest it should occasion an insurrection. John remained in prison for some time, and his disciples did not forsake him. Even Herod respected and feared him, knowing that he was very much beloved by the people; he heard him, and sometimes followed his advice. But Herodias, afraid lest he should set him at liberty, sought an opportunity of putting him to death. Herod having made a great entertainment for his friends on his birthday, Herodias sent Salome, her daughter, by Philip her former and lawful husband, into the banquetting hall, to dance before the king and his guests. She acquitted herself so much to the satisfaction of Herod, that he promised her any thing she should ask of him. Her mother instructed her to demand the head of John the Baptist. Herod was greatly vexed at her request; but, not daring to be worse than his word before his company, he ordered John to be beheaded. This order was immediately executed. The head was given to Salome, who carried it to her mother. See **HERODIAS**.

JOHN the Evangelist was a native of Bethsaida in Galilee, son of Zebedee and Salome; by profession a fisherman. Some have thought that he was a disciple of John the Baptist, before he attended Jesus Christ; but of this there is no proof. He was brother to James the Greater. Our Saviour called them *sons of thunder*, Boanerges. Some think that this name was given them on account of a fault in their natural temper; but it seems more probable to consider this title as a prophetic declaration of the zeal and resolution with which they would hereafter bear testimony to the great truths of the Gospel. It is believed that St. John was the youngest of the apostles. Tillemont is of opinion, that he

was twenty-five or twenty-six years of age when he began to follow Jesus.

Our Saviour had a particular friendship for him; and John describes himself by the name of 'That disciple whom Jesus loved.' John was one of the four apostles to whom our Lord delivered his predictions relative to the destruction of Jerusalem, and the approaching calamities of the Jewish nation. (Mark xiii. 3.) Peter, and James, and John, were chosen to accompany our Saviour on several occasions, when the other apostles were not permitted to be present. When Christ restored the daughter of Jairus to life, (Mark v. 37. Luke viii. 51.) when he was transfigured on the mount, (Matth. xvii. 1, 2. Mark ix. 2. Luke ix. 28.) and when he endured his agony in the garden, (Matth. xxvi. 36, 37. Mark xiv. 32, 33.) Peter, and James, and John, were his only attendants. That John was treated by Christ with greater familiarity than the other apostles is evident from Peter desiring him to ask Christ who should betray him, when he himself did not dare to propose the question. (John xiii. 24.) He seems to have been the only apostle present at the crucifixion, and to him Jesus, just as he was expiring upon the cross, gave the strongest proof of his confidence and regard, by consigning to him the care of his mother. (John xix. 26, 27.) As John had been witness to the death of our Saviour, by seeing the blood and water issue from his side, which a soldier had pierced, (John xix. 34, 35.) so he was one of the first that were made acquainted with his resurrection. Without any hesitation, he believed this great event, though, 'as yet he knew not the Scripture, that Christ was to rise from the dead.' (John xx. 9.) He was one of those to whom our Saviour appeared at the sea of Galilee: and he was afterwards, with the other ten apostles, a witness of his ascension into heaven. (Mark xvi. 19. Luke xxiv. 51.) John continued to preach the Gospel for some time at Jerusalem: he was imprisoned by the Sanhedrim, first with Peter only, (Acts iv. 1, &c.) and afterwards with the other apostles. (Acts v. 17, 18.) Some time after this second release, John and Peter were sent by the other apostles to the Samaritans, whom Philip the Deacon had converted to the Gospel, that through them they might receive the Holy Ghost. (Acts viii. 14, 15.) John informs us in the Revelation, that he was banished to Patmos, (Rev. i. 9.) an island in the Ægean Sea.

This banishment of John to the isle of Patmos is mentioned by many of the early ecclesiastical writers, all of whom, except Epiphanius in the fourth century, agree in attributing it to Domitian. Epiphanius says, that John was banished by command of Claudius; but he deserves the less credit,

because there was no persecution of the Christians in the time of that emperor, and his edicts against the Jews did not extend to the provinces. Sir Isaac Newton was of opinion that John was banished to Patmos in the time of Nero; but even the authority of this great man is not of sufficient weight against the unanimous voice of antiquity. Dr. Lardner has examined and answered his arguments with equal candour and learning. It is not known at what time John went into Asia Minor. Lardner thought that it was about the year 66. It is certain that he lived in Asia Minor the latter part of his life, and principally at Ephesus. He planted churches at Smyrna, Pergamos, Laodicea, and many other places; and by his activity and success in propagating the Gospel, he is supposed to have incurred the displeasure of Domitian, who banished him to Patmos at the end of his reign. He himself tells us, that he 'was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ;' and Irenæus, speaking of the vision which he had there, says, 'It is not very long ago that it was seen, being but a little before our time, at the latter end of Domitian's reign.' On the succession of Nerva to the empire in the year 96, John returned to Ephesus, where he died at an advanced age, in the third year of Trajan's reign, A.D. 100. An opinion has prevailed that he was, by order of Domitian, thrown into a cauldron of boiling oil at Rome, and came out unhurt; but this account rests almost entirely on the authority of Tertullian, and seems to deserve little credit.

The genuineness of St. John's Gospel has always been unanimously admitted by the Christian church. It is universally agreed that St. John published his Gospel in Asia, and that when he wrote it he had seen the other three Gospels. It is, therefore, not only valuable in itself, but also a tacit confirmation of the other three, with none of which it disagrees in any material point. The time of its publication is placed by some rather before, and by others considerably after, the destruction of Jerusalem. If we accede to the opinion of those who contend for the year 97, this late date, exclusive of the authorities which support it, seems favoured by the contents and design of the Gospel itself. The immediate design of St. John in writing his Gospel, as we are assured by Irenæus, Jerome, and others, was to refute the Gnostics, Cerinthians, Ebionites, and other heretics, whose tenets, though they branched out into a variety of subjects, all originated from the erroneous opinions concerning the person of Christ, and the creation of the world. These points had been scarcely touched upon by the other Evangelists, though they had faithfully recorded

all the leading facts of our Saviour's life and his admirable precepts for the regulation of our moral conduct. St. John, therefore, undertook, at the request of the true believers in Asia, to write what Clement of Alexandria called a *spiritual Gospel*; and accordingly we find in it more of doctrine, and less of historical narrative, than in any of the others. Let it be remembered, that this book, which contains so much additional information relative to the doctrines of Christianity, and which may be considered as a standard of faith for all ages, was written by that apostle, who is known to have enjoyed, in a greater degree than the rest, the affection and confidence of the Divine Author of our religion, and to whom was given a special revelation concerning the state of the Christian church in all succeeding generations.

We have three epistles by this apostle. The first has been sometimes cited by the name of the epistle to the Parthians, and was never contested. The other two have been disputed. The first of these is addressed 'Ἐκλεκτῇ Κυρίᾳ, concerning the meaning of which words there has been a variety of opinions. Our translators have rendered the words, To the Elect Lady, which is the common acceptation of them. The third epistle is directed to Caius, whom St. John praises for hospitality to the faithful, and exhorts to continue his pious practice. *Bishop Tomline's Elem. of Christ. Theology*, vol. i. pp. 328, 491, &c.; *Bishop Watson's Theolog. Tracts*, vol. ii. pp. 124, &c.; *Michaelis's Introduction to the New Testament*, vol. iv. pp. 272, 273, &c.

JO'NAH, יוֹנָה, יוֹנָה, signifies a dove, otherwise, he that oppresseth. Jonah, son of Amittai, the fifth of the minor prophets, was born at Gath-hepher in Galilee. He is generally considered as the most ancient of the prophets, and is supposed to have lived 840 years before Christ. The book of Jonah is chiefly narrative. He relates that he was commanded by God to go to Nineveh, and preach against the inhabitants of that capital of the Assyrian empire; that through fear of executing this commission, he set sail for Tarshish, and that in his voyage thither a tempest arising, he was cast by the mariners into the sea, and swallowed by a large fish; that while he was in the belly of this fish, he prayed to God, and was, after three days and three nights, delivered out of it alive; that he then received a second command to go and preach against Nineveh, which he obeyed; that, upon his threatening the destruction of the city within forty days, the king and people proclaimed a fast, and repented of their sins; and that, upon this repentance, God suspended the sentence which he had ordered to be pronounced in his name. Upon their repent-

ance, God deferred the execution of his judgment till the increase of their iniquities made them ripe for destruction, about 150 years afterwards. The last chapter gives an account of the murmuring of Jonah at this instance of divine mercy, and of the gentle and condescending manner in which it pleased God to reprove the prophet for his unjust complaint. The style of Jonah is simple and perspicuous, and his prayer in the second chapter is strongly descriptive of the feelings of a pious mind under a severe trial of faith.

Our Saviour mentions Jonah in the Gospel. (Matt. xii. 41. Luke xi. 32.) He says, that the Ninevites should rise in judgment against the Jews, and condemn them; because they repented at the preaching of Jonah. And when the Pharisees required from him a sign, his answer referred them to that of the prophet Jonah, namely, his resurrection. The Scripture says, that Jonah fled out of Judea from the presence of the Lord, and embarked at Joppa for Tarshish. Perhaps he imagined that God would no more think of sending him to Nineveh, but would order some other to go thither; because it was not usual with God to pour forth the spirit of prophecy out of the Holy Land. See DAGON, FISH, GOURD. *Bishop Tomline's Elem. of Christian Theology*, vol. i. pp. 123, 124.

JON'ATHAN, יְהוֹנָתָן, signifies, *given of God, or the gift of the Lord*. JONATHAN, son of Saul, a prince of an excellent temper, and in all varieties of fortune a most faithful friend to David. (1 Sam. xiv.) Jonathan gave proofs of courage and conduct during the war between Saul and the Philistines. One day when the Philistines were encamped at Michmash with a powerful army, and Saul's army of not more than six hundred men were at Gibeah of Benjamin, Jonathan said to his armour-bearer, Let us go to the camp of the Philistines. But he told not his father nor the people. There was a narrow pass between two rocks, which led to the camp of the Philistines. As soon, therefore, as the Philistines on guard perceived them, they said, Behold the Hebrews come like rats out of the holes where they had hid themselves, and they cried out to them, Come up to us, and we will show you something. Jonathan, therefore, said to his armour-bearer, Follow me, for the Lord hath delivered them into the hands of Israel. They went up, and began to kill all that fell into their hands. The camp of the Philistines was soon in disorder; and the noise and tumult increasing, the Hebrews hastily advanced nearer to them, and discovered that the Philistines killed one another. Saul, therefore, pursued the runaways, and said before the whole army, Cursed be the man that eateth any food this day.

Jonathan, who was absent when Saul spake in this manner, found a quantity of honey in a wood, into which he dipped the end of his staff, and ate of it; for which, afterwards, Saul would have slain him; but the people opposed the king's resolution, and preserved him.

Some years after, David having overcome Goliath, Jonathan conceived so perfect a friendship for him, that he loved him as himself. He stripped himself of the robe which he wore, and gave it to David. He made David likewise a present of his sword, his bow, and his belt. And when David incurred Saul's displeasure, Jonathan continued always zealous in his friend's interests. He gave him intelligence of his father's determination to kill him, advised him to retire, and so wrought upon Saul, that he promised him with an oath not to kill David. Saul having again resolved on the death of David, Jonathan dissuaded the king from his design; but perceiving that the destruction of his friend was determined, he informed David, who lay concealed in a field; when on a signal agreed on between them, they met, conversed, and confirmed their friendship and covenant with an oath.

The year following, while David was concealed in a forest in the wilderness of Ziph, and Saul was in pursuit of him with his troops, Jonathan went secretly to his friend, and they renewed their covenant. The war breaking out between the Hebrews and Philistines, Saul and Jonathan encamped on Mount Gilboa with the army of Israel; but their camp was forced, their troops and themselves killed. The news being brought to David, he mourned for a year, and composed a funeral song to their honour, wherein he evidenced his tenderness towards his friend Jonathan. Jonathan had a son named Mephibosheth, to whom David did great favours. See MEPHIBOSHETH.

JONATHAN, surnamed Apphus, was son of Mattathias, and brother to Judas Maccabæus. After the death of Judas, he was appointed general of the troops of Israel. Bacchides, general of Demetrius Soter, his enemy, was soon informed of it. Jonathan went immediately into the country bordering on the lake Asphaltites: at last he passed the river Jordan, and observing that Bacchides was advancing towards him with a powerful army in order to give him battle on the sabbath day, and being posted in such a manner, that he had the enemy before him, Jordan at his back, and woods and marshes at his right and left, he exhorted his people to implore the assistance of Heaven, and represented to them the necessity they were under, of either conquering or dying, since there was no way for escape. He therefore immediately gave battle, and being within

reach of Bacchides, he stretched out his arm, meaning to run him through ; but Bacchides dexterously avoided the blow by retiring backwards. At length Jonathan and his people having laid a thousand of their enemies dead upon the spot, and being apprehensive that they should be overwhelmed with numbers, threw themselves into the river Jordan, and swam over it in the presence of their enemies, who, not daring to pursue them, retreated to Jerusalem.

After various other fightings Jonathan made proposals of peace, which Bacchides accepted, returned to Syria, and came no more into Judea. Jonathan dwelt at Michmash, not at Jerusalem, because the troops of Demetrius Nicator were in possession of the citadel. Some years afterwards, Alexander Balas and Demetrius Soter, who contended for the kingdom of Syria, wrote to Jonathan desiring his friendship ; each endeavouring to engage him in their party. Jonathan declared for Alexander Balas against Demetrius. The first time of his putting on the high-priest's ornaments was on the Feast of Tabernacles, in the year 160 of the Greeks, about A.M. 3852, *ante* A.D. 152. After his receiving Alexander Balas's letter, who gave him this dignity, the people importuned him to accept it, and he solemnly performed the functions belonging to it.

Two years after, Alexander Balas celebrating his marriage with the king of Egypt's daughter at Ptolemais, Jonathan was invited thither, and appeared with royal magnificence. Some of his enemies attempting to accuse him to the king, he would not hear them, but clothed him in purple, and seated him near himself. Jonathan returned to Jerusalem, and there abode some time in peace. But at the end of two years Demetrius Nicator, son of Demetrius Soter, king of Syria, whom we have mentioned, coming into Syria, sent Apollonius, general of his troops, to Jamnia in Palestine to defy Jonathan, telling him, that he trusted only to his rocks and mountains, where he kept close without daring to descend into the plain. Jonathan, stung with these reproaches, assembled ten thousand chosen men, besieged Joppa, and took it with ease. From thence he marched against Apollonius, defeated him, killed eight thousand of his men, and returned loaded with booty to Jerusalem.

Alexander Balas was killed some years after ; whereupon Demetrius Nicator was advanced to the throne of Syria. Jonathan, taking advantage of the troubles in Syria, besieged the citadel of Jerusalem. Some time after, Jonathan having desired Demetrius to recall his troops from the citadel of Jerusalem, that prince answered him, that he would not only do what he requested, but more, provided he

would send him succours to reduce the inhabitants of Antioch. Jonathan sent him three thousand chosen men, who rescued him from his danger, for his people had besieged him in his palace. The city of Antioch was obliged to solicit his clemency, and desire peace.

Demetrius was not so grateful as he might have been, but shortly after he quarrelled with Jonathan. His ingratitude was the cause of Jonathan's declaring for young Antiochus, whom Tryphon had set on the throne of Syria. Jonathan fought several battles with Demetrius's generals. About the same time he renewed his alliance with the Romans and Lacedemonians. Jonathan marched against the Zabadean Arabians, or Nabathæans, defeated them, and returned to Jerusalem with great booty. He undertook to rebuild the walls of Jerusalem, and to raise a wall between the fortress (which was in the hands of the Syrians) and the city. Tryphon having conceived the design of dispatching young Antiochus, and stepping into his throne, thought it necessary to secure the person of Jonathan. He persuaded him to come to Ptolemais, and, having not above a thousand men with him, the inhabitants, when he was entered into their city, shut the gates, killed the Jews who attended Jonathan, seized him, and put him in chains. Tryphon killed Jonathan and his sons some time after at Bascama, perhaps Besek, not far from Bethsan. Simon procured the bones of Jonathan his brother, and buried them at Modin, in a magnificent mausoleum. There was a general and great mourning over all Israel for Jonathan many days.

JOPPA, יֹפּוֹ, signifies *beautiful* or *fair*. By all accounts, the port of this town scarcely deserves the name of *fair*, being exposed to troublesome winds ; but if the name implies *decorated*, as it probably does, the town might answer to this description. It appears, however, that the situation of this town is pleasant, and the prospects from it, and in the country around it, are engaging. It was on the border of the tribe of Dan, Josh. xix. 46. 2 Chron. ii. 16. Jonah i. 3.) In Ezra (iii. 7.) it is written, Jappua ; and in Greek Joppe. (Acts ix. 36.)

Joppa, or, as it is now called, Jaffa, was situated in a fine plain between Jamnia south, Cæsarea of Palestine north, and Rama, or Ramula east. According to tradition and fable, Joppa was one of the most ancient cities in the world. Report says it was built before the Deluge ; that here reigned Cepheus, the father of Andromeda ; and the rock to which his daughter was chained, and from which she was delivered by Perseus, was shown here, together with the ribs of the monster which would have devoured her. This history probably refers to a vessel of considerable

bulk, which ravaged the coast, and being driven on shore by superior force, was here wrecked, and the country delivered from the exactions of the corsair or pirate who commanded it.

Jaffa stands on a circular eminence, close to the sea shore. The houses are white, and are all of them provided with domes and square towers. Near Jaffa is a white sandy soil, the heat reflected from which is very oppressive. The sea breeze constantly prevails during the day time. Nearly in the centre of the town is an old ruinous building called the citadel, on the top of which is a round casemated tower, provided with one or two wretched pieces of cannon. The city is surrounded by a stone wall, provided, at certain distances, with towers alternately square and round.

'Joppa, called also Japha, and now universally Jaffa,' observes Dr. E. D. Clarke, 'owes all the circumstances of its celebrity, as the principal port of Judæa, to its situation with regard to Jerusalem. As a station for vessels, its harbour is one of the worst in the Mediterranean. Ships generally anchor about a mile from the town, to avoid the shoals and rocks of the place. In ancient times it was the only place resorted to as a sea-port, in all Judæa. Higher Solomon ordered the materials for the temple to be brought from Mount Libanus, previously to their conveyance by land to Jerusalem.'

Joppa is frequently mentioned both in the Old and New Testament. Tabitha, whom Peter raised from the dead, dwelt at Joppa. It appears that the Gospel was received here soon after Christ's ascension; and Peter was at Joppa when God showed him a sheet full of creeping things, no longer making any distinction between Jews and Gentiles, if disposed to receive the word. (Acts ix. 36, 37.; x. 5.) From this place it was that the prophet Jonah, many centuries before, had embarked for Tarshish, when commanded to preach repentance to the inhabitants of Nineveh. (Jonah. i. 3.)

D'Arvieux is of opinion that the port of Jaffa was anciently much superior to what it is at present. He remarked in the sea, south of the present port, the vestiges of a wall, which extended to a chain of rocks at some distance from the shore, by which the port was formed and protected against the violence of the south-west wind. 'This port,' he says, 'was, no doubt, sufficiently good before it was filled up, although its entrance was exposed to the winds from the north. At present it is so shallow, that only insignificant vessels can enter it. There was a quay, faced with hewn stone, fronting the port. It has been ruined purposely; what remains of it at each end, shows that it was very handsome.'

'Jaffa,' says Mr. Buckingham, 'as it is now seen, is seated on a promontory jutting out into the sea, and rising to the height of

one hundred and fifty feet above its level, having a desert coast to the north and south, the Mediterranean on the west, and fertile plains and gardens behind it on the east. It is walled around on the south and east towards the land, and partially so on the north and west towards the sea. There are not more than a thousand habitations in all the town, and the number of three mosques, one Latin convent, and one Greek church, will afford a guide to estimate the relative proportions of these religious bodies to each other. There is a small fort near the sea on the west, another on the north, and a third near the eastern gate of entrance, mounting in all from fifty to sixty pieces of cannon; which, with a force of five hundred horse, and nearly the same number of infantry, would enable the town to be defended by a skilful commander. The port is formed by a ledge of rocks running north and south before the promontory, leaving a confined and shallow space between these rocks and the town. Here the small trading vessels of the country find shelter from south and west winds, and land their cargoes on narrow wharfs running along before the magazines. When the wind blows strong from the northward, they are obliged to warp out, and seek shelter in the small bay to the north-east of the town, as the sea breaks in here with great violence, and there is not more than three fathoms water in the deepest part of the harbour; so accurately do the features of the place correspond with those given of it by Josephus.' *Buckingham's Travels in Palestine*, vol. i. pp. 245, 246, octavo edition of 1822; *Dr. Wittman's Travels*, p. 125; *Sacred Geography*; *Dr. Clarke's Travels*, vol. iv. pp. 441-443.

JO'RAM, יִרְמְיָהוּ, also written יִרְמְיָהוּ, Jehoram, signifies *to cast*; otherwise, *elevated*. Joram, son of Ahab, succeeded his eldest brother Ahaziah, who died without children. (2 Kings iii. 1, &c.) He did evil before the Lord, but not like Ahab his father, and Jezebel his mother. He removed the statues of Baal, which his father had erected; but he continued to worship the golden calves. Mesha, king of Moab, having refused to pay his tribute, Joram warred against him, and invited Jehoshaphat, king of Judah, to accompany him, who also brought the king of Edom his tributary. These princes advanced through the wilderness of Edom, but soon were in danger of perishing for want of water, which Elisha procured.

Elisha performed very important services to Joram during his wars with Syria, and discovered to him the designs of Benhadad. Benhadad having besieged Samaria, the famine was so terrible, that a woman ate her own son. Joram, being informed of such calamities, rent his clothes, and all the people saw that he wore sackcloth. He ordered a servant to go and cut off Elisha's

head, as if the cause of these distresses had been in his power. Elisha, who was then in his house, desired his friends to shut the door, and to prevent such a person from entering; observing that Joram was close at his heels, coming to revoke the order. Accordingly, the king came almost at the same time, and complained to Elisha, who comforted him, and foretold a great plenty on the morrow, which came to pass. Some time after, the king conversing with Gehazi about Elisha's miracles, the Shunamite woman, whose son Elisha had raised from the dead, solicited the king for restitution of her estate, which had been confiscated while she was absent in some foreign country during the famine. Gehazi informed the king that this was the very woman whose son had been restored to life by Elisha. Joram immediately gave directions for the restitution of all her property.

About that time Joram took the city of Ramoth-Gilead, but was dangerously wounded, and obliged to return to Jezreel for cure. He left Jehu, who commanded his army, to reduce the citadel, which still held out. In the mean time Jehu, having been anointed king by a young prophet, made haste to destroy king Joram at Jezreel. (2 Kings ix.) This took place in the twelfth year of Joram, and in the year of the world 3120.

JO'RDAN, יַרְדֵּן, signifies *river of judgment*; otherwise, *demonstration*, or *projection of judgment*; otherwise, *descending*, or, from the Hebrew and Syriac, *cauldron of judgment*. Some derive its name from יָרֹךְ *Jor*, a spring, and דָּן *Dan*, a small town near the source of this river; others derive it from two rivulets, *Jor* and *Dan*. But these etymologies are dubious.

The true source of this river is in two fountains at Paneas (a city better known by its subsequent name of Cæsarea Philippi,) at the foot of Anti-Libanus; its apparent source flows beneath a cave at the foot of a precipice, in the sides of which are several niches with Greek inscriptions.

The Jordan from Cæsarea Philippi runs about fifty leagues, till it discharges itself into the Dead Sea. In its course it forms the lake Semehon, at five or six leagues' distance from its spring. From thence it enters and passes the lake of Tiberias. It overflows its banks about the time of barley harvest, or the feast of the passover. The banks of Jordan are covered with rushes, reeds, willows, and other trees; so that there are, as it were, two banks of the Jordan. The first, is that of this river in its natural state, the second is that of its overflowings.

On each side of the Jordan a great plain extends from the Dead Sea. Josephus says, this plain is 1200 furlongs in length, and 600 wide; extremely dry in summer, and unwholesome, by reason of the excessive

heat. The banks of the Jordan may be said only to have any moisture; the rest is a wilderness.

D'Arvieux says, 'the Jordan is bordered with trees, which render its course very agreeable; it is pretty rapid; but its waters are thick, because its bed is of fat earth. Nevertheless, they are wholesome, and it is pretended they are incorruptible, or, at least, that they continue good many years.'

'The Jordan is extremely full of fish, because nobody catches them. What the fishes have to avoid, as well as the trees on the banks of the stream, is not to suffer themselves to be carried into the Dead Sea; because the former would die instantly, and the others would become as light as cork.'

'As we approach the Jordan,' says Volney, 'the country becomes more hilly, and, better watered; the valley through which this river flows abounds, in general, in pasturage, especially in the upper part of it. As for the river itself, it is very far from being of that importance which we are apt to assign to it. The Arabs, who are ignorant of the name of Jordan, call it *El Sharia*. Its breadth, between the two principal lakes, in few places exceeds sixty or eighty feet, but its depth is about ten or twelve. In winter it overflows its narrow channel, and, swelled by the rains, forms a sheet of water, sometimes a quarter of a league broad. The time of its overflowing is usually in March, when the snows melt on the mountains of the Shaik; at which time, more than any other, its waters are troubled, and of a yellowish hue, and its course is impetuous. Its banks are covered with a thick forest of reeds, willows, and various shrubs, which serve as an asylum for wild boars, ounces, jackals, hares, and different kinds of birds.'

Viscount Chateaubriand found the Jordan to be six or seven feet deep close to the shore, and about fifty paces in breadth. Messrs. Banks and Buckingham, who crossed it in January 1816, pretty nearly at the same ford over which the Israelites passed on their first entering the Promised Land, found the stream extremely rapid; and as it flowed at that part over a bed of pebbles, its otherwise turbid waters were tolerably clear, as well as pure and sweet to the taste.

The passage of this deep and rapid, though not wide river, by the Israelites, at the most unfavourable season, when augmented by the dissolution of winter snows, was more manifestly miraculous, if possible, than that of the Red Sea; because here was no natural agency whatsoever employed; no mighty winds to sweep a passage, as in the former case; no reflux of the tide, on which minute philosophers might fasten to depreciate the miracle. It seems, therefore, to have been providentially designed to silence cavils respecting the former; and it was done at noon-day, in the face of the sun, and in the

presence, we may be sure, of the neighbouring inhabitants; and it struck terror into the kings of the Amorites and Canaanites, westwards of the river, 'whose hearts melted, neither was there any spirit in them any more, because of the children of Israel.' (Josh. v. 1.) The place where the Israelites thus miraculously passed this river, is supposed to be 'the fords of Jordan.' (Judg. iii. 28.) *Hales's New Analysis of Chronology*, vol. i. p. 413; *Sacred Geography*; *Volney's Travels*, vol. ii. p. 300; *Buckingham's Travels in Palestine*, p. 315; *Irby's and Mangles's Travels in Egypt*, &c. pp. 287—289.

JOSEPH, יוסף, signifies *increase, addition*. JOSEPH, son of Jacob and Rachel, was born in Mesopotamia, in the year of the world 2256. Joseph was favoured by God in his youth with prophetic dreams. His father Jacob loved him tenderly, and gave him a coat of divers colours. His brothers became jealous of such little marks of affection. But what most incensed his brethren was, his relating certain dreams, in one of which he had seen twelve sheaves, belonging to them, bow before his sheaf, which stood upright in the field, &c. Jacob heard this without remark, but Joseph's brethren could not bear the allusion.

Joseph being sent by his father to visit his brethren, they conspired against him, and at first would have slain him; but Reuben opposing this resolution, they threw him into an old well, which had no water: soon after, perceiving a caravan of Midianite merchants going into Egypt, they sold Joseph to them, and deceived Jacob into a belief of his destruction by a wild beast.

The merchants took Joseph into Egypt, and sold him as a slave to Potiphar, captain of Pharaoh's guards. Joseph obtained his master's confidence so greatly, that he made him steward of his house, and committed to him all his domestic affairs. (Gen. xxxix. 1, 2, 3, &c.) But Potiphar's wife, conceiving a criminal passion for this young slave, solicited him to gratify that passion, and at last pressed him so closely, that he could escape only by leaving his cloak in her possession. Seeing herself thus despised, she began to cry out, and complained that the young Hebrew had offered her violence. Showing his cloak as evidence against him, she easily persuaded her husband Potiphar, who therefore put Joseph in prison.

Two of the king of Egypt's officers, his butler, and his baker, having incurred their master's displeasure, were put into the same prison with Joseph. Each of them had a dream in reference to himself, which he related to Joseph, who explained it to him: the butler dreamed favourably, the baker fatally. Joseph's interpretation of both dreams was fulfilled; the butler was restored to his dignity, but did not remember Joseph. Two years after this event, Pharaoh had dreams which none of his wise men

were able to explain to him. This making him very uneasy, his butler at last remembered Joseph, and told the king of him. Pharaoh commanded Joseph to be brought before him. The king related his dreams, and Joseph interpreted them, foretelling a prodigious plenty, succeeded by distressing famine.

Pharaoh also said to Joseph, Since you have discovered futurity to us, where can I find a more proper person than yourself for the government of my house, and of Egypt? My people shall obey you; and I will be your superior only on the throne. He then put his own ring upon Joseph's hand, clothed him in fine linen or cotton, put a chain of gold about his neck, made him ride in the chariot next to his own, and gave orders to proclaim him governor of all Egypt. He changed his name to Zaphnath Paaneah, which in Egyptian signifies a *revealer of secrets*. He married him to Asenath, daughter of Potipherah, priest of On or Heliopolis, by whom Joseph had two sons, Manasseh and Ephraim.

During the seven years of plenty, Joseph accumulated great stores of corn and grain. After this abundance came the famine, which did not afflict Egypt only, but also Canaan, where Jacob lived with his sons. Jacob therefore sent his sons into Egypt to buy provision, retaining only Benjamin. Joseph knew his brethren, though they did not discover him. He spoke roughly to them, called them spies, detained Simeon in bonds, probably because he had been the warmest of his enemies, and would not let the rest depart, except on condition that they should bring their youngest brother with them; whom they had mentioned to him. When he dismissed them, he ordered their sacks to be filled with corn, and every man's money to be put in his sack, without their perceiving it.

Jacob was constrained by the famine, notwithstanding his reluctance, to send his sons again into Egypt, and Benjamin with them. When Joseph saw his brother Benjamin, he ordered an entertainment for these strangers that day at noon: when he came in, his brethren prostrated themselves before him, and offered him presents from Jacob. Having saluted Benjamin, he immediately went out, being unable to restrain his tears. Joseph directed his brethren to be placed at table according to their age, and sent to Benjamin a portion five times larger than the rest, which very much raised their admiration.

The next morning, the corn they had purchased was loaded, and Joseph's cup was privately conveyed into Benjamin's sack. They were scarcely out of the city, when Joseph sent in great haste after them, reproaching them bitterly for this theft. Benjamin's sack was opened, and Joseph's cup was found in it! All in confusion at

this accident, they returned with Benjamin to the city. Judah entreated Joseph to receive him for his slave instead of Benjamin, remonstrating that if he returned to his father, without bringing back his favourite son, he would die with grief. Joseph then discovered himself, and asked if his father were living? After this, he embraced them all, and principally Benjamin, and sent them with a message to their father, proposing his removal into Egypt. To this Jacob agreed. Joseph, therefore, gave Jacob and his sons the land of Goshen, where the city of Rameses was situated, that they might dwell there with their flocks.

The famine increasing, Joseph drained all the money of the Egyptians into the king's coffers; then he obtained their cattle, afterwards their lands, and lastly their persons. He restored to the Egyptians their lands and cattle, with corn for seed, on condition that they paid the fifth part of the crop to the king. Jacob having spent seventeen years in Egypt, sent for Joseph, and made him promise to bury him in the land of Canaan, in the sepulchre of his fathers. Some time after, Joseph was informed that his father grew very ill; wherefore taking his two sons with him, Manasseh and Ephraim, he went to visit him. Jacob adopted his two sons, embraced them, and blessed them; putting his hands on their heads. Joseph observing his left hand to be placed on Manasseh's head, though he was the eldest, and his right on Ephraim, who was the youngest, was desirous to remove them, but Jacob told him, he knew what he did. After this, Jacob gave to each of his children a particular blessing. Of Joseph he said, 'Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.' (Gen. xlix. 22, 23, &c.)

As soon as Jacob expired, Joseph fell on his face, and melted into tears. Afterwards, he had him embalmed, and then buried him in the cave of Machpelah, which Abraham had purchased of Ephron the Hittite. After Joseph was returned to Egypt, his brethren, fearing some resentment might remain latent in him, solicited his favour, which he promised them. Joseph after he had lived an hundred and ten years, and seen his grand-children of the third generation, fell sick, and made his brethren promise with an oath to carry his bones with them, when they should depart from Egypt. After his death, his body was put into a coffin in Egypt; and Moses carried it away with him at the Exodus. (Exod. xiii. 19.) It was committed to the tribe of Ephraim, and was by them buried near Shechem, in the field which Jacob a little before his death had given to Joseph. (Josh. xxiv. 32.)

Many learned men have entertained an erroneous opinion, that the Egyptians wor-

shipped Joseph as Osiris, Apis, and Serapis, and even under the names of Hermes, Tammuz, and Adonis.

JOSEPH, son of Jacob, and grandson of Matthan, spouse of the Virgin Mary, and reputed father of Jesus Christ. (Matt. i. 15, 16.) The Gospel says, that Joseph was a just man. He lived by labour, and worked at a trade, but at what trade is not agreed. Some say he was a carpenter, some a locksmith, and others a mason.

The incarnation of the Son of God was not at first discovered to Joseph; but being informed that Mary his espoused wife was pregnant, and not knowing to what to attribute it, he inclined to dismiss her privately, by giving her a bill of divorce, instead of publicly dishonouring her. But while he was under this embarrassing uncertainty, an angel of the Lord appeared to him in a dream, and encouraged him to take home Mary. See ANNUNCIATION.

About six months after, Joseph went to Bethlehem, there to be registered with Mary his wife, in pursuance of an edict from Augustus. While they were in this place, the time of Mary's delivery came. Forty days after the child's birth, Mary and Joseph carried him to Jerusalem, and performed what the law appointed. While here, the angel of the Lord directed Joseph, in a dream, to carry the child into Egypt, because king Herod sought to kill him. How long they continued in Egypt we cannot tell; probably not long, since Herod died about the passover, some few months after the massacre of the innocents. The angel again informed Joseph, that he might return to Judea; but, learning that Archelaus succeeded Herod, Joseph retired to Nazareth in Galilee, which was not subject to Archelaus, but to Herod Antipas. He took Jesus, at the age of twelve, with Mary, to the passover at Jerusalem, where they lost him for three days, but at length found him in the temple. (Luke ii. 42—51.)

It is believed, with great probability, that Joseph died before Jesus began his public ministry. Joseph does not appear at the marriage of Cana, or in any other instance; and Jesus upon the cross recommended his mother to St. John, which, without doubt, he would not have done, had her husband been living.

JOSH/UA, יְהוֹשֻׁעַ, Ἰησοῦς, *Jesus*, Ἰωσὺε, *the Lord, the Saviour*. Joshua, the son of Nun, by the Greeks called Jesus the son of Nave, was of the tribe of Ephraim, and was born in the year of the world 2460. His first name was Hosea, or Oshea. (Numb. xiii. 8. 16.) Some believe that Moses changed his name by adding that of God to it.

Hoseah signifies *Saviour, Jehosua, the salvation of God, or he will save*. There is some dispute concerning the time when

Joshua began to be so called. Some think it was after the defeat of the Amalekites, others not till after the return of the commissioners appointed to survey the promised land.

Joshua signalized his valour against the Amalekites, whose whole army he routed. When Moses went up Mount Sinai, to receive the law, and remained there forty days and forty nights, Joshua abode with him, though in all probability, not in the same place, nor with the same abstinence; and when Moses descended from the mountain, Joshua heard the noise of the people playing about the golden calf, and thought it was the cry of battle. (Exod. xxxii. 17.) Joshua was very constant at the tabernacle of the congregation; he had the care and custody of it, (Exod. xxxiii. 11.) and seems to have dwelt in, or near it. When the people came to Kadesh-barnea, Joshua, with others, was deputed to survey the land of Canaan; and when these deputies returned, and represented the difficulties of conquering it as extremely great, Joshua and Caleb maintained the attempt to be easily practicable, provided the Lord were with them. The murmurers were all excluded from the land of promise; but God promised Joshua and Caleb that they should enter it.

When Moses was near his end, God commanded him to lay hands on Joshua, to communicate to him part of his spirit and glory, that the people might obey him. After the death of Moses, he took the command of the Israelites; and God favoured him. He sent spies to the city of Jericho, and ordered the army of Israel to pass the river Jordan. Joshua took twelve stones out of the midst of the river, which he placed at Gilgal, and set up twelve likewise in the midst of Jordan, as monuments of Israel's miraculous passage.

Some few days after the passage of the Jordan, Joshua caused to be circumcised all those who being born in the wilderness, by reason of their changing place frequently, had not received circumcision. After this, they kept the passover on the 14th of Nisan, in the year of the world 2553. While Joshua was before Jericho, he saw a man standing before him with a naked sword in his hand. He went to him, and said, Art thou for us, or for our adversaries? The man answered, I am captain of the host of the Lord, and I am come here to thy assistance. Joshua fell with his face to the earth: and the angel said to him, Take off thy shoes, for the place where thou standest is holy ground.

A few days after, he received orders from the Lord to besiege Jericho. Some think this siege was carried on during the seven days of the passover. The first six days, the army of Israel, with the priests and ark at their head, marched round the city once;

on the seventh day they marched seven times round it, and at the seventh time, the priests sounding the sacred trumpets, the people shouted, and the walls of the city fell, so that each man entered at the place opposite to him. Joshua then uttered his imprecation against Jericho; which prophecy was accomplished many ages after. See HIEL. Joshua sent 3000 men against Ai; but this small army was repulsed with the loss of thirty-six men. Joshua complained to the Lord, who told him, that Israel had violated the anathema pronounced against Jericho. The people, therefore, were convened; and the lot fell on Achan the son of Carmi. After this, Joshua took Ai.

God had commanded, that after the Israelites had passed the Jordan, they should erect an altar upon Mount Ebal. Joshua fulfilled this order.

About the same time, the Gibeonites came to Joshua, and pretended they were from a distant country, and not of the people of Canaan, who were devoted to the curse. Joshua and the elders of Israel made a covenant with them, without consulting the Lord; but three days after, they understood that they were Canaanites, and dwelt in the cities of Gibeon, Chephirah, Beeroth, and Kirjath-jearim. The people murmured against the elders; and it was resolved, that their lives should be preserved, since they had been promised this in the name of the Lord; but that they should be condemned to cut wood and carry water. Upon this Adonibezek, king of Jerusalem, confederated with four other kings of Canaan, to attack Gibeon. But Joshua, being informed of it, marched all night, and in the morning fell upon them so briskly, that he put the five kings to flight, and as they fled along the way to Beth-horon, the Lord poured a shower of large hail-stones upon them as far as Azekah, which killed many. Then Joshua said, Sun, stand thou still over against Gibeon, and thou moon, in the valley of Ajalon. And the sun and moon stood still, till the people of the Lord had taken vengeance on their enemies.

This miracle of the sun and moon standing still cannot be accounted for on philosophical principles, but must be resolved wholly into the power of God, who hearkened to the voice of a man, to stop the luminaries in their diurnal courses, or perhaps the earth's rotation, and by prolonging the day of battle to make them fight for Israel. From the circumstances of the narrative we may collect the time of the day and of the month when it happened, namely, soon after sun-rise, and when the moon was rather past the full. Joshua, when summoned by the Gibeonites to come to their succour against the confederate kings, went up from Gilgal *all night*, and came suddenly (we may conclude *about day-break*) upon the enemy, whom he discomfited with great slaughter,

and chased along the way from Gibeon to Beth-horon, in a westerly direction, the Lord co-operating in their destruction by a tremendous shower of great hail-stones, which slew more than the sword of the Israelites, but did not touch the latter. In this situation, the sun appeared to rise over Gibeon eastward, and the moon to set over Ajalon westward, near the Mediterranean Sea, in the tribe of Dan, when Joshua, moved by a Divine impulse, uttered the invocation in the sight of Israel; 'Sun, stand thou still over Gibeon, and thou Moon in the valley of Ajalon.' 'So the sun stood still in the hemisphere (at his rising), and hastened not to go down at his setting) about a whole day;' which in that climate, and soon after the vernal equinox, might be about thirteen hours long; thus giving Joshua day-light for the destruction of his enemies during twenty-six hours. The object of this miracle was of the most important and impressive nature. The sun and the moon, the two principal gods of the idolatrous heathen nations, were commanded to yield miraculous obedience to the chief servant of the true God; and thereby to contribute to the more effectual conquest of their own worshippers. It was a miracle of the same description as those which had been wrought in Egypt. With respect to the objections to the probability of this miracle, which originate in a consideration of its supposed consequences, it is justly observed by Bishop Watson, that 'the machine of the universe is in the hand of God: he can stop the motion of any part or of the whole, with less trouble than either of us can stop a watch!' How absurd, then, are the reasonings of those men who believe in the existence of an omnipotent God, yet deny the possibility of the exertion of his power in other ways, than those which are known to their limited experience!

The five kings having fled into a cave near Makkedah, Joshua ordered great stones to be rolled against the mouth of it, till the army had entirely dispersed the enemy. Towards the close of the day, the army returned to Makkedah. Joshua killed these five kings, and hung their dead bodies upon gibbets, where they remained till evening. Joshua, taking advantage of the consternation of the Canaanites, attacked and took several cities belonging to their country. He pillaged all the land from Kadesh-barnea to Gaza, and all the land of Gozen as far as Gibeon, that is, all the southern part of Palestine.

The year following, the king of Hazor confederated with several kings of Canaan, to endeavour, if they could, to oppose the Israelites with their great numbers. They met at the waters of Merom, south of Mount Carmel. Joshua marched against them; and, charging them suddenly, defeated and pursued them to great Zidon. The He-

brews killed all that fell into their hands: they hamstringed their horses, and burnt all their chariots. Joshua returned to Hazor, which he took and burnt. He took and destroyed in like manner all the cities round about, and killed their kings. All this was not done in a day. Some years were necessary to reduce the country; for he was obliged to make war with all these kings, none surrendering without a battle.

In the sixth year after the Israelites had entered the land of Canaan, they began to divide the conquered lands; Caleb first demanded his portion in the mountains of Judah and Hebron. After this, a division was made to every tribe by lot; first to Judah, then to Ephraim and the half tribe of Manasseh, which hitherto had not received its partition. After this the people assembled at Shiloh, to allot the portions of the other tribes. Joshua sent surveyors throughout the country; and the tribes of Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan, had their portions assigned them. And lastly they gave to Joshua for his inheritance Timnath-serah, in the mountains of Ephraim. They then appointed six cities of refuge for those who had committed casual and involuntary murder, and forty-six cities as residences of the priests and Levites. The tribes of Reuben and Gad, and the half tribe of Manasseh, having assisted their brethren in conquering the land of Canaan, returned to beyond Jordan their inheritance. On the banks of Jordan, they erected a monument as a memorial to future generations, that they were the same people with the tribes on the other side of the river. Joshua, fearing lest it might be made an idolatrous monument, sent to inquire their intentions by it. But the tribes of Reuben, Gad, and Manasseh, having declared their real intentions to the deputies, they returned in peace to Joshua.

This great man drawing near his end, summoned all Israel at Shechem, and ordered the ark of the covenant to be brought thither. After he had represented to the Israelites the favours they had received from God, and exhorted them to continue faithful, he made a covenant on the part of God with the people, and the people reciprocally engaged to serve the Lord. Joshua reduced the act of it into form, and wrote it in the book of the law of the Lord; and, to preserve the memory of this transaction, he erected a very large stone, under the oak, near Shechem. After this he died, aged a hundred and ten, in the year of the world 2570.

The Book of Joshua is generally attributed to this great man. It comprehends the history of about thirty years; and it contains an account of the conquest and division of the land of Canaan, the renewal of the covenant with the Israelites, and the

death of Joshua. Two passages in this book show that it was written by a person contemporary with the events which it records. In the first verse of the fifth chapter the author speaks of himself as being one of those who had passed into Canaan: 'And it came to pass when all the kings of the Amorites, which were on this side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until *we* were passed over, that their hearts melted.' It appears also from the 25th verse of the following chapter, that the book was written before the death of Rahab: 'And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even *unto this day*; because she hid the messengers which Joshua sent to spy out Jericho.' In the last chapter it is said, that 'Joshua wrote these words in the Book of the law of God,' which expression seems to imply, that he subjoined this history to that written by Moses. The last five verses, which give an account of the death of Joshua, were added by one of his successors, probably by Eleazar, Phinehas, or Samuel. *Bishop Tomline's Elem. of Christian Theology*, vol. i. p. 81; *Hales's New Analysis of Chronology*, vol. ii. book i. p. 290; *Horne's Introduction*, vol. ii. p. 557; *Townsend's Arrangement of the Old Testament*, vol. i. p. 463, note.

JOSIAH, יְשַׁיָּה, יוֹסִיָּהוּ, signifies the *Lord burns*, or *the fire of the Lord*. Josiah, son of Amon, king of Judah, and of Jedidah, daughter of Adaiah of Boscath, began to reign when he was eight years of age, in the year of the world 3363. (2 Kings xxii. 1, 2, &c.) He did right in the sight of the Lord, and walked in the ways of David. He began to seek after God from the eighth year of his reign, which was the sixteenth year of his age; and in the twelfth year of his reign, which was the twentieth of his age, he purged Judah and Jerusalem of the high-places, groves, idols, and superstitious images. He burned the bones belonging to the priests of the false gods upon the altars of their idols. Nor was he satisfied with thus destroying the remains of idolatry in his own dominions, but visited for the same purpose the cities of Ephraim, Manasseh, Simeon, and Naphtali.

After this he made it his business to repair the temple of the Lord, which in the preceding reigns had been neglected. But as they were removing the money which had been offered by the Israelites at the temple, to give it to the workmen, the high-priest Hilkiah found in the treasury chamber a book of the law of the Lord given by Moses. It is thought that this was the original of the law, and that it was found in some wall or chest, or beside the ark; for it appears that it was not then in the sanctuary, since

Josiah commands the priests to restore it to its place, and forbids them to carry it about any more.

Shaphan, the scribe, gave notice to the king of this discovery; and Josiah, having heard it read, rent his clothes, and sent to Huldah the prophetess, the wife of Shallum, and asked her advice. The king having convened all the elders of Judah and Jerusalem, went up to the temple of the Lord with them.

He read the book to them which he had lately found, and made a covenant with God, thereby engaging himself to walk in his ways, and to observe his precepts and ordinances, and made all the assembly promise the same thing. He afterwards ordered to destroy all remains of superstitious and idolatrous monuments in Jerusalem and Judah. He cut off the soothsayers, those who worshipped the stars, and the Sodomites. He enjoined those priests who had offered sacrifices in the high-places, to forbear all exercise of their sacred functions. He defiled Topheth and the valley of Hinnom, and profaned all the places which had been consecrated to superstition and idolatry, filled them with dead men's bones, and broke down the statues which were in them. He demolished the altar erected by Jeroboam the son of Nebat, at Bethel, dug up the bones of the false prophets and priests of the golden calves, but spared the sepulchre of that prophet whom the Lord sent against Jeroboam. (1 Kings xiii.)

Afterwards, Josiah commanded all his people to keep the passover, according to the law. The Scripture says, that from the time of the judges, and during the reigns of all the kings of Judah and Jerusalem, no passover was ever kept like that of the eighteenth year of Josiah; and that there was no king before him, like unto him, who turned as he did to the Lord with all his heart, with all his soul, and with all his strength. Pharaoh Necho, king of Egypt, desiring to pass through Judea, to attack the city of Carchemish on the Euphrates, Josiah opposed his passage, at Megiddo, at the foot of Mount Carmel. Here this good prince was mortally wounded, and being carried to Jerusalem there died. The people mourned his death very much; and Jeremiah composed an elegy on that occasion. Josiah was buried with the kings his predecessors at Jerusalem. The people of Judah took Jehoahaz, otherwise Shallum, one of Josiah's sons, and made him king in his stead.

Several prophets were in Judah while Josiah reigned; Jeremiah and Baruch, Joel and Zephaniah, and the prophetess Huldah. Many have been of opinion, that the Lamentations of Jeremiah, which are extant, were composed at the death of Josiah; and that these are the Lamentations which were so celebrated, and which

all the singing men and singing women continued to sing long after. (2 Chron. xxv. 24, 25.) The mourning of the people on the death of this prince passed, as it were, into a law and a proverb; and the prophet Zechariah, (xii. 11.) speaking of the lamentation of future ages, at the death of the Messiah, alludes to that of Josiah, 'as the mourning of Hadadrimmon in the valley of Megiddon.' Josiah had four sons, Jehoahaz, otherwise Shallum, Eliakim or Jehoakim, Zedekiah otherwise Matthanias, and Johanan; but as Johanan the eldest is not noticed after the death of his father, it seems probable that he died before Josiah.

JOTHAM, יוֹחָם, signifies *perfection of the Lord*. JOTHAM, Gideon's youngest son, escaped the slaughter which the inhabitants of Ophrah made of his seventy brethren, killed in the presence and by the order of Abimelech, Gideon's bastard son. (Judg. ix. 5, 6, &c.) The people of Shechem created this same Abimelech king, because he was their countryman. Jotham, therefore, went up to the top of Mount Gerizim, and thence addressed himself to the inhabitants of Shechem, in the famous fable of the trees, who offered their kingdom, which the valuable trees declined, and at length they elected the bramble. He then fled to Beer. We know not what became of him after this; but his prediction against Shechem and Abimelech was soon accomplished. (Judg. ix. 5, &c.)

JOTHAM, son and successor of Uzziah otherwise Azariah, king of Judah. Azariah having been smitten with a leprosy for attempting to offer incense, (2 Chron. xxvi. 16, 17, &c.) the government was committed to Jotham, his son, in the year of the world 3221. He governed twenty-five years; he then assumed the title of king, and reigned alone till the year of the world 3262. Hence it appears that he governed Judah forty-one years; sixteen years alone, and twenty-five during the life of his father. He did right in the sight of the Lord, and imitated the piety of his father Uzziah. Yet, he did not destroy the high places. He built the great gate of the temple, and other works on the walls of Jerusalem, in Ophel. He caused forts and castles to be erected upon the mountains, and in the forests of Judah. The Ammonites, who had been brought into subjection by Uzziah his father, having shown an inclination to revolt, he defeated them, and imposed on them a tribute of a hundred talents of silver, and ten thousand measures of wheat, with as many of barley. Towards the end of his reign, the Lord sent against him Rezin king of Syria, and Pekah king of Israel. It appears from Isaiah, (i. 1, 2, 3, 4.) that the land of Judah was in a very melancholy condition in the beginning of the reign of Ahaz, the son and successor of Jotham.

IRON. Moses forbids to use any stones for forming the altar of the Lord, which had been wrought with iron, as if iron communicated to them some pollution. He says the stones of Palestine are iron, (Deut. viii. 9.) that is, of hardness equal to iron, or that being melted they yield iron. An iron yoke (1 Kings viii. 51.) denotes a hard and insupportable dominion. The wise man says (Prov. xxvii. 17.) 'Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.' God threatens his ungrateful and perfidious people with making heaven iron and the earth brass, to make the earth barren, and the air to produce no rain. Chariots of iron are chariots armed with iron, with spikes and scythes. The false prophet Zedekiah made himself iron horns, to persuade Ahab that he would overcome Syria. 'Thy neck is an iron sinew,' as hard and inflexible as iron. God said that he would make Jeremiah as stiff as a pillar of iron. (Jerem. i. 18.)

ISAAC, יִצְחָק, or יִצְחָק, signifies *laughter*, and was the name of the son of Abraham and Sarah. Sarah gave him this name, because when the angel promised that she should become a mother, though she was beyond the age of having children, she laughed at the prediction. And when the child was born, she said, 'God hath made me to laugh, so that all that hear will laugh with me.' She suckled him herself. She would not suffer Ishmael to inherit with him, but prevailed with Abraham to turn him and his mother Hagar out of doors.

When Isaac was about twenty-five years of age, the Lord tempted Abraham, and commanded him to sacrifice his son. Abraham therefore took Isaac, and two of his servants, to the place where the Lord should show him. On the third day, ascending this place, he provided wood for the burnt offering, placed it on his son Isaac, and took fire in his hand, and a knife. As they two only, were going together, Isaac said, 'Behold the fire and the wood, but where is the lamb for a burnt-offering?' Abraham answered, 'My son, God will provide himself a lamb for a burnt-offering.' When they were come to the place appointed, which some think was Mount Calvary, Abraham arranged the wood, bound Isaac as a victim, and taking the knife, stretched forth his hand to kill his son. But the angel of the Lord called to him, and said, Lay not thine hand on the lad. He, therefore, unbound Isaac, and in his stead sacrificed a ram which he found entangled in a thicket adjacent.

When Isaac was forty years of age, Abraham sent Eliezer the steward of his house into Mesopotamia, to procure a wife for him from the family of Laban, his brother-in-law. Eliezer succeeded in

the object of his journey, and brought Rebekah to Isaac. Rebekah being barren, Isaac prayed for her, and God granted her the favour of conception. She was delivered of twins, Esau and Jacob. Isaac had most inclination for Esau, and Rebekah for Jacob. Some years after, a famine obliged Isaac to retire to Gerar, where Abimelech was king: he reported that Rebekah was his sister; and she was taken from him, by reason of her beauty, to be one of the king's wives. But Abimelech, having observed that Isaac behaved otherwise with Rebekah than he would have done with his sister, restored her to him. Isaac grew very rich, and his flocks multiplying every day, the Philistines of Gerar were so envious that they filled up all the wells that were dug by Isaac's servants. Abimelech himself desired him to depart; which he did, and pitched his tent in the valley of Gerar, where he dug new wells, but was put to some difficulties again. At length he returned to Beersheba, where he fixed his habitation. The Lord appeared to him, and renewed the promise of blessing him. Abimelech, king of Gerar, came thither likewise to make an alliance with him. Isaac when grown very old, (for he was an hundred and thirty-seven years of age,) and his sight was extremely weakened, called Esau his son, and directed him to hunt for him some venison. But while Esau was gone a hunting, Jacob stole the prime, the superior blessing of Isaac, so that afterwards Isaac could only give Esau an inferior blessing. See JACOB and ESAU.

Isaac lived many years after this. He sent Jacob into Mesopotamia to take a wife of his own family. When Jacob returned out of that country, after twenty years, Isaac was living, and continued so twenty-three years longer. He died aged an hundred four score and eight years, in the year of the world 2288, and was buried with his father Abraham, by his sons Esau and Jacob.

ISA'IAH, יְשַׁעְיָהוּ, signifies *salvation of the Lord*. Isaiah, son of Amos, was, as is said, of the royal family, if it be true that his father was son to king Joash, and brother to Amaziah, king of Judah. 'He was the earliest of the four great prophets, and entered on his prophetic office in the last year of Uzziah's reign, about 758 years before Christ. It is uncertain how long he continued to prophesy: some have thought that he died in the fifteenth or sixteenth year of Hezekiah's reign, and in that case he prophesied about forty-five years; but it appears more probable that he was put to death by command of Manasseh, in the first year of his reign; and in that case he prophesied more than sixty-one years. Isaiah is uniformly spoken of in Scripture

as a prophet of the highest dignity. Bishop Lowth calls him the prince of all the prophets, and pronounces the whole of his work, except a few detached passages, to be poetical.

'The style of Isaiah is universally allowed to be remarkable for its elegance, force, and sublimity; and he gives so copious and circumstantial an account of the promised Messiah and his kingdom, that he has been emphatically called the Evangelical Prophet. This book, however, is not confined to prophecies relative to our Saviour; it contains many other predictions, and likewise several historical relations. It may be considered under six general divisions; the first division consists of the first five chapters, containing a general description of the state and condition of the Jews in the several periods of their history; the promulgation and success of the Gospel, and the coming of Christ to judgment. The second division consists of the next seven chapters, containing the promise to Ahaz, which was predictive of Christ, whose nature, birth, and kingdom, are distinctly described in the 9th chapter; the denunciations of punishment upon the Assyrians in the 10th chapter, seem an interruption to this glorious subject, which is resumed in the 11th chapter, where the prophet breaks out into a hymn of praise, celebrating the future triumphant state of the church. The third division, which reaches from the 13th to the 27th chapter inclusive, begins with a very remarkable prophecy of the destruction of Babylon, which is considered as a type of Antichrist; it then describes the fate of the Jews, Assyrians, Moabites, Philistines, Arabians, Syrians, and Egyptians, and concludes in a manner similar to the last. The fourth division, which extends from the 28th to the 35th chapter inclusive, contains predictions relative to the then approaching invasion of Sennacherib; but it is interspersed with severe reproofs and threats against the Jews for disobedience and wilful blindness, and also with consolatory promises to those who should remain faithful in the service of God, alluding frequently to the times of the Gospel. The 36th and two following chapters, which constitute the fifth division, give an historical account of the invasion of Sennacherib, and of the prolongation of Hezekiah's life. The sixth division reaches from the 39th chapter to the end of the book: here the prophet generally addresses his countrymen as being actually in the captivity which he had previously foretold; he predicts the total destruction of the empire of Babylon, and the restoration of the Jews to their own land, by their great deliverer, Cyrus, whom he represents the Almighty as calling upon by name to execute his will, above 100 years before

his birth. In this latter part of the book are principally contained the numerous prophecies, already noticed, concerning the birth, ministry, death, and religion, of Christ, together with a variety of circumstances which were to precede and follow his incarnation.'

'These prophecies,' says Dr. Gray, 'seem almost to anticipate the Gospel history, so clearly do they foreshow the divine character of Christ; his miracles; his peculiar qualities and virtues; his rejection and sufferings for our sins; his death, burial, and victory over death; and, lastly, his final glory, and the establishment, increase, and perfection of his kingdom, each specifically pointed out and portrayed with the most striking and discriminating characters.' With these predictions are mixed earnest exhortations to faith and obedience, and positive denunciations of God's wrath against the impenitently wicked; the most comfortable assurances of the constant providence of God, and the fulfilment of all his gracious promises, and descriptions of the glorious state of the Church, when it shall be enlarged by the conversion of the Jews, and the fulness of the Gentiles, in terms inimitably suited to the variety and loftiness of the subjects.

The Scripture mentions two sons of Isaiah, the one called Shear-Jashub, 'the remainder shall return,' the other Hash-baz, 'hasten to the slaughter.' The first name showed, that the captives who should be carried to Babylon, should return from thence after a certain time; the second name implied that the kingdoms of Israel and Syria would be shortly ravaged.

In the fourteenth year of Hezekiah, Sennacherib king of Assyria, warring in Judæa, sent Rabshakeh his cup-bearer with a summons to Hezekiah. Rabshakeh harangued the people of Jerusalem in a very insolent and blasphemous manner, of which Hezekiah being informed by his officers, he rent his clothes, went to the temple, and sent messengers to tell Isaiah: Isaiah answered, 'Fear not the blasphemous words wherewith the king of Assyria's servants have dishonoured me: behold I will send a blast upon him, and he shall hear a rumour, and return to his own land, and I will cause him to fall by the sword in his own land.' Accordingly, the Lord caused 18,500 men of Sennacherib's army to perish by the hand of the destroying angel; and this prince was obliged to fly to Nineveh, where he was killed by his own sons.

About that time Hezekiah fell dangerously ill, and Isaiah, coming to visit him, said, 'set thine house in order, for thou shalt die and not live.' Then Hezekiah prayed to the Lord, and Isaiah was directed to return and comfort him by promising him fifteen years addition of life, as a

pledge of which he gave him the sign of the returning shadow. He also directed a lump of figs to be laid on Hezekiah's boil, who was so perfectly cured, that in three days he was in a condition to go to the temple.

Soon after this, Isaiah received orders from the Lord to walk three years bare-foot and naked, to denote the approaching captivity of Egypt and Cush, or Ethiopia. It is the constant tradition both of the Jews and Christians, that Isaiah was put to death by a saw in the beginning of the reign of Manasseh king of Judah. It is said, that the pretence of this impious prince for thus executing him, was an expression, (vi. 1.) 'I saw the Lord sitting on a throne;' which he affirmed to be a contradiction to Moses, (Exod. xxxiii. 20.) 'No man shall see me and live.' *Calmet's Dictionary; Gray's Key to the Old Testament; Bishop Tomline's Elem. of Christ. Theology*, vol. i. p. 105, &c.

ISH'BOSHETH, איש-בשת, signifies *man of shame*, otherwise, *the retarding of the man*. Ishbosheth is the same as Ishbaal, *the man of Baal*. Ishbosheth, or Ishbaal, was the son and successor of Saul. Abner, Saul's kinsman and general, so managed, that Ishbosheth was acknowledged king by the greater part of Israel, whilst David reigned at Hebron over Judah. Ishbosheth resided at Mahanaim, beyond Jordan. He was forty-four years of age when he began to reign, and he reigned two years pretty peaceably. Afterwards, there was war between the house of David and that of Saul; but whilst the former continued to increase in strength, the latter became weaker every day. (2 Sam. ii. 8, &c.)

Saul had had a concubine named Rizpah. Abner was accused of having made too free with her. Ishbosheth, therefore, said to Abner, 'Why hast thou come near my father's concubine?' Abner, provoked at this reproach, swore he would endeavour to transfer the crown from the house of Saul to David; but he was treacherously killed by Joab. When Ishbosheth was informed of the death of Abner, he lost courage; and all Israel fell into great disorder: Ishbosheth almost at the same time was assassinated in his own house, by two captains of his troops, who coming into his palace, while he was sleeping on his bed during the heat of the day, stabbed him with their poniards. Then cutting off his head, they came and presented it to David at Hebron, thinking to receive a considerable reward. But he commanded these two murderers to be killed, and their hands and feet to be cut off, and hung up near the pool in Hebron. He placed the head of Ishbosheth in Abner's sepulchre at Hebron. With Ishbosheth ended the royalty of Saul's family.

ISH'MAEL, ישמעאל, signifies *God that*

hears, and was the name of the son of Abraham and Sarah. Sarah, Abraham's wife, being barren, desired her husband to take her handmaid Hagar, that by her means she might have children. (Gen. xvi. 1, 2, 3, &c.) Hagar, having conceived, despised her barren mistress Sarah, who using Hagar harshly, she fled from her. An angel of the Lord appeared to her in the wilderness, and bid her return to her mistress, adding, 'Thou hast conceived, and shalt bring forth a son, and call his name Ishmael (the Lord hath hearkened), because the Lord hath heard thee in thy affliction. He shall be a fierce and savage man, whose hand shall be against all men, and the hands of all men against him.' Hagar returned, therefore, to Abraham's house, where she had a son named Ishmael. Fourteen years after, the Lord having visited Sarah, and Isaac being born to Abraham, Ishmael, who till then had been considered as Abraham's sole heir, saw his hopes disappointed.

One day Isaac being about five or six years old, Ishmael teased him in a manner displeasing to Sarah, who, therefore, said to Abraham, Expel this servant with her son Ishmael. Abraham thought this expulsion was hard; but the Lord confirming it, he sent away Hagar with Ishmael, who, quitting that part of the country, wandered in the wilderness of Beersheba, and her stock of water failing, she left her son under a tree hard by, and went to a distance to lament. While here, she heard a voice from Heaven which said, 'Fear not, the Lord hath heard the child's voice. Rise, and take him up, for I will make him the father of a great people.' She rose, and God having shown her a well, she drew water out of it, gave some to her son, and carried him farther into the wilderness of Paran, where he abode. He became a very expert archer: and his mother married him to an Egyptian woman. He had twelve sons, viz. Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphtish, and Kedemah. He had also a daughter named Mahalath, or Bashemath, (Gen. xxxvi. 3.) who married Esau. (Gen. xxviii. 9.) From the twelve sons of Ishmael are derived the tribes of the Arabians, which are still subsisting; and their descendants inhabited the country between Havilah and Shur.

Ishmael died in the year of the world 2231, 'in the presence of all his brethren,' agreeably to the promise of God, that he should 'dwell in the presence of all his brethren' (Gen. xvi. 12.); and to show that this promise had been strictly fulfilled, it is remarked that his lot or inheritance was assigned him, by divine Providence, contiguous to that of the other branches of his family.

From Ishmael, as we have observed, proceeded the various tribes of Arabs (also called Saracens by the Christian writers,) who anciently were, and still continue to be, a very powerful people. They might, indeed, be emphatically styled *a great nation*, when the Saracens made their rapid and extensive conquests during the middle ages, and erected one of the largest empires that ever existed. 'He will be a wild man,' (Gen. xvi. 12.) literally, 'a wild ass-man;' that is, as wild as a wild ass; and the account of that animal in Job affords the best possible description of the wandering, lawless, and free-booting lives and manners of the Arabs. 'Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing.' (Job xxxix. 5—8.) God himself has 'sent them out free,' and 'has loosed them' from all political restraint. The same 'wilderness,' in which their ancestor Ishmael dwelt more than three thousand seven hundred years ago, is still their habitation, and in the barren land, 'where no other human beings could live, they have 'their dwellings.' They 'scorn the city,' and therefore have no fixed habitations. For their 'multitude,' they are not afraid. When they make their depredations on cities, towns, or caravans, they retire into the desert with such precipitancy that all pursuit is eluded; and in this respect 'the crying of the driver is disregarded.' They may be said to have no lands, and yet 'the range of the mountains is their pasture;' they pitch their tents, and feed their flocks, wherever they please; and they 'search after every green thing,' are continually looking after their prey, and seize every kind of property that comes in their way. It was further foretold, that Ishmael's 'hand should be against every man, and every man's hand against him.' Sesostris, Cyrus, Pompey, Trajan, and other ancient sovereigns, vainly attempted to subjugate the wandering Arabs; but, though they had temporary triumphs over some tribes, they were ultimately unsuccessful. From the commencement of the Ishmaelites to the present day, they have maintained their independency; and if there were no other argument to evince the divine origin of the Pentateuch, the account of Ishmael, and the prophecy concerning his descendants, collated with their history and manner of life during a period of nearly four thousand years, would be sufficient: it may indeed be pronounced absolutely demonstrative. *Horne's Introduction*, vol. i. pp. 308, 309; *Dr. A. Clarke's Comment. on Gen.* xvi. 12.; xxv. 18.

IS'RAEL, יִשְׂרָאֵל, signifies *who prevails with*

God; otherwise, the man that sees God. This name was given by the angel to Jacob, after having wrestled with him at Mahanaim, or Peniel. (Gen. xxxii. 1, 2, 28, 29, 30. Hosea xii. 3.) See JACOB.

By the name Israel is sometimes understood the person of the patriarch Jacob; sometimes, the people of Israel, the race of Jacob; sometimes, the kingdom of Israel, the ten tribes, distinct from the kingdom of Judah; and sometimes, the called of God, from the world—the Church.

ISRAELITES, the descendants of Israel, at first called Hebrews, a name derived, as some think, from Abraham, who came from the other side of the Euphrates, or, as others are of opinion, from Heber, a progenitor of that patriarch; afterwards Israelites, from Israel or Jacob; and, lastly, Jews, particularly after their return from the captivity of Babylon, because the tribe of Judah was then most numerous, and foreigners knew scarcely any other. See JEWS.

IS/SACHAR, יִשָּׁכָר, signifies *price*, or *recompence*. Issachar, the fifth son of Jacob and Leah, conceived after Rachel had purchased the mandrakes which Reuben brought to his mother Leah, (Gen. xxx. 14—18.) was born about the year of the world 2255. He had four sons; Tola, Phuvah, Job, and Shimron. (Gen. xli. 13.) We know nothing particular of his life. Jacob, blessing him, said, 'Issachar is a strong ass couching down between two burdens: And he saw that rest was good, and the land that it was pleasant: and bowed his shoulder to bear, and became a servant unto tribute.' The Chaldee translates in a quite contrary sense, 'He shall subdue the provinces of the people, and drive out their inhabitants, and those who are left shall be his servants and his tributaries.' Grotius understands it nearly in the same way. The *pusillanimity* which is generally attributed to this tribe certainly does not agree with the light in which they are represented in Scripture. It appears that they were a laborious, hardy, valiant tribe, patient in labour, and invincible in war; bearing both these burdens with great constancy, whenever it was found necessary.

The tribe of Issachar had its portion in one of the best parts of the land of Canaan, along the great plain, or valley of Jezreel. Calmet says, that it was bounded on the south by Manasseh, on the north by Zebulun, on the west by the Mediterranean Sea, and on the east by the Jordan, with the extremity of the sea of Tiberias; but Dr. Wells observes, that as it is plainly said, (Josh. xvii. 10.) that the lots of Ephraim and Manasseh 'met together in Asher on the north, and in Issachar on the east,' it seems necessarily to follow, that Issachar could not reach west-

ward to the sea. *Wells's Geography*, vol. i. p. 316.

ITUREA, Ἰτρούρα, signifies *keepings*; in the Syriac, *mountains*, or *mountainous*. Iturea was a province of Syria or Arabia, beyond Jordan, east of the Batanea, and south of Trachonitis. Philip, one of Herod's sons, was tetrarch, or prince of Iturea, when John the Baptist entered on his ministry. (Luke iii. 1.)

JUBILEE, in Hebrew, *Jobel*. The jubilee year was the fiftieth year which occurred after seven weeks of years, or seven times seven years: 'And ye shall hallow the fiftieth year; it shall be a jubilee unto you.' (Levit. xxv. 10.) Notwithstanding the clearness of the text, several commentators maintain that the jubilee was celebrated in the forty-ninth year, the last year of the seventh week of years. Moses favours this opinion: 'Thou shalt number seven sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years.' (Levit. xxv. 8.) They who maintain this, show the inconvenience of celebrating the jubilee in the fiftieth year, immediately after the sabbatical rest of the forty-ninth year. These two years of rest following each other might be attended with dangerous consequences in any country, and might produce a famine. If the civil year began at a different time from the ecclesiastical year, this might solve the difficulty: that is, the fiftieth year, by one account, might *begin* before the forty-ninth year, by the other account, was *fully completed*. Besides, it is probable, that any part of a year was commonly reckoned for a whole year among the Jews, as it was, and still is, among some of the eastern nations.

The etymology of the Hebrew word *jobel*, (whence our jubilee is derived) has not been well ascertained. Some think that it signifies a *ram's horn*, because the trumpets which were used in proclaiming this solemnity were made out of rams' horns. The most probable opinion, however, is that of Calmet, who deduces it from the Hebrew verb *hobil*, *to bring or call back*; because estates, &c. which had been alienated, were then brought back to their original owners. Such appears also to have been the meaning affixed to the word by the Septuagint, who render the Hebrew word *jobel*, by ἀφεσις, *remission*, and by Josephus, who says that it signifies *liberty*.

The jubilee year began on the first day of Tisri, the first month of the civil year, and about the autumnal equinox. In this year no one either sowed or reaped; but all were satisfied with what the earth and the trees produced of themselves. Each took possession again of his inheritance, whether it had been sold, mortgaged, or alienated. Hebrew slaves, with their wives

and children, were set free; even they who had renounced that privilege, which the sabbatical year gave them of recovering their liberty. Even all foreign slaves enjoyed the right of the jubilee. The first nine days were spent in festivity, nearly similar to that of the Romans in the Saturnalia. On the tenth of Tisri, the day of solemn expiation, the trumpets were sounded; and at that instant the slaves were declared free, and the lands returned to their ancient owners. This law was designed to hinder the rich from oppressing the poor, and reducing them to perpetual slavery, and that they should not obtain possession of all the lands of the whole nation, by purchase, mortgage, or usurpation; that debts should not be too much multiplied; and that slaves, with their wives and children, should not always continue in servitude. Besides, Moses intended to preserve, as much as possible, the liberty of persons, equality of fortunes, and the order of families. He also wished that the people should be attached both by enjoyment and prejudice to their country, their lands, and inheritances; that they should have an affection for them, as estates descended to them from their ancestors, and designed for their posterity.

Several privileges were attached to the jubilee year, which did not belong to the sabbatical year; and the sabbatical year possessed also some advantages over the jubilee year. Houses and other edifices built in walled towns did not return to the proprietor in the jubilee year.

After the captivity of Babylon, the jubilee, as it was instituted with a design only to prevent the utter destruction of that partition which had been made by Joshua, and the confusion of tribes and families, could no longer be observed, as before the dispersion of the tribes; those Jews who returned from the captivity settling as they could, and a great number of families, and perhaps whole tribes, remaining in the place of their captivity.

Usher places the first jubilee in the year of the world 2609, before Christ, 1395; the second in the year of the world 2658, &c.

The law concerning the sabbatical year, and especially the year of jubilee, affords a decisive proof of the divine legation of Moses. No legislator, unless he was conscious that he was divinely inspired, would have committed himself by enacting such a law; and nothing like it can be found among the systems of jurisprudence of any other nation, ancient or modern. 'How incredible is it that any legislator would have ventured to propose such a law as this, except in the fullest conviction on both sides, that a peculiar Providence would constantly facilitate its execution. When this law, therefore, was proposed and received, such a conviction must have existed in both the

Jewish legislator and the Jewish people. Since, then, nothing could have produced this conviction, but the experience or the belief of some such miraculous interposition as the history of the Pentateuch details, the very existence of this law is a standing monument that, when it was given, the Mosaic miracles were fully believed. Now this law was coeval with the witnesses themselves. If, then, the facts were so plain and public, that those who witnessed them could not be mistaken as to their existence or miraculous nature, the reality of the Mosaic miracles is clear and undeniable.' 'It is not easily believed,' says Stillingfleet, 'that a nation, whose subsistence was derived from agriculture and pasturage, would have submitted to laws apparently so contrary to their interest, as those relating to the sabbatical and jubilee years, unless they had been convinced that miraculous plenty and security would be the certain consequence of obedience.'

'The reason and design of the law of the jubilee was partly political, and partly typical. It was *political*, to prevent the too great oppression of the poor, as well as their liability to perpetual slavery. By this means the rich were prevented from accumulating lands upon lands, and a kind of equality was preserved through all the families of Israel. Never was there any people so effectually secure of their liberty and property, as the Israelites were: God not only engaging so to protect those invaluable blessings by his providence, that they should not be taken away from them by others; but providing, in a particular manner by this law, that they should not be thrown away through their own folly; since the property, which every man or family had in their dividend of the land of Canaan, could not be sold or alienated for above half a century. By this means, also, the distinction of tribes was preserved, in respect both to their families and possessions; for this law rendered it necessary for them to keep genealogies of their families, that they might be able, when there was occasion, on the jubilee year, to prove their right to the inheritance of their ancestors. By this means it was certainly known of what tribe and family the Messiah sprung. Upon which Dr. Allix observes, that God did not suffer them to continue in their captivity out of their own land for the space of two jubilees, lest by that means their genealogies should be lost or confounded. A further civil use of the jubilee might be for the readier computation of time. For, as the Greeks computed by olympiads, the Romans by lustra, and we by centuries, the Jews probably reckoned by jubilees; and it might be one design of this institution, to mark out these large portions of time for the readier computation of successive years of ages.

'There was also a *typical* design and use

of the jubilee, which is pointed out by the prophet Isaiah, when he says, in reference to the Messiah, 'The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord.' (Isa. lxi. 1, 2.) Where 'the acceptable year of the Lord,' when 'liberty was proclaimed to the captives,' and 'the opening of the prison to them that were bound,' evidently refers to the jubilee; but, in the prophetic sense, means the Gospel state and dispensation, which proclaims spiritual liberty from the bondage of sin and satan, and the liberty of returning to our own possession, even the heavenly inheritance, to which, having incurred a forfeiture by sin, we had lost all right and claim.' That our Lord began his public ministry on a jubilee, Dr. Hales thinks, is evident from his declaration: 'The Lord hath anointed me (as the Christ) to preach the Gospel to the poor: he hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and restoration of sight to the blind; to set at liberty the bruised; to proclaim the acceptable year of the Lord.' (Luke iv. 18, 19.) The same learned author also observes, that it appears to have been a jubilee from the following argument: 'to the first general sabbatical year, before Christ 1589, add the year of our Lord's public ministry, A. D. 28, and divide the sum 1617 years, by the jubilee period, 49 years, it leaves no remainder. Therefore A. D. 28 was the last year of the period, or a jubilee itself.'

The jubilee was likewise typical of the general resurrection. 'It was,' says Mr. Parkhurst, 'a most lively and animating prefiguration of the grand consummation of time, which will be introduced in like manner by the trump of God, (1 Cor. xv. 52.) when the children and heirs of God shall be delivered from all their forfeitures, and restored to the eternal inheritance allotted to them by their Father; and thenceforth rest from their labours, and be supported in life and happiness by what the field of God shall supply.' *Parkhurst's Hebrew and English Lexicon*, p. 267; *Hales's New Analysis of Chronology*, vol. ii. book i. p. 279; *Horne's Introduction*; *Jennings's Jewish Antiquities*, book iii. cap. 10.

JU'DAH, or JEHUDAH, יהודה, 'Yôdâh, signifies the praise of the Lord, and was the name of the fourth son of Jacob and Leah, born in Mesopotamia, in the year of the world 2249. He advised his brethren to sell Joseph to the Ishmaelite merchants, rather than imbrue their hands in his blood. He married Shuah, the daughter of a Canaanite, whose name was Hirah, and by whom he had three sons, Er, Onan, and

Shelah. (Gen. xxxviii. 2—6.) He married Er to a young Canaanitess, named Tamar. Er behaved wickedly, and was slain by God. Judah required Onan his second son to marry his brother's widow, and to raise up seed to his brother; but Onan eluded the purpose of this connexion. Therefore the Lord punished him also with death. Judah was afraid of giving Shelah his third son to Tamar, and amused her with promises which he did not perform. Tamar, therefore, disguised herself, and placed herself in the way which Judah was to pass. Judah went in unto her, and she had by him two sons, Pharez and Zarah. (Gen. xxxviii. 27, 28, 29.)

Judah was always considered as the chief of Jacob's children. His tribe was the most powerful and numerous. The privileges of the first-born seem to have been transferred from Reuben to him, after the incest of Reuben with Bilhah, his father's concubine. The blessing given by Jacob on his death-bed to Judah was as follows: 'Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey my son thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come; and unto him shall the gathering of the people be.' This place contains a promise that the regal power should not go out of his family, and that the Messiah should derive his birth from him.

The southern parts of Palestine fell to Judah's lot; and the tribes of Simeon and Dan possessed many cities, which at first were given to Judah. This tribe at the Exodus contained 74,600 men, capable of bearing arms. The crown passed from Benjamin, (from Saul and Ishbosheth) into Judah, which was David's tribe, and that of the kings his successors, until the Babylonish captivity. And after the return from that captivity, although this tribe did not reign, it gave the sceptre to those who did reign, and in some sort combined in itself the whole Hebrew nation, who from that time were known only as Jews, descendants of Judah. Judah, when named in opposition to Israel, or the kingdom of the ten tribes, or Samaria, denotes the government and country of Judah and of David's descendants. One of the principal prerogatives of this tribe was, that it preserved the true religion, and the public exercise of the priesthood, with the legal ceremonies in the temple of Jerusalem; while the ten tribes gave themselves up to idolatry and the worship of the golden calves.

JUDAISM, the religious doctrines and

rites of the Jews, the descendants of Abraham. With Abraham, Judaism may be said, in some sense, to have begun; but it was not till the promulgation of the law upon Mount Sinai, that the Jewish economy was established, and that to his posterity was committed a dispensation which was to distinguish them ever after from every other people on earth. Their history, both before and during their settlement in Canaan, the land of promise, is contained in the Old Testament, and in the writings of Josephus, their countryman and historian, who was present at the last siege of their city. The miseries which they sustained from famine, from pestilence, from the assaults of the Romans, and from the implacable fury of contending parties among themselves, during the last siege of their city, far surpass, in horror, every account of every other siege in the records of the world. The city was taken, burned to the ground, and razed from its foundations. Eleven hundred thousand Jews perished during the siege; and, of ninety-seven thousand captives, some were reserved to grace the triumphal return of Titus to Rome, and the rest dispersed as slaves, or as criminals, throughout the empire. During the continuance of the Roman empire, they experienced from different emperors various degrees of oppression or forbearance. Sometimes they indulged their inveteracy against the Christians, in tumultuous and sanguinary outrages; at other times they suffered many grievous cruelties from the spirit of bigotry and retaliation. From Julian, who equalled them in enmity towards the Christians, they received many marks of favour. His abortive endeavours to rebuild the temple and city of Jerusalem are well known; a terrible earthquake, and flames of fire issuing from the earth, killed the workmen, and scattered the materials. They soon became known as divided into the Western and Eastern Jews. The Western were those who inhabited Egypt, Judea, Italy, and other parts of the Roman Empire;—the Eastern, those who were settled in Babylon, Chaldæa, Persia, &c. The head of the Western Jews was known by the name of Patriarch; the head of the Eastern Jews was called Prince of the Captivity. The office of Patriarch was abolished by the imperial laws about the year 429; from which time the Western Jews were solely under the rule of the chiefs of their synagogues, whom they called Primates. The Princes of the Captivity had a longer and more splendid sway. They resided at Babylon or at Bagdad, and exercised their authority over all the Jews who were established there, or in the adjacent country, or in Assyria, Chaldæa, or Parthia; and they subsisted as late as the 12th century. About the year 1038, the Jews were expelled

from Babylon, when some of the most learned of them passed into Africa, and thence into Spain, where great bodies of them settled, and soon after assisted the Saracens in their conquest of that kingdom. Upon that event, an intimate connexion took place between the disciples of Moses and those of Mahomet, which was cemented by their common hatred of the Christians, and subsisted till their common expulsion.

The Mosaic dispensation consisted of three parts; the religious faith and worship of the Jews, their civil polity, and precepts for the regulation of their moral conduct. Their civil government, as well as their sacred polity, was of divine institution; and, on all important occasions, their public affairs were conducted by the Deity himself, or by persons bearing his commission. The tenets of the Jews, as long as they retained their national existence, are known, or ought to be known, by all Christians. With respect to those of the more modern Jews, Moses Maimonides, an Egyptian, and one of the most illustrious of their Rabbins, drew up for them, in the eleventh century, the following confession of faith, which all Jews at this day admit. It consists only of these thirteen articles, of which the seventh affirms the *authenticity*, and the eighth the *genuineness* of the books of Moses. 1. I believe, with a true and perfect faith, that God is the creator, (whose name be blessed) governor, and maker of all creatures; and that he hath wrought all things, worketh, and shall work, for ever.—2. I believe, with perfect faith, that the Creator (whose name be blessed) is one; and that such an unity as is in him can be found in none other; and that he alone hath been our God, is, and for ever shall be.—3. I believe with a perfect faith, that the Creator (whose name be blessed) is not corporeal, not to be comprehended with any bodily properties; and that there is no bodily essence that can be likened unto him.—4. I believe, with a perfect faith, the Creator (whose name be blessed) to be the first and the last, that nothing was before him, and that he shall abide the last for ever.—5. I believe, with a perfect faith, that the Creator (whose name be blessed) is to be worshipped, and none else.—6. I believe, with a perfect faith, that all the words of the prophets are true.—7. I believe, with a perfect faith, that the prophecies of Moses (our master, may he rest in peace!) were true; that he was the father and chief of all wise men that lived before him, or ever shall live after him.—8. I believe, with a perfect faith, that all the law, which at this day is found in our hands, was delivered by God himself to our master Moses, (God's peace be with him!).—9. I believe, with a perfect faith, that the same law is never to be changed, nor any other to be given us of God (whose name

be blessed).—10. I believe, &c. that God (whose name be blessed) understandeth all the works and thoughts of men, as it is written in the prophets; he fashioneth their hearts alike, he understandeth all their works.—11. I believe, &c. that God will recompense good to them that keep his commandments, and will punish them who transgress them.—12. I believe, &c. that the Messiah is yet to come; and although he retard his coming, yet I will wait for him till he come.—13. I believe, &c. that the dead shall be restored to life, when it shall seem fit unto God, the Creator (whose name be blessed, and memory celebrated, world without end. Amen.)

The laws of the Jews, religious and moral, civil, political, and ritual, that is, a complete system of pure Judaism, are contained in the books of the Old Testament, and chiefly in the five Books of Moses, whose writings are at this day revered, and considered as divinely inspired, by almost two-thirds of the inhabitants of the world. But for the system of the Rabbinists, who have long been the most numerous party among the Jews, and who, in regard to doctrine, seem to be of 'the sect of the Pharisees,' recourse must also be had to their Mishna, Gemaras, Talmuds, and Targums.

The religion of the ancestors of the Jews, before the time of Moses, was the simplest and purest in the world, consisting in the worship of the one living and true God, under whose immediate direction they were; in a firm reliance on his promises under all difficulties and dangers; and in a thankful acknowledgment for all his blessings and deliverances. In that early age, we find the religious custom of tithes; we likewise read of altars, pillars, and monuments raised, and sacrifices offered to God; which last are now generally believed to have been of Divine institution. They used circumcision, not so much as a religious act, as a seal of the covenant which God had made with Abraham. As to the mode and circumstances of Divine worship, they were much at liberty till the time of Moses; but their legislator, by the direction and appointment of God himself, prescribed an instituted form of religion, and regulated ceremonies, feasts, days, priests, and sacrifices, with the utmost exactness. The rites and observances of their religion under the law were numerous, and its sanctions severe. Notwithstanding that God's prophets, and oracles, and ordinances, and the symbol of his presence, were among them, the Jews were ever very prone to idolatry, till the Babylonish furnace thoroughly purified them from that corruption. After their seventy years' captivity, they turned indeed from idolatry, and have never again been guilty of the crime; yet they turned not to true and pure religion, but to superstition, formality, hypocrisy, and schism. Such, in a great measure, was

their religious worship and character in our Saviour's time; and such, many seem to think, it still continues to be, in a greater or less degree, at the present day.

In the wilderness, the tabernacle was constructed for the worship of God; and the Jewish temple, afterwards built by Solomon, was the grandest structure in the world. The second temple, built by Zerubbabel and the Jews, on their return from Babylon, and afterwards repaired by Herod, was far inferior to the former, and wanted several things which the other contained.

Ancient Judaism, compared with all religions except the Christian, was distinguished for its purity and spirituality; and the whole Mosaic ritual was of a typical nature. As formerly, whilst they enjoyed an established religion, they still have liturgies, in which are all the prescribed forms of their synagogue-worship; and those who have not time to go to the synagogue, must say their prayers at home, three times every day, that is, in the morning, in the afternoon, and at night. At present, the Jewish church is governed by a presiding rabbi in the city or town where they may be settled, who attaches to himself two other rabbies; and these three combined form a kind of tribunal in sacred or religious causes, and frequently determine private disputes. This tribunal is termed *Beth Din*, or the House of Justice. As the priesthood ceased with the temple, and is at present totally abrogated, the term high-priest is an exploded name. No presiding rabbi now exercises the functions of high-priest, which were applicable to the temple only. Hence the choice of rabbi is not confined to the tribe of Levi, though that tribe is the only one that, as they conceive, can now be at all distinguished. At present, its members are all considered as laymen. Yet, they have some trifling distinctions paid them in the service of the synagogue.

It is reckoned that there are as many Jews now in the world as formerly, or even more than since they became a nation. Some have computed them at three millions, and others at more than double that number. 'It is impossible,' says Basnage, 'to fix the number of persons this nation is at present composed of. But yet, we have reason to believe, there are still nearly three millions of people, who profess this religion, and, as their phrase is, are witnesses of the unity of God in all the nations of the world.' The author of a late work observes, that their present number 'is computed to be 3,000,000, one of which resides in the Turkish empire; 300,000 in Persia, China, India, on the east and west of the Ganges, or Tartary; 1,700,000 in the rest of Europe, Africa, and in America.' Mr. Adam says, 'I believe I am not quite singular in my opinion, that their whole number at present, exclusive of the posterity of the ten tribes,

to whose numbers, state, and situation, we are entire strangers, does not exceed 2,500,000.' Who could foretell such a wonderful increase and propagation of a branch only of one man's family, but the same Divine Person whose power could effect it? The number of Jews in Judea has for many ages been inconsiderable, whilst they abound every where else. Agreeably to the prediction respecting them, (Deut. xxviii. 65.) they have been so far from finding rest, they have been banished from city to city, and from country to country. Their land itself seems to lie under a never-ceasing curse. Pagans, Christians, Mahometans; in a word, all nations have by turns seized and held Jerusalem and Judea. To the Jew only hath God refused the possession of this small tract of ground, so supremely necessary for him, since he ought to worship upon this mountain.

The dispersion, preservation, and present state of the Jews, are remarkable particulars respecting this people, and furnish a strong argument in favour of our religion, even in the opinion of its boldest adversaries. They are admitted and fixed, but never incorporated with any nation under heaven. Mr. Bryant well observes, that 'rivers run downwards through many outlets to the sea, and are soon blended and lost in the ocean; but the Jews are like the waters of Styx, which remain unmixed, wherever they flow.' They are every where distinct and unconverted; nor will their prejudices against Christianity allow them to examine, with coolness and impartiality, its genuine doctrines. Though nothing can be more clear and express than our best and most esteemed writers are on the unity of the Godhead, yet the Jews still persist in believing that Christians would destroy that unity, and are the direct supporters of Tritheism. Not satisfied with having rejected and crucified the Lord that bought them, they insist, with Socinians, that the Holy Ghost is not a Person, but an energy, operation, quality, or power. The Jews 'ought to be looked upon as one of those prodigies which we admire without comprehending; since, in spite of evils so durable, and a patience so long exercised, they are preserved by a particular Providence. The Jew ought to be weary of expecting a Messiah, who so unkindly disappoints his vain hopes; and the Christian ought to have his attention and regard excited towards men whom God preserves, for so great a length of time, under calamities which would have been the total ruin of any other people.'

The Jews comfort themselves with the hope, that their hour of triumph is at hand, when the long expected Messiah will come, —will gather them from the corners of the earth,—will settle them in the land of their fathers, and subject all the nations of the earth to his throne. Whilst they believe,

that they shall ever continue in the profession of their religion, Christians look for their general conversion, and acknowledgment of Jesus Christ as the true Messiah. This event, from some remarkable signs of the times, has been supposed by some learned men to be at no great distance. Most Christian divines suppose that they shall actually be called to inhabit their own land; but others contend that there will be only a general conversion of the Jews in the countries where they respectively dwell, without emigration. See *Jews. Adam's Religious World*, vol. i. p. 2—78.

JUDAS MACCABE'US, son of Mattathias, succeeded his father as captain of the Jewish people, during the persecution by Antiochus Epiphanes. He had before given proofs of his valour, conduct, and zeal for God's law, by opposing those who forsook the Lord, and sacrificed to idols. One of the first expeditions of Judas Maccabeus was against Apollonius, general of the Syrian troops in Palestine. Judas killed him, and destroyed his army; he took Apollonius's sword, which he commonly used in battle during the remainder of his life.

Antiochus, king of Syria, surprised at the valour of Judas, sent three generals against him, Nicanor, Georgias, and Ptolemy. Judas attacked Nicanor alone, and routed his army. Georgias coming afterwards, and seeing Nicanor's camp on fire, made haste back again, without engaging. The year following, Lysias, regent of the kingdom, came into Judea with 60,000 men, and 5000 horse. Judas went to meet them to Bethoron, and defeated them.

Judas, being thus master of the field, went up to Jerusalem, where he found the holy places deserted, the altar profaned, the courts filled with briars, and the chambers adjoining the temple destroyed. Judas employed part of his people in cleansing the holy places. They laid aside the stones of the altar which had been profaned, built a new one of rough stones, rebuilt the holy place and the sanctuary, made new sacred vessels, and on the 25th of Casleu, in the year 148 of the Greeks, and in the year of the world 3840, they offered the morning sacrifice on the altar of burnt-offerings, and restored public worship in the temple, which had been interrupted three years. They made a new dedication of the temple with all the pomp they could, according to the present state of their affairs, and celebrated this feast during eight days. (1 Macc. iv. 53. 54. 55, &c.) The memorial of this dedication is spoken of, (John x. 22.) where it is said that Jesus came to the temple of Jerusalem at the feast of the dedication, in winter.

In a little time after, and probably the same year, Judas again defeated two Syrian generals, Timotheus and Bacchides. Bethsura likewise was fortified by his order,

being a sort of barrier, which covered Jerusalem on the side of Idumea. Judas attacked the Idumeans, the inhabitants of the Acrabatane, the sons of Bean, the Ammonites, and Timotheus; and he dispersed all his enemies. Judas afterwards made war against the Idumeans, took Hebron, entered the country of the Philistines, took Azotus, over-ran Samaria, and returned, laden with booty, into the land of Judah. In the mean time, Lysias came a second time into Judea, at the head of a powerful army, but was forced to save himself with dishonour, and to make peace with Judas. Eupator, who succeeded Antiochus Epiphanes, permitted the Jews to live according to their own laws, and to perform all their offices in the temple at Jerusalem.

This treaty having been concluded, Lysias returned to Antioch. But Timotheus, Apollonius, Hieronymus, Demophon, and Nicator, who stayed in the country, sought all opportunities of interrupting the peace. The inhabitants of Joppa having invited the Jews of their city to come on board their vessels, as if to divert themselves on the sea, drowned all of them, together with their wives and children. Judas, to revenge this treachery, burnt their ships and their harbour; he would have done the same to their city, if he had not received the news that the people of Jamnia designed likewise to extirpate the Jews of their city. Judas prevented them, and burnt their harbours and their vessels. Thence he went beyond Jordan, attacked Caspis or Esebon, took it, sacked it, and there was so great a number slain, that the water of a neighbouring lake was dyed with their blood. He advanced as far as Characa in the land of the Tubienians, but not finding Timotheus there, of whom he was in pursuit, he met him soon after at the head of 120,000 foot, and 2,500 horse. Though Judas had only 6000 soldiers, yet he dispersed this army, and killed 30,000 men.

After Pentecost he marched against Georgias, who escaped with great difficulty. Judas gathered his people together at Odollam, to celebrate the sabbath; and the day after, when they came to bury the Jews who had been killed in the battle, they found under the clothes of the dead, some things which had been consecrated to idols in Jamnia. All imputed their death to the concealing what was so impure and profane. Judas collected twelve thousand drachms of silver, which he sent to Jerusalem, that sacrifices might be offered for the sins of the dead.

Antiochus Eupator came himself into Judea, attended by Lysias, with an army of 100,000 foot, 20,000 horse, and thirty-two elephants. He besieged Bethsura, and the small number of troops which Judas had with him, being unable to make head

against the king's forces, retired to Jerusalem. Eupator followed them, and besieged the city, particularly the temple, which Judas had fortified, and to which he had retreated. The siege continuing a long time, Lysias, fearing lest Philip, who had been declared regent of the kingdom by Antiochus Epiphanes, might make himself master of Antioch, concluded a peace with Judas, and returned speedily to Syria. Demetrius, son of Seleucus, Eupator's uncle, and lawful heir to the kingdom of Syria, gave the high-priesthood of the Jews to Alcimus, and sent Bacchides with him into Judea to establish him. Demetrius sent Nicanor with troops into Judea, who dispatched to Judas proposals of peace, which Judas laid before the people and senators, and all were of opinion to accept them. Nicanor continued afterwards at Jerusalem in the citadel, and Judas in the city. Nicanor conceived a very great esteem for Judas, and they lived together with familiarity.

Alcimus, observing this good understanding between them, told Demetrius that Nicanor betrayed his interests. The king, exasperated by these calumnies, wrote to Nicanor, that he took very ill his friendship with Judas, and commanded him to send him instantly in chains to Antioch. Nicanor sought an opportunity for this purpose, but Judas, perceiving his familiarity to be grown cold, distrusted him; and collecting troops he stole away privately from Nicanor, who attacked him at Caphar-Salama, but was repulsed with loss, and obliged to retreat to Jerusalem. He threatened to destroy the temple, if Judas was not put into his hands, and departed to Bethoron, where the Syrian army joined him; but Judas attacked him with so much impetuosity, that he routed his troops, and Nicanor himself was one of the first that was killed. Nicanor's head and right hand were hung up over against Jerusalem, and a feast was instituted on the 13th of Adar to celebrate the memory of this victory.

Demetrius being informed that Nicanor was killed, and his army defeated, sent again Bacchides and Alcimus into Judea, with the right wing of his troops. They came first to Jerusalem, and thence to Berea, a city of Benjamin. Judas was at Eleasa, with three thousand chosen men. His people were terrified at so great an army; and many fled; so that not above eight hundred remained with him. Judas, finding himself forsaken, was discouraged, and said, Let us go, and, if we can, engage the enemy! His people remonstrated that he should wait for reinforcements. He said, God forbid that we should do so; if our hour be come, let us die courageously. After a long and obstinate fight, Judas himself fell, and the rest fled. Jonathan and

Simon carried off their brother's body, and laid it in their sepulchre at Modin. All Israel greatly lamented his death.

JUDAS ISCARIOT, (Heb. ISH KARIOTH, that is, a man of Karioth, or Carioth,) or *Judas the Traitor*, being chosen by Jesus Christ into the number of his apostles, and appointed their treasurer, was so wicked as to betray his Lord into the hands of his enemies. Mary, sister of Lazarus, having poured a precious perfume on our Saviour's feet, and another woman, whose name is not mentioned, having on another day anointed his head with costly and fragrant spikenard, Judas was one that murmured most at these actions. Soon after, he went to the chief priests, and undertook to deliver Jesus to them. They promised him thirty pieces of silver, or thirty shekels, about 3*l.* 15*s.* or, according to Dr. Prideaux, 4*l.* 10*s.* After the paschal supper, and before the institution of the eucharist, Judas left the room, to inform the priests that he would that night give up Jesus to them, because he knew the place whither he designed to retire.

'The treachery of Judas Iscariot, his remorse, and suicide, are occurrences altogether so strange and extraordinary, that the motives by which he was actuated require to be developed as far as may be done, where the Evangelists are, in a great measure, silent concerning them, from the circumstances of the history itself, and from the feelings of human nature. Judas, the leading trait in whose character was covetousness, was probably induced to follow Jesus at first, with a view to the riches, honours, and other temporal advantages which he, in common with the rest, expected the Messiah's friends would enjoy. The astonishing miracles he saw him perform, left him no room to doubt of the reality of his Master's pretensions, who had, indeed, himself, in private, actually accepted the title from his apostles; and Judas must have been much disappointed when Jesus repeatedly refused the proffered royalty from the people in Galilee, after the miracle of feeding the five thousand, and again after his public procession to Jerusalem. He might naturally have grown impatient under the delay, and dissatisfied also with Jesus, for openly discouraging all ambitious views among his disciples; and, therefore, he might have devised the scheme of delivering him up to the Sanhedrim, or great council of the nation, (composed of the chief priests, scribes, and elders) in order to compel him to avow himself openly as the Messiah before them, and to work such miracles, or to give them the sign which they so often required, as would convince and induce them to elect him in due form, and by that means enable him to reward his followers. Even the rebukes of Jesus,

for his covetousness, and detection of his treacherous scheme, although they unquestionably offended Judas, might only serve to stimulate him to the speedier execution of his plot, during the feast of the passover, while the great concourse of the Jews, from all parts assembled, might powerfully support the Sanhedrim, and their Messiah, against the Romans. The success of this measure, though against his Master's will, would be likely to procure him pardon, and even to recommend him to favour afterwards. Such might have been the plausible suggestions, by which Satan tempted him to the commission of this crime. But when Judas, who attended the whole trial, saw that it turned out quite contrary to his expectations, that Jesus was capitally convicted by the council, as a false Christ, and false prophet, notwithstanding he had openly avowed himself; and that he had wrought no miracle, either for their conviction, or for his own deliverance, as Judas well knew he could, even from the circumstances of healing Malchus, after he was apprehended; when he further reflected, like Peter, on his Master's merciful forewarnings of his treachery, and mild and gentle rebuke, at the commission of it; he was seized with remorse, and offered to return the paltry bribe of thirty pieces of silver, to the chief priests and elders, instantly on the spot, saying, I sinned, in delivering up innocent blood, and expected that on this they would have desisted from the prosecution. But they were obstinate, and not only would not relent, but threw the whole load of guilt upon him, refusing to take their own share: for they said, 'What is that to us? see thou to that;' thus, according to the aphorism, loving the treason, but hating the traitor, after he had served their wicked turn. Stung to the quick, at their refusal to take back the money, while they condemned himself, he went to the temple, cast down the whole sum in the treasury, or place for receiving the offerings of the people; and after he had thus returned the wages of iniquity, he retired to some lonely place, not far, perhaps, from the scene of Peter's repentance, and in the frenzy of despair, and at the instigation of the devil, hanged himself; crowning with suicide, the murder of his master and his friend; rejecting his compassionate Saviour, and plunging his own soul into perdition! In another place it is said, that 'falling headlong he burst asunder, and all his bowels gushed out.' (Acts i. 18.) Both these accounts might be true: he might first have hanged himself from some tree on the edge of a precipice; and the rope or branch breaking, he might be dashed to pieces by the fall.' *Hales's New Analysis of Chronology*, vol. ii. book ii. pp. 877, 878.



JUDAS, or JUDE, surnamed Lebbeus and Thaddeus, was the son of Alpheus or Cleophas, the brother of James the Less, the cousin-german of our Saviour, and one of the twelve apostles. His call to be a disciple of Jesus is not recorded; and, except in the catalogue of the apostles, he is mentioned only once in the Gospels. After Christ's interesting discourse to his disciples not long before his crucifixion, 'Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself to us, and not to the world?' (John xiv. 22.) From this question it is inferred, that at this time Judas had the common prejudice of the Jews concerning the kingdom of the Messiah. Jude is not mentioned in the Acts of the Apostles, nor does any ancient author record of him a single circumstance on which we can depend. He is generally reckoned among those apostles who did not suffer martyrdom.

The Epistle of St. Jude was considered as genuine by several of the ancient fathers; Clement of Alexandria, Tertullian, Origen, and Epiphanius. Jerome says, 'Jude, brother of James, left a short Epistle, which is one of the seven called catholic. But because of a quotation from a book of Enoch, which is apocryphal, it is rejected by many; however, at length it has obtained authority, and is reckoned among the sacred Scriptures.' Upon this subject it has been remarked, that Jude does not in fact quote any book of Enoch; he only says, that 'Enoch prophesied,' and that prophecy might have been traditional. To whatever Jude refers, it does not afford a sufficient reason for setting aside the genuineness of this epistle, in opposition to the authorities of the ancient fathers. As it is evident that this Epistle was written some time subsequent to St. Peter's Epistles, and St. Paul's Epistles to Timothy, in which are contained certain prophecies referred to by Jude; the date of this Epistle has been placed by many commentators about the year 70. *Bishop Watson's Theological Tracts*, vol. ii. pp. 480, &c.; *Bishop Tomline's Elem. of Christian Theology*, vol. i. p. 501.

JUDEA, a province of Asia, called anciently the Land of Canaan, or Palestine, the Land of Promise, the Land of Israel. Judea may be considered as divided into four parts; 1. the western district, Palestine, inhabited by Philistines; 2. on the east of this, the mountainous district called the hill country, (Josh. xxi. 11. Luke i. 39.) which the Rabbins affect to call the king's mountain, for what reason is not known, except that upon the northern part of this ridge Jerusalem is situated; 3. east of these mountains was the Wilderness of Judea, along the shore of the Dead Sea; and 4. the valleys, &c. west of Jerusalem, towards the Mediterranean.

Judea no doubt derived its name from

Judah, which tribe was settled in the south of the Promised Land, and maintained its kingdom after the northern tribes had been expatriated. This circumstance, together with that of Judah being principally peopled with Israelites after the return from captivity, and being first settled, on account of the temple being established in it, accounts for the general name of Jews being given to the Hebrew nation. Judea was one of the principal divisions of the Holy Land in the days of Christ: it included from the Mediterranean Sea west, to the Dead Sea east. It was bounded north by Samaria, and south by Edom or the desert. It is extremely mountainous in some parts, as from Hebron to Jerusalem. West of these mountains is the principal extent of country; but this has many hills. East of the mountains is the Wilderness of Judea, stretching to the Dead Sea.

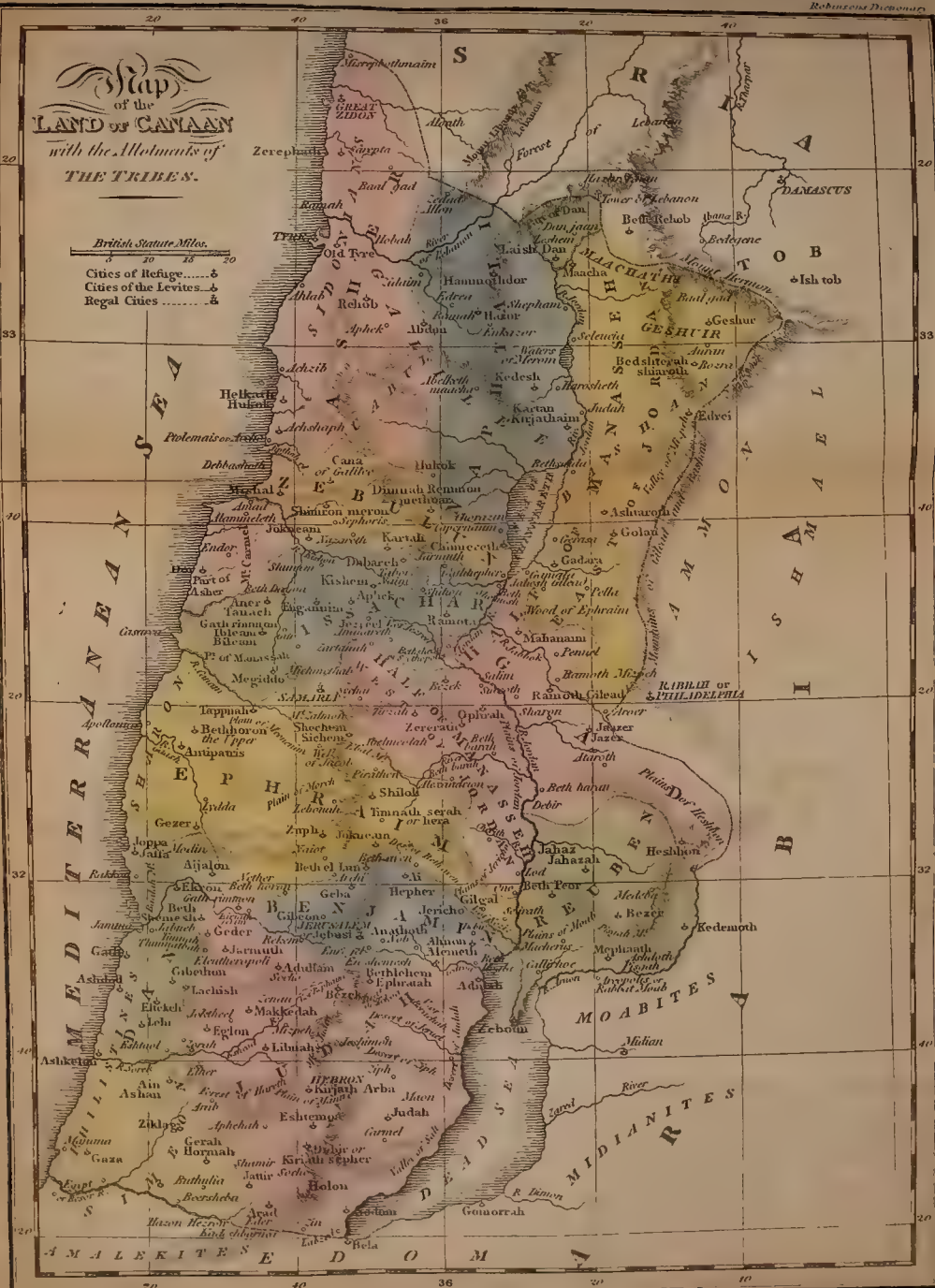
In the Wilderness of Judea John the Baptist first taught, (Matt. iii. 1.) and Christ was tempted probably towards the north of it, not far from Jericho. Some parts of the Wilderness were not absolutely barren, nor uninhabited; of other parts the following is the latest description which has reached us. Mr. Carlyle visited the monastery of St. Saba in the Wilderness of Judea. He says, the valley of St. Saba is an immense chasm in a rifted mountain of marble. It is not only destitute of trees, but of every other species of vegetation; and its sole inhabitants, except the wretched monks in the convent, are eagles, tigers, and wild Arabs. The monastery joins to the rocks on the right, and stretches itself half-way across the valley. You enter from the top, and descend by several flights of stairs and iron doors, to the platform where the church is situated. *Sacred Geography; Professor Carlyle's Poems.*

JUDGES, the name given to those supreme magistrates who governed the Israelites from Joshua to Saul. Some are of opinion that the Archons among the Athenians, and the Dictators among the Romans, were almost the same as the judges among the Hebrews. Grotius compares the government of the Hebrews under the judges, to that of Gaul, Germany, and Britain, before the Romans changed it. The office of judge was not hereditary in Israel. These governors were no more than God's vice-gerents, for he was their only true monarch.

The dignity of judges was in some cases for life, but not always; and their office was not hereditary, neither was their succession constant. There were anarchies, or intervals, during which the common-wealth was without rulers and judges. There were likewise pretty long intervals of servitude and oppression, under which the Hebrews groaned, and during which they were without either judges or governors. Although God himself did regularly appoint the judges

Map of the LAND of CANAAN with the Allotments of THE TRIBES.

British Statute Miles.
0 10 20 30
Cities of Refuge.....&
Cities of the Levites.....&
Regal Cities.....&



of the Israelites, nevertheless the people, on some occasions, chose him who appeared to them most proper to deliver them from their immediate oppression. Thus the Israelites beyond Jordan chose Jephthah. As it often happened, that the oppressions, which occasioned a recourse to the assistance of judges, were not felt equally over all Israel, so the power of those judges, who were chosen to procure deliverance from such servitudes, did not extend over all the people, but over that district only which they had delivered; as we do not find that Jephthah exercised his authority on this side Jordan, or that Barak exercised his authority beyond that river.

The authority of judges was not inferior to that of kings; it extended to peace and war. They decided causes with absolute authority; but they had no power to make new laws, nor to impose new burdens on the people. They were protectors of the laws, defenders of religion, and avengers of crimes, particularly of idolatry; they were without pomp or splendour, without guard, train, or equipage, unless their own wealth might enable them to make an appearance answerable to their dignity. The revenue of their employment consisted in presents; they had no regular profits, and levied nothing on the people. The period of the Judges from Joshua to Saul was three hundred and thirty-nine years.

A list of the JUDGES in chronological order.

Year of the world.

- 2570 The death of Joshua.
 2585 The government of the elders for about fifteen years.
 2592 An anarchy of about seven years. The history of Micah, the conquest of the city of Laish by part of the tribe of Dan, and the war undertaken by the eleven tribes against Benjamin, are all referred to this time.
 2591 The first servitude under Cushan-rishathaim king of Mesopotamia, began in 2591, and continued eight years, to 2599.
 2599 Othniel delivered Israel in the fortieth year after peace was established in the land by Joshua.
 2662 A peace of about sixty-two years, from the deliverance procured by Othniel, in 2599, to 2662, when the second servitude under Eglon king of the Moabites happened. It continued eighteen years.
 2679 Ehud delivers Israel. After him Shamgar governed, and the land was in peace till the eightieth year after the first deliverance procured by Othniel.
 2699 The third servitude under the Canaanites, which continued twenty years, from 2699 to 2719.
 2719 Deborah and Barak deliver the

Israelites: from the deliverance procured by Ehud to the end of Deborah and Barak's government were forty years.

- 2768 Abimelech, the natural son of Gideon, is acknowledged king by the Shechemites.
 2771 He died at the siege of Thebez in Palestine.
 2772 Tola after Abimelech governs for three-and-twenty years, from 2772 to 2795.
 2795 Jair succeeds Tola, and governs two-and-twenty years, from 2795 to 2816.
 2799 The fifth servitude under the Philistines, which continued eighteen years, from 2799 to 2817.
 2817 The death of Jair.
 2817 Jephthah is chosen head of the Israelites beyond Jordan, and defeated the Ammonites who oppressed them. Jephthah governs six years, from 2817 to 2823.
 2823 The death of Jephthah.
 2830 Ibzan governs seven years, from 2823 to 2830.
 2840 Elon succeeds Ibzan. He governed from 2830 to 2840. Abdon judged Israel eight years, from 2840 to 2848.
 2848 The sixth servitude under the Philistines, which continued forty years, from 2848 to 2888.
 2848 Eli the high-priest, of the race of Ithamar, governed forty years, the whole time of the servitude under the Philistines.
 2849 The birth of Samson.
 2887 The death of Samson, who was judge of Israel during the judicature of Eli the high-priest.
 2888 The death of Eli, and beginning of the government of Samuel, who succeeded him.
 2909 The election and anointing of Saul, first king of the Hebrews.

ORDINARY JUDGES for civil and religious affairs. Moses ordained (Deut. xvi. 18.; xvii. 8, 9.: see also Ezek. xlv. 24.; and Joseph. Antiq. l. x. cap. ult.) that judges and magistrates should be appointed in every city, to terminate differences among the people, and that affairs of greater consequence should be removed to the place which the Lord should choose, in order to submit the difficulty to the priest of Aaron's family, and to the judge (or prince of the people) established at that time by the Lord; and he requires all to acquiesce in their judgment on pain of death. When Jehoshaphat, king of Judah, resolved on reforming his dominions, (2 Chron. xix. 5, 8, &c.) he settled judges in all the cities, to whom he recommended vigilance and justice, as exercising the authority of God himself. He likewise set up two courts

at Jerusalem, one consisting of priests and Levites, the other of the heads of the families of Israel. The first had cognizance of the affairs which related to the law and religion; the second of the king's matters, that is, of civil affairs, and private interests. Such was the polity of the Hebrews before the captivity, as far as can be collected from the sacred books.

THE BOOK OF JUDGES treats principally of those illustrious persons, who, under the name of judges, governed Israel in the intermediate time between Joshua and the establishment of the regal government. This book has been ascribed to Phinehas, to Hezekiah, and to Ezekiel; and some learned men have thought that it was compiled by Ezra, from memoirs left by the respective judges of their own judicatures. But the best founded opinion seems to be, that it was written by Samuel, the last of the judges. That it was written before the reign of David, is proved by the following passage: 'The Jebusites dwell with the children of Benjamin in Jerusalem unto this day,' (Judg. i. 21.); for it is certain that the Jebusites were driven out of that city early in the reign of David. (2 Sam. v.) The beginning of the book of Judges gives an account of the farther conquests of the Israelites in the land of Canaan; of their disobedience to the commands of God, and of their consequent subjection to the king of Mesopotamia; it then states the appointment of Othniel, the first judge of Israel, and continues the history to the death of Samson. These events are contained in the first sixteen chapters; and in the seventeenth and remaining chapters are recorded several remarkable occurrences, which were omitted in their proper places, that they might not interrupt the course of the general history of the judges. This book includes a period from the death of Joshua to that of Samson; but there is great difficulty in settling the precise chronology of the several facts related in it, because many of them are reckoned from different æras, which cannot be exactly ascertained. *Bishop Tomline's Elem. of Christ. Theology*, vol. i. p. 82.

JU'DITH, יהודית, signifies *who praises God*; or *Judea*. According to the apocryphal book which bears her name, Judith, of the tribe of Reuben, daughter of Merari, and widow of Manasseh, was celebrated for the deliverance of Bethulia, besieged by Holofernes.

This apocryphal BOOK OF JUDITH is thought by Grotius, and by many other learned Protestants, to be a parabolical rather than a real history. In the judgment, however, of Dr. Prideaux, this book seems to carry with it the air of a true history in most particulars, except that of the long continued peace which is said to be procured by Judith: for, according to the

account given in this book, it must have lasted eighty years, which is what the Jews never enjoyed since they were a nation, and what scarcely any other people did enjoy; which therefore he allows to be a fiction, though he inclines to think the book in other respects a true history. Jerome informs us, that by the ancient Jews, the book of Judith, and apparently that of Tobit also, were read along with the Hagiographa, on account of their being annexed to that class of sacred books, but were not ranked as of equal authority. It, therefore, clearly follows, that those books were not only universally known to the ancient Jews, but were also held in high esteem as *histories*, though not inspired, just as in the case of the historic book of Maccabees. Nor is this the most early testimony extant given to the book of Judith, by the ancient Jews, as a history; for the same follows again from the mere fact of a translation of it into Greek by Jews in still more ancient times. We can conceive no other reason for the ancient Christians having received Judith as a canonical book, except that the first Christians, who had been Jews themselves, continued to that book the same esteem, which it had ever before obtained among them. It was, however, read only as a credible history, together with Tobit and others. Such, accordingly, is the book of Judith, so far as respects the *historic events and dates* connected with her own actions; which latter whether altogether true or not, yet any exaggerations of these will not derogate from the authenticity of the accounts there given of other historic facts, and of the *times* when they took place.

In opposition to the opinion of Dr. Prideaux, it has been contended by Heidegger, Moldenhawer, and others, that, if it were a true history, some notice of the victory which it records would have been taken by Josephus, who on no occasion is deficient when an opportunity presents itself of magnifying the achievements of his countrymen. Philo is equally silent concerning this book and its author. The time when, and the place where he lived, are totally unknown. Dr. Prideaux refers the book to the time of Manasseh; Jahn assigns it to the age of the Maccabees, and thinks it was written to animate the Jews against the Syrians. Grotius refers it to the same period, and is of opinion that it is wholly a parabolical fiction, written in the time of Antiochus Epiphanes, when he came into Judæa to persecute the Jewish church, and that its design was to confirm the Jews, under that persecution, in their hope that God would send them a deliverer.

The book of Judith was originally written in Chaldee, and translated into Latin. Besides this translation there are two others, one in Greek, and the other in Syriac. The Syriac version was made from the Greek,

whence also our present English translation was made. *Horne's Introduction*, vol. iv. p. 245; *Critical Observations on Books, Ancient and Modern*, No. xvi. p. 150, et seq.; *Grotii Præfatio ad Annotationes in Librum Judith*; *Prideaux's Connection*, part i. b. i. p. 59.

JUNIPER-TREE, is mentioned in the English version of the Bible in three places. Elisha flying from Jezebel, towards Beersheba, was overwhelmed with fatigue, and sat down under a juniper-tree. (1 Kings xix. 4, 5.) This is the rendering of the Hebrew word *rothim* or *retem*, by the Rabbin Kimchi and Jarchi. Levi Ben Gerson says *broom*. The Septuagint in verse 5, simply say a *plant*; in Job xxx. 4, *wood*; in Psalm cxx. 4, *coals of the Desert*, or *coals of juniper*. From these differences it would appear, that they did not know the true tree in question. The juniper is only a bush in England, and it is not large in Germany; but in Spain, in the country between Segovia and Madrid, beams and boards are made of it, and of some kinds of juniper the trunk is the size of a man's body.

Several circumstances mentioned by authors seem favourable to the juniper, as the *retem* of Scripture; but Job, (xxx. 4.) speaks of *eating its roots*, of which we find no example, neither can we find any example of eating the roots of *broom*, which is the other rendering. What other trees occur in the deserts or uncultivated wilderness of Syria? Hasselquist mentions '*frutex foliis triangularibus splendentibus*.' This plant is very common in the deserts of Palestine. May such a frutex, larger than a shrub, yet not equal to a tree, be comprehended among the class of *retem* in ancient Hebrew? *Scripture Illustrated*, *Eapros. Index*, pp. 110, 111.

IVORY, Heb. *ṣen*, *Schen*, signifies a *tooth*; ivory being an elephant's tusk. Ezekiel, (xxvii. 15.) calls it *horns of teeth*, because the elephant's tooth is in the shape of a horn. In the first book of Kings, (x. 22.) it is said, that Solomon had ivory brought him from Ophir; in Hebrew *Schen-habbim*. Bochart is of opinion, that *Schen-habbim* is put for *Schen-kehabim*, affirming that *kehabim* signifies elephants, of which he produces no proof. Calmet thinks that these words should be read separately, *Schen habenim*, '*teeth and ebony*,' as *habenim* signifies. (Ezek. xxvii. 15.) It is certain that we do not read of elephants in the west of Asia, so early in any profane author. Mention is made of the throne of Solomon, decorated with ivory, and inlaid with gold, (1 Kings x. 18.); the beauty of these materials relieving the splendour, and heightening the lustre of each other. The houses of ivory built in Samaria, (Amos iii. 15. 1 Kings xxii. 39.) can only mean that they were adorned with, not constructed of ivory. *Scripture Illustrated*.

JUSTIFICATION, in the language of Scripture, signifies the being accounted just or righteous in the sight of God; or the being placed in a state of salvation. When God justifies a man, it is by forgiving him his trespasses, and accepting, esteeming, and rewarding him as a righteous person, although he is not really and strictly such. To justify, in the common spiritual notion of it, is to absolve from guilt, to discharge from punishment. Hence justification implies, that the party has been, or is charged with some matter of complaint against him, from which he vindicates himself, or is vindicated by another, either by producing proofs of his innocence, or of his having suffered the penalty of that transgression formerly, or referring to some other person who has allegations on his behalf, which will effect his justification. Justification then is a law term, used in ancient times, and greatly analogous to our term acquittal. When sinners are charged with their sins before God, they cannot in any degree prove their innocence, since they are accused of only *bond fide* crimes: they cannot say they have been formerly acquitted in any other sense than by reference to an expected pardon through God's grace, and his proposals of mercy; though some sins are evidently punished in this life, all are not, as is equally evident; but the allegations which may be offered by a mediator-party, remain in full force. When an Israelite had transgressed against any divine law, he acknowledged his transgression, brought his sacrifice to the altar, confessed over it his fault, thereby symbolically transferring his guilt, and the victim was the substituted sufferer, which being sacrificially offered, the offerer had complied with the appointments of the law; so that, should he be afterwards charged with that crime, he might plead a discharge in times past: but sacrifices were not in their nature capable of making absolute reconciliation between God and man; they could only refer to a nobler blood, which should accomplish that perfectly which they did imperfectly, should effectually vindicate the guilty from the consequences of their guilt, and should justify, when appealed to, from accusations of conscience, of the world, of human laws, or of the divine law, through the gracious acceptance of the divine Lawgiver.

Such is the general corruption of human nature, and such the imperfection of the best of men, that if God were to enter into judgment with his servants upon the strict ground of their own works or deservings, no man living would be justified; and therefore we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith. This is the express declaration of Scripture. '*Justification*,' says Bishop Hopkins, '*is a gra-*

cious act of God, whereby, through the righteousness of Christ's satisfaction imputed, he freely remits, to the believing sinner, the guilt and punishment of his sins: and (moreover,) through the righteousness of Christ's perfect obedience imputed, he accounts him righteous, and accepts him into love and favour, and unto eternal life. This is justification, which is the very sum and faith of the whole Gospel, and the only end of the covenant of grace. For wherefore was there such a covenant made with us, through Christ, but, as St. Paul tells us, (Acts xiii. 39.) that by him, all that believe might be justified from all things which they could not be justified from by the law of Moses? He proves that justification is equivalent to salvation, by the following syllogism: If the righteousness of Christ be made thine, thou shalt be saved; if thou believest, the righteousness of Christ shall be made thine; therefore, if thou believest (from first to last,) thou shalt be saved. 'When, therefore, a sinner, being on one hand thoroughly convinced of his sins, of the wrath of God due to him for them, (Rom. ii. 8, 9.) of his utter inability either to escape, or bear his wrath, (Rom. vii. 24.) and, on the other hand, being likewise convinced of the sufficiency, willingness, and designation of Christ to satisfy justice, and to reconcile and save sinners, (Rom. vii. 25.) doth hereby yield a firm assent unto these truths revealed in the Scriptures, and doth also accept and receive Jesus Christ in all his offices, as his Prophet, resolving to attend to his teaching, as his Lord and King, resolving to obey his commands, and as his Priest, resolving to rely upon his sacrifice alone, and doth accordingly submit to him, and confide in him sincerely and perseveringly; this is that faith which doth justify, and will certainly save all those in whom it is wrought.'

The profound Hooker gives a similar explanation of the doctrine, in his Discourse on Justification by Faith: 'The best things,' says he, 'which we do, have something in them to be *pardon'd*. How then can we do any thing meritorious, or worthy to be *rewarded*? Indeed, God doth liberally promise whatsoever appertaineth to a blessed life to as many as *sincerely* keep his law, though he be not *exactly* able to keep it. Wherefore we acknowledge a *dutiful necessity* of doing well; but the *meritorious dignity* of doing well we utterly renounce. We see how far we are from the *perfect* righteousness of the law; the little fruit which we have in holiness, it is, God knoweth, *corrupt* and *unsound*: we put no confidence at all in it, we challenge nothing in the world for it, we dare not call God to reckoning, as if he were our debtor: our continual suit to him is, and must be, to *bear* with our *infirmities*, and *pardon* our *offences*.' 'Our doctrine, in

truth, is no other than that we have learned *at the feet of CHRIST*; namely, that God doth *justify* the believing man, yet not for the *worthiness* of his belief, but for the *worthiness* of HIM which is believed; God rewardeth abundantly every one which worketh, yet not for any *meritorious dignity* which is, or can be, in the work, but through *his mercy*, by whose commandment he worketh.'

It may be proper to explain some passages in the Epistles of St. Paul and St. James relative to justification, which at first sight appear to be contradictory to each other. St. Paul says, that 'a man is justified by faith, without the deeds of the law,' (Rom. iii. 28.) and that 'a man is not justified by the works of the law, but by the faith of Jesus Christ,' (Gal. ii. 16.) St. James says, 'a man is justified by works, and not by faith only,' (James ii. 24.) We are to remember that St. Paul, when he makes the above declarations, is arguing, as clearly appears from the context, against those judaizing Christians, who contended that circumcision, and an observance of the whole ritual of the Mosaic institution, were necessary for salvation in all who embraced the Gospel. St. Paul, therefore, is usually understood to mean, in these passages, the ceremonial works of the law of Moses, circumcision, sacrifices, &c.; but that he also intended to include the moral works, both of the law of Moses, and of the law of nature, is evident from his reckoning all under sin, both Jews and Gentiles, for their gross violation of moral and religious duties. The tenor of his argument necessarily also includes evangelical works; for if justification could come even of such, without taking in faith in the meritorious sufferings and satisfaction of a Mediator, then might we have of which to boast, or to glory: Christ might be justly said to have died in vain. (Ephes. ii. 9. Rom. iv. 2. Gal. ii. 21.) The obvious sense of these passages was soon perverted; and hence arose the opposite error of an affected humility, that justification was by faith alone, not only without works, but exclusive of works, and that faith in Christ without works or deeds of any kind, that is without the practice of moral virtue, was of itself sufficient to procure salvation. This most unwarrantable interpretation is reprobated and refuted by St. James, who proves that a man is justified by his works, and not by faith only. When, therefore, he says, that a man is not justified by faith only, he means that a man is not justified by a bare belief of the divine mission of Christ, that belief must be accompanied by obedience, or it will be ineffectual, that is, as he says in another place, 'faith without works is dead.' (James ii. 20.) The inseparable connexion of faith and works was diligently inculcated by our early divines, one of whom thus

quaintly expounds the doctrine, *Justificamur per fidem solam, sed non per fidem solitariam*, or according to his own translation, 'We are justified by *faith alone*, but not by that *faith which is alone*,' or exclusive of good works. Burkitt also well observes, 'What God hath joined, none must divide; and what God hath divided, none must join. He hath separated faith and works in the business of *justification*; and He hath joined them in the *lives* of justified persons,' or in the business of sanctification. Indeed, as is

well expressed in the *twelfth article* of our church, *good works* do spring necessarily out of a true and lively *faith*; inasmuch that by them a lively faith may be as evidently known, as a tree discovered by the fruit. *Hales's New Analysis of Chronology*, vol. ii. book ii. pp. 998—1003; *Hooker's Ecclesiastical Polity*, vol. iii. pp. 440, 482. Oxford edit. 1793; *Bishop Tomline's Elem. of Christian Theology*, vol. ii. pp. 258—261; *Supplem. Addenda to Calmet's Dictionary*.

K.

KAD

KA'DESH-BAR'NEA, קדש-ברנע, signifies *holiness of the son of instability*, or *holiness of corn*, or *the purity of commotion*, or of *instability*. Kadesh-barnea, a station of the Israelites, to which they returned again after thirty-eight years, is said to be in the wilderness of Zin (Numb. xiii. 21.; xx. 1. Deut. xxxii. 51.); but in the wilderness of Paran (Numb. xii. 16.) In the Itinerary it is simply called Rithmah, 'the wilderness.' Dr. Hales observes, that Wells, Shaw, the authors of the Universal History, &c. have greatly perplexed and obscured the geography of this Itinerary, by supposing that there were two places of this name distinct from each other. They consider the latter of them as situated on the western side of Mount Hor, towards the land of Canaan, and thus confound it with that Kadesh, in the land of the Philistines, where Abraham sojourned. (Gen. xvi. 14.; xx. 1.) But that it lay on the east side of Mount Hor is evident; for why should Moses send messengers from Kadesh to the king of Edom, requesting permission to pass through his territories, in the way to Canaan, if they were already at the verge of Palestine? (Numb. xx. 14.) This application, however, was necessary, if his territories were situated between Canaan and the Israelites. The true situation of Kadesh is ascertained beyond a doubt, from its lying between Mount Hor and Eziongaber, on the Elanitic Gulf. (Numb. xxxiii. 35—37.) *Hales's New Analysis of Chronology*, vol. i. pp. 401, 402.

KAD'MONITES, קדמוני, signifies *ancient*, *first men*, *orientals*. It is most likely that this name expresses the situation of the Kadmonites, *Easterns*. We may, therefore, perhaps, safely place this people either on

KEN

the east of Judea, adjoining the Dead Sea, or east of the Dead Sea, in the land of Moab. It is possible that both ideas may be true: they might reside, before the formation of the Dead Sea, west of the Jordan, and, after that event, east of their former establishment. The Kadmonites were descended from Canaan, the son of Ham. It has been conjectured that the celebrated Cadmus, the founder of Thebes in Bœotia, was originally a Kadmonite, and that his wife, Hermione, was so named from Mount Hermon. *Sacred Geography*; *Wells's Geography*, vol. i. p. 162.

KED'EMOTH, קדמו, signifies *ancient places*, or *things*, *antiquities*, or *original things*, or *places*, or *orientals*, or *burning*, or *bending of death*. Kedemoth was a town of Reuben, east of the brook Arnon. (Josh. xiii. 18.) It was also the name of one of the Hebrew stations in the wilderness, (Deut. ii. 26.) given to the sons of Merari, the Levite. (1 Chron. vi. 79.)

KEHEL'ATHAH, קהלטה, μακελλάθ, signifies *the assembly*, or *collection* (of men). Kehelathah was a station of the Israelites. (Numb. xxxiii. 22.) Some have thought that the *gathering* and *revolt* of Korah, Dathan, and Abiram, happened at this place. *Sacred Geography*.

KEI'LAH, קעילה, signifies *their dissolution*, or *divisions*, or *cuttings*; otherwise *his fixed abode*. It was a city of Judah (Josh. xv. 44.) and was a walled town. (1 Sam. xxiii. 7.) It adjoined the country of the Philistines, west or south-west of the tribe of Judah. *Wells's Geography*.

KE'NATH, קנה, signifies *purchase*, or *possession*, or *lamentation*. It was a city in Manasseh, beyond Jordan, (Numb. xxxii. 42.) and was also called Nob, from Nobah who conquered it.

KEN'ITES, קני, signifies *his nest*, or *his lamentation*, or *possession*, or *purchase*. The Kenites were a people who dwelt west of the Dead Sea, and extended themselves pretty far into Arabia Petræa. Jethro, the father-in-law of Moses, and a priest of Midian, was a Kenite. Hence it appears probable, that the Kenites were a branch of the Midianites. In the time of Saul, the Kenites were mingled with the Amalekites. (1 Sam. xv. 6.) Though the Kenites were among those people, whose lands God had promised to the descendants of Abraham, yet in consideration of Jethro, the father-in-law of Moses, all of them who submitted to the Hebrews, were suffered to live in their own country. The rest fled, in all probability, to the Edomites and Amalekites. The lands of the Kenites were in the lot of Judah.

Balaam, when invited by Balak, king of Moab, to curse Israel, stood upon a mountain, whence he addressed the Kenites, and said, 'Strong is thy dwelling-place, and thou putt'st thy nest in a rock; nevertheless, the Kenite shall be wasted until Ashur shall carry thee away captive.' (Numbers xxiv. 21, 22.) The Kenites dwelt in mountains and rocks, almost inaccessible. They were conquered and carried into captivity by Nebuchadnezzar. After Saul, the Kenites are not mentioned; but they subsisted, being mingled among the Edomites and other nations of Arabia Petræa.

KEN'IZZITES, ancient people of Canaan, whose land God promised to the descendants of Abraham. (Gen. xv. 19.) It is believed that they dwelt in the mountains south of Judea, and between the Kenites and the Kadmonites. *Wells's Geography*, vol. i. p. 160.

KETURAH, קטורה, signifies *he that burns*, or *makes the incense to fume*; or otherwise, *perfumed* or *odoriferous*; and was the name of Abraham's second wife. Abraham married Keturah when he was one hundred and forty years of age; and by her he had six sons, Zimram, Jokshan, Medan, Midian, Ishbak, and Shuah. Some chronologers, as Bishop Clayton, Hallet, &c. thinking it improbable that Abraham should marry again at such an advanced age, have dislocated the chronology of this period, by supposing that Abraham took Keturah as a concubine, in consequence of his wife Sarah's barrenness, even before he left Charran; and that Keturah's children were among the souls born to him and Lot during their residence in that country. But it seems evident from the whole tenor of the history, that Abraham was childless until the birth of Ishmael (Gen. xv. 2, 3.); that he had no other son than Ishmael when he received the promise of Isaac (Gen. xvii. 18.); and that Isaac and Ishmael jointly, as his eldest sons, celebrated his funeral. (Gen.

xxv. 9.) His second marriage, at the age of one hundred and forty years, shows his faith in the divine promise, that he should be 'a father of many nations;' for which purpose his constitution might be miraculously renewed, as Sarah's was. Besides, Abraham himself was born when his father Terah was one hundred and thirty years of age. Abraham settled the sons of Keturah in the east country of Arabia, near the residence of Ishmael. *Hales's New Analysis of Chronology*, vol. ii. book i. p. 146.

KEY is frequently mentioned in Scripture, as well in a natural, as in a figurative sense. The keys of the ancients were very different from ours; because their doors and trunks were closed generally with bands, and the key served only to loosen or fasten these bands in a certain manner. The keys used in the east are very different from ours. Chardin says, that a lock in the east is like a little harrow, which enters half way into a wooden staple; and the key is a wooden handle with points at the end of it, which are pushed into the staple, and so raise this little harrow.

In a moral sense, key has many significations. 'And the key of the house of David will I lay upon his shoulder: so he shall open and none shall shut: and he shall shut and none shall open.' (Isaiah xxii. 22.) He shall be grand master and principal officer of his prince's house. Christ promises to St. Peter, that he should first open the gate of his kingdom both to Jew and Gentile, in making the first converts among them. (Matt. xvi. 19.) It is observable that no supremacy is here given to St. Peter; as the power of binding and loosing belonged equally to all the apostles. (Matth. xvi. 18.) The term binding and loosing was customarily applied by the Jews to a decision respecting doctrines or rites, establishing which were lawful and which unlawful; and it may also denote, to bind with sickness, and to loose by restoring to health. Isaiah remarks, that Eliakim should wear his key upon his shoulder, as a mark of distinction. These keys were made of wood, and pretty long and large, as at present in the east. Callimachus says, that Ceres carried a key upon her shoulder. This custom of carrying keys upon shoulders appears strange to us. The ancients had their keys made very large, and in the form of a sickle, and the weight and shape of them were such that they could not otherwise be conveniently carried, but as we see our reapers carry their sickles.

Jesus Christ reproaches the Scribes and Pharisees with having taken away the key of knowledge; that is, with reading and studying the Scriptures, without advantage to themselves, and without discover-

ing to others the truth, which in some sort they held captive in unrighteousness. (Rom. i. 18.)

Jesus Christ (Rev. i. 18.) says, that he has the key of death and hell: that is, it is in his power to bring to the grave, or to deliver from it; to appoint to life or to death.

KIB'ROTH-HATTA'AVAH, קברות הרמור, signifies the *graves of lust*. (Numb. xi. 34, 35.) This was one of the encampments of Israel in the wilderness, where they desired of God flesh for their sustenance, declaring that they were tired with manna. God sent them quails in great quantities; but whilst the meat was in their mouths, (Psal. lxxviii. 30.) God smote so great a number of them, that the place was thence called the *graves of lust*.

By a fortunate discovery, the exact site of Kibroth-hattaavah seems to have been ascertained by Niebuhr. In his way from Suez to Mount Sinai, he was brought by his guides to a lofty and steep mountain in the district of Beni Legat, about nineteen German miles from Suez, and eleven from the convent of St. Catherine's at Mount Sinai. After an hour and a half spent in climbing to the summit, he was surprised to see there a superb Egyptian cemetery, as he supposed it, in which were a number of stones of a fine and hard grit, from five to seven feet long, and a foot and a half or two feet broad, loaded with hieroglyphics, as beautiful as those of Egypt. Some of these stones were standing upright, others overturned or broken. The inscriptions on three of these stones, copies of which are given by Niebuhr, consisted of birds, serpents, fishes, hares, and *tots*, or human figures, sitting on their hams, some with human, and others with dogs' heads. But he observes, as remarkable, that though the figures of *hares* were numerous, which abound in these deserts, none were to be found of *oxen*, so often to be met with on the obelisks of Egypt. Besides these, there was an oblong rectangular edifice, about fifty geometrical paces long, and about ten broad, whose walls were standing, containing in its area several of these stones covered with hieroglyphics. In this edifice were also found busts in the Egyptian style, and architectural ornaments like those which Norden copied in Upper Egypt. At the larger end was a small chamber, the roof of which was still subsisting, supported by a square pillar; and this pillar, as well as the walls around, was covered with hieroglyphics. Niebuhr asks, whether these might not be the *graves of lust*, (Numb. xi. 34.); or else Mount Hor, where Aaron was buried? (Numb. xxxiii. 38.) No traces exist in ancient history of any city formerly subsisting in this part of the desert, which,

though not destitute of inhabitants, could never be populous from its barren and sequestered situation. It could not be the tomb of Aaron, which was at Mount Hor, at a considerable distance; it was, therefore, most probably at or near Kibroth-hattaavah, erected by the Israelites during their long stay in the neighbourhood of Kadesh-barnea, from which it was removed only two stages. The inscriptions on these tomb-stones are strikingly Egyptian, like them engraved on hard granite, and abounding in Egyptian *tots*, among the hieroglyphic symbols. However, the remarkable omission of the *ox*, so frequent in Egypt, intimates that they were not the work of Egyptians, properly speaking, but rather of the Israelites, who were still smarting with the recollection of the severe chastisement which they had received not long before for their idolatry of the golden calf at Sinai, and who durst not introduce that ominous symbol among the other Egyptian hieroglyphics. These, therefore, might have been the tomb-stones of the princes of the congregation who perished there. (Psal. lxxviii. 31.) Indeed, the minute coincidence of this cemetery, in every respect, with the occurrence at Kibroth-hattaavah, raises the conjecture almost to a certainty, that this could be no other than that remarkable station, which was not more than three stages from Mount Sinai. *Hales's New Analysis of Chronology*, vol. i. pp. 403—406.

KID'RON, קירון, signifies *obscurity*, *obscure*, and is the name of a brook which runs in the valley east of Jerusalem, between the city and the Mount of Olives, and discharges itself into the Dead Sea. It has generally but little water, and often none. However, after storms, or great rains, it swells exceedingly, and runs with great impetuosity. This brook answered the purpose of a drain to the lands around the city of Jerusalem after rains; and possibly it might answer the same purpose to some of the suburbs of the city, and receive their underground discharges. Hence, perhaps, its name '*black*.' *Sacred Geography*.

KINGS. The Israelites had no national king till Saul. They were governed at first by elders, as in Egypt; then by rulers of God's appointment, as Moses and Joshua; then by Judges, as Othniel, Ehud, Shamgar, Gideon, Jephthah, Samson, Eli, Samuel; and, lastly, by kings, as Saul, David, Solomon, &c.

A CHRONOLOGICAL LIST OF THE KINGS OF THE HEBREWS. Saul, the first king of the Israelites, reigned forty years, from the year of the world 2909 to 2949.

Ishbosheth, son of Saul, succeeded him, and reigned over part of Israel six or seven years, from 2949 to 2956.

David was anointed king by Samuel in

the year of the world 2934, but did not enjoy the regal power till the death of Saul in 2949; nor was he acknowledged king of all Israel till the death of Ishbosheth in 2956. David died in 2990, at the age of seventy.

He was succeeded by his son Solomon, who received the royal unction in 2989, and reigned alone after the death of David. Solomon died in 3029.

After the death of Solomon the kingdom was divided; and the ten tribes having chosen Jeroboam king, Rehoboam, the son of Solomon, reigned only over the tribes of Judah and Benjamin.

Kings of Judah.—Rehoboam, son and successor of Solomon, reigned seventeen years, from the year 3029 to 3046.

Abijam reigned three years, from 3046 to 3049.

Asa, one-and-forty years, from 3049 to 3090.

Jehoshaphat, five-and-twenty years, from 3090 to 3115.

Jehoram, four years, from 3115 to 3119.

Ahaziah, one year, from 3119 to 3120.

Athaliah, his mother, reigned six years, from 3120 to 3126.

Joash was placed on the throne by Jehoiada the high-priest, in 3126, and reigned forty years, till the year 3165.

Amaziah reigned twenty-nine years, from 3165 to 3194.

Uzziah, otherwise called Azariah, reigned twenty-seven years, till the year 3220, when, attempting to offer incense in the temple, he was struck with a leprosy, and obliged to resign the government. He lived after this twenty-six years, and died in 3246.

Jotham, his son, assumed the government in the year of the world 3221. He reigned alone in 3246, and died in 3262.

Ahaz succeeded Jotham in 3262, and reigned sixteen years, till 3278.

Hezekiah reigned twenty-eight years, from 3278 to 3306.

Manasseh reigned fifty-five years, from 3306 to 3361.

Amon, two years, from 3361 to 3363.

Josiah reigned thirty-one years, from 3363 to 3394.

Jehoahaz reigned three months.

Eliakim, or Jehoiakim, eleven years, from 3394 to 3405.

Jehoiachin, or Jechoniah, reigned three months and ten days, in the year 3405.

Mattaniah, or Zedekiah, reigned eleven years, from 3405 to 3416. In the last year of his reign Jerusalem was taken, the temple burnt, and Judah carried into captivity beyond the Euphrates.

Kings of Israel.—Jeroboam reigned twenty-two years, from 3029 to 3051.

Nadab reigned one year, and died in 3051.

Baasha reigned twenty-two years, from 3052 to 3074.

Elah reigned two years, and died in 3075.

Zimri, seven days.

Omri reigned eleven years, from 3075 to 3086, and was succeeded by his competitor Tibni, the time of whose death is uncertain.

Ahab reigned twenty-one years, from 3086 to 3107.

Ahaziah reigned two years, from 3106 to 3108.

Jehoram, the son of Ahab, succeeded him in 3108, reigned twelve years, and died in 3120.

Jehu usurped the kingdom in 3120, reigned twenty-eight years, and died in 3148.

Jehoahaz reigned seventeen years, from 3148 to 3165.

Joash reigned fourteen years, from 3165 to 3179.

Jeroboam II. reigned forty-one years, from 3179 to 3220.

Zachariah reigned twelve years, from 3220 to 3232.

Shallum, a month, and was killed in 3233.

Menahem reigned ten years, from 3233 to 3243.

Pekahiah reigned two years, from 3243 to 3245.

Pekah reigned twenty years, from 3245 to 3265.

Hoshea reigned eighteen years, from 3265 to 3283; when the kingdom of Israel terminated, after it had existed two hundred and fifty-three years.

The Jews, after their return from the captivity in 3468, lived under the dominion of the Persians two hundred and four years, till the reign of Alexander the Great, who came to Jerusalem in 3672. After his death in 3681, Judea was at first subject to the kings of Egypt, and afterwards to those of Syria. At length, Antiochus Epiphanes having obliged the Jews to take up arms in defence of their religion in the year 3836, the Maccabees gradually recovered their ancient liberty, and lived in a state of independence, from the government of John Hyrcanus in 3874, till Judea was reduced into a province by the Romans.

The Maccabees or Asmonean Princes, who governed the Jewish Commonwealth as princes and high-priests, till the reign of Herod the Great.—Mattathias, father of Judas Maccabæus, died in 3638, in the beginning of the persecution by Antiochus Epiphanes. Judas Maccabæus governed five years, till his death in 3843.

Jonathan Maccabæus governed seventeen years, from 3843 to 3860.

Simon Maccabæus governed nine years, from 3860 to 3869.

John Hyrcanus governed twenty-nine years, from 3869 to 3898. He enjoyed

perfect liberty after the death of Antiochus Sidetes, king of Syria, in 3874.

Aristobulus assumed the title of king, reigned one year, and died in 3899.

Alexander Jannæus reigned twenty-seven years, from 3899 to 3926.

Salome, or Alexandra, wife of Alexander Jannæus, governed nine years; and her eldest son Hyrcanus exercised the office of high-priest. She died in 3935.

Hyrcanus, king and high-priest of the Jews, began to reign after his mother's death, and reigned peaceably three months only.

Aristobulus, brother of Hyrcanus, made himself master of the kingdom and high-priesthood, which he enjoyed three years and three months, till 3940; when Pompey took Jerusalem, and re-instated Hyrcanus, but did not permit him to wear the diadem, though he allowed him the quality of king. Aristobulus was carried to Rome by Pompey.

Hyrcanus did not quietly enjoy the honours and dignities which had been restored by Pompey. Antigonus, his nephew, the son of Aristobulus, sent for the Parthians to Jerusalem, and made himself master of the crown and high-priesthood in 3964. The ears of Hyrcanus were cut off, to render him unfit for the priesthood: and he was carried to Babylon, whence he did not return till 3968. He was put to death by Herod in 3974.

Antigonus, his nephew, who had possessed himself of the crown and high-priesthood, enjoyed them only about two years and seven months. He was taken in Jerusalem by Sosius, in 3967, and beheaded the same year at Antioch, by order of Mark Antony.

Herod the Great, son of Antipater, and an Idumæan by extraction, was declared king of the Jews by the Roman senate, in 3964. He died after a reign of six or seven-and-thirty years, at the age of seventy, in the year of the world 4001, and the first of Jesus Christ, three years before the vulgar æra.

His dominions were divided among his three sons, Archelaüs, Herod-Antipas, and Philip.

Herod-Antipas had Galilee and Petræa. He was banished to Lyons in the year of Jesus Christ 39, and afterwards into Spain, where he died, after having reigned from the year of the world 4001 to the thirtieth year of the vulgar Christian æra. His tetrarchy was given to Agrippa.

Philip possessed Batanæa, Trachonitis, and Auranitis, and died in the thirty-seventh year of the Christian æra; and his tetrarchy was reduced to a province.

Archelaüs possessed the kingdom of Judea, under the title of ethnarch, from the year 4001, to the year of Christ 6. Judea was then reduced to a province, and sub-

jected to governors till the year of Christ 37.

Agrippa I. received part of Judea from Caius, with the title of king, in the year of the vulgar æra 37; and four years after, the emperor Claudius gave him the remainder. Agrippa died in the forty-fourth year of the Christian æra, when Judea again reverted to the Romans, who placed it under the administration of governors, till its utter ruin in the seventieth year of the Christian æra.

Agrippa II. son of the preceding Agrippa, obtained from the emperor Claudius some authority over the temple and sacred treasury, with the power of appointing or deposing the high-priest; which he enjoyed till the destruction of Jerusalem.

BOOKS OF KINGS, two canonical books of the Old Testament, containing the history of the kings of Israel and Judah, from the beginning of the reign of Solomon to the Babylonish captivity. The first book of Kings commences with an account of the death of David, and contains a period of 126 years, to the death of Jehoshaphat; and the second book of Kings continues the history of the kings of Israel and Judah through a period of three hundred years, to the destruction of the city and temple of Jerusalem by Nebuchadnezzar. In the Greek and Latin Bibles the two books of Samuel are called the first and second books of Kings; and hence in these copies are four books of Kings. Anciently these four were only two in the Hebrew Bibles, the first of which was called Samuel, and the others Kings or Kingdoms. At present, in the Hebrew copies, the first of these books is called the first and second books of Samuel, and the other the first and second of Kings, as in our English version.

It is probable that the two books of Kings were compiled by Ezra from the records which were regularly kept, both in Jerusalem and Samaria, of all public transactions. These records appear to have been made by the contemporary prophets, and frequently derived their names from the kings whose history they contained. They are mentioned in many parts of Scripture; thus we read, (1 Kings xi. 41.) of the book of the Acts of Solomon, which is supposed to have been written by Nathan, Ahijah, and Iddo. (2 Chron. ix. 29.) We also read that Shemaiah the prophet, and Iddo the seer, wrote the Acts of Rehoboam (2 Chron. xii. 15.); that Jehu wrote the Acts of Jehoshaphat (2 Chron. xx. 34.); and Isaiah those of Uzziah and Hezekiah (2 Chron. xxvi. 22.; xxxii. 32.). Hence we may conclude, that from these public records, and other authentic documents, the two books of Kings were composed; and the uniformity of their style favours the conclusion that they were put into their present shape by the same person.

Bishop Tomline's Elem. of Christian Theology, vol. i. pp. 37, 38.

The King's Rights. The Israelites having desired Samuel to give them a king, such as the neighbouring nations had, he told them, that the king who should govern them would have the following prerogatives, (1 Sam. viii. 11, &c.): 'He will take your sons to guide his chariots,' &c. It has been disputed whether Samuel only foretold what should happen to the Israelites from their king, or whether he declared to them the real privileges of a king, and the lawful use of his authority. Commentators in general, however, think that the prophet here describes in what manner the prince would abuse his power, and what would be his excessive pretensions, rather than the just and legal exercise of his rights. *Grotius De jure Belli et Pacis*, lib. i. cap. 1; *Schicardus de Jure Regni*.

KINGS. This word does not always imply the same degree of power, nor the same degree of importance; nor does it imply the magnitude of the dominion or territory of this officer. In Scripture many persons are called *kings*, whom we should rather denominate chiefs or leaders; and many single towns, or, at most, together with their adjacent villages, are said to have had kings. Not aware of this lower sense of the word *king*, or unwilling to adopt it, many persons have been embarrassed by the following passage, (Deut. xxxiii. 5.): 'Moses commanded us a law—he was *king* in Jeshurun—or king among the upright,' that is, he was the principal among the assembly of the superiors of the Israelites. Some refer this to Jehovah. Moses was the chief, the leader, the guide of his people, fulfilling the duties of a king; but he was not *king* in the same sense as David, or Solomon, was afterwards. This remark reconciles the following observation (Gen. xxxvi. 31.): 'These kings reigned in Edom, before there reigned any king over the children of Israel;' for Moses, though he was king in an inferior sense, did not *reign*, in the stronger sense, over the children of Israel, their constitution not being monarchical under him.

Besides, we find in Joshua, that almost every town in Canaan had its king; and we know that the territories of these towns must have been very inconsiderable. (Josh. xii. 9—24.) Adonizedek, himself no very powerful king, mentions *seventy kings*, whom he had subdued and mutilated.

KISHON, קִישׁוֹן, signifies *hard*, or *stubble*, or *cucumber-bed*; or, as some think, *curved*, or *winding*. From Mount Tabor flow waters on two sides of it: the stream on the one side runs westward to the Mediterranean Sea; that on the other, eastward to the sea of Galilee. Both these might be called Kishon, one the Greater Kishon running west, the other the Lesser Kishon running east. Certain it is, that the Kishon

mentioned in Scripture ran westward to the Mediterranean Sea. (1 Kings xviii.) Mr. Maundrell informs us, that this river flows through the middle of the plain of Jezreel, or Esdraelon, and, pursuing its course close by Mount Carmel, falls into the sea at a place called Caïpha. When he saw the Kishon, its waters were low and inconsiderable; but in passing along the side of the plain, he observed the marks of many lesser torrents, which, falling into it from the mountains, cannot fail of swelling the river exceedingly in sudden rains. *Wells's Geography*, vol. i. p. 336; *Carne's Letters*, p. 250.

KNEADING-TROUGHS. The kneading-troughs of the Israelites, at least those which they carried with them out of Egypt, (Exod. xii. 34.) were not the cumbersome articles now in use among us, but only small wooden bowls, like those of the modern Arabs, who, after kneading their flour in them, employ them as dishes out of which they eat their victuals. *Harmer's Observations*, vol. iv. pp. 375, 376.

KO'RAH, קֹרַח, signifies *bold*, *frozen*, *icy*. Korah was the son of Izhar, of the race of Levi, and father of Asher, Elkannah, and Aliasaph, and head of the Korites, a celebrated family among the Levites. Korah, being dissatisfied with the rank he held among the sons of Levi, and envying the authority of Moses and Aaron, formed against them a party, in which he engaged Dathan, Abiram, and On, with two hundred and fifty of the principal Levites. (Numb. xvi. 1, 2, 3, &c.) Korah, at the head of the rebels, went to Moses and Aaron, and complained that they alone arrogated to themselves all the authority over the people of the Lord. Moses, falling with his face on the earth, answered them as follows: 'To-morrow in the morning the Lord will discover who are his. Let every one of you take, therefore, his censer, and to-morrow he shall put incense into it, and offer it before the Lord: and he shall be acknowledged priest whom the Lord shall choose and approve.'

The next day, Korah, with two hundred and fifty of his faction, presenting themselves with their censers before the Lord, the glory of the Lord appeared visibly over the tabernacle; and a voice was heard to say, 'Separate yourselves from among this congregation, that I may consume them in a moment.' Upon this Moses and Aaron, falling with their faces to the ground, said, 'O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?' And the Lord said unto Moses, 'Command all the people to depart from about the tents of Korah, Dathan, and Abiram. When, therefore, the people were retired, Moses said, If these men die the common death of all men, then the Lord

hath not sent me: but if the earth open and swallow them up quick, ye shall know that they have blasphemed the Lord. As soon as he had spoken, the earth opened from under their feet, and swallowed them up with what belonged to them.

There was one thing which added to this surprising wonder, and that was, that when Korah was thus swallowed up in the earth, his sons were preserved from his misfortunes. We know not the exact year in which the death of Korah and his companions happened. The sons of Korah continued, as before, to serve in the tabernacle of the Lord. David appointed them their office in the temple, to guard the doors, and sing the praises of God.

Eleven psalms, namely xlii. xlv. xlv. xlv. xlvii. xlviii. xlix. lxxxiv. lxxxv. lxxxvii. and lxxxviii. are inscribed '*For the sons of KORAH*;' but such is the uncertainty of the prepositional prefix, that it is not easy to decide whether these Psalms were written *by* them, or were composed *for* them, and to be performed by them with music in the temple. As the names of the musical instruments, with which these Psalms were to be accompanied, are specified in the titles of Psalms xlv. and lxxxviii. to which last is added the name of Heman, it is most probable that they were directed to the sons of Korah; but by whom they were composed is not now known. *Horne's Introduction*, vol. iv. p. 107.

L.

LAB

LA'BAN, לבן, signifies *white*; otherwise, a *brick*; also a place. Laban, son of Bethuel, and grandson of Nahor, was brother to Rebekah, and father to Rachel and Leah. When Jacob came into Mesopotamia, in the year of the world 2245, he was well received by his uncle Laban. (Gen. xxviii, &c.) A month after his arrival, Laban said to him, Must you, because you are my nephew, serve me without recompence? Jacob proposed to serve him seven years for his youngest daughter Rachel, and Laban consented. Many are of opinion, that Jacob served him seven years, before he married Rachel; but others assert the contrary, and think that the words, 'My time is accomplished,' signify I am of age to marry, to support a family. Jacob was then seventy years of age. Jacob said to Laban, Give me my wife, for my time is accomplished. Laban, therefore, made a wedding feast; but conveyed Leah into Jacob's chamber, so that Jacob did not perceive the fraud. The next morning he complained sharply of it. Laban replied, that it was unlawful to marry the younger daughter before the elder; but if he would serve seven years more, he would give him Rachel. To this Jacob consented.

When Jacob had spent fourteen years in the service of Laban, he was desirous of returning into Canaan. Laban, however, wished to continue him in his service, and said, Ask what recompence you please. Jacob demanded all the young which

LAB

his flocks should produce that were of a brown colour, spotted and speckled, that is, such as seemed least desirable for their wool and their fleece. Laban agreed, and committed all that were spotted and of divers colours to the keeping of his own sons; fearing, in all probability, that Jacob would use art to produce cattle of divers colours, by a mixture of spotted sheep and goats with those not spotted. Jacob, however, accomplished his purpose another way.

After remaining twenty years with Laban, Jacob perceived that Laban did not regard him with the same kindness as formerly, and resolved to depart without the knowledge of Laban, who set out in pursuit of him, and overtook him in Mount Gilead. God appeared to Laban by night, and forbade him to say any thing harsh to Jacob. When, therefore, Laban saw Jacob, he only complained of his sudden retreat, of his not giving him the comfort of embracing his daughters and grand-children, and of conducting them on their journey with cheerful music. On the subject, however, of Jacob's stealing from him his gods, or Teraphim, he made great complaints. Jacob replied with some vehemence, and agreed that whoever committed this theft should be put to death, not knowing that Rachel was that person. Laban searched all the tents of Jacob in vain, for Rachel concealed these images under her. See RACHEL and TERAPHIM.

Jacob in his turn remonstrated with Laban respecting his conduct towards him, and his having changed the rewards due to him. Laban answered, Behold my daughters and my grand-children. All that is yours is as dear to me as what belongs to myself. Let us make a covenant together, and set up a monument of it. They swore, therefore, reciprocal friendship and alliance. Laban called this pile of stones Jegar-sahadutha, the heap of testimony; but Jacob called it Galeed, the heap of witness; each according to his language, Laban using the Chaldee. Having offered sacrifices, they ate and drank together; and the next morning Laban took leave of his daughters and grand-children, and returned to Haran.

LABBADISTS, were so called from their founder John Labbadie, a native of France. He was originally in the Romish communion: but leaving that, he became a member of the reformed Church, and performed with reputation the ministerial functions in France, Switzerland, and Holland. At length, he erected a new community, which resided successively at Middleburg in Zealand, Amsterdam, Hervorden, and at Altona, where he died about 1674. After the death of Labbadie, his followers removed their wandering community to Wiewert in North Holland, where it soon fell into oblivion. If we are to judge of the Labbadists by their own account, they did not differ from the reformed church so much in their tenets and doctrines as in their manners and rules of discipline. Yet it seems that Labbadie entertained some strange notions. Among other opinions, he maintained that God might and did, on certain occasions, deceive men; that the faithful ought to have all things in common; that there is no subordination or distinction of rank in the true Church; that in reading the Scriptures greater attention should be paid to the internal suggestions of the Holy Spirit than to the sense of the words; that the Scriptures are not sufficient to lead men to salvation without certain particular *illuminations* and *revelations* from the Holy Ghost; and that the contemplative life is a state of grace and union with God, and the very height of perfection. *Mosheim's Eccles. Hist.* vol. v. pp. 62, 63.

LACEDÆMON, Λακεδαιμών, signifies *the lake of dæmons*; otherwise, *the well of the insane*. Lacedæmon, otherwise called Sparta, was a celebrated and very ancient city in the Peloponnesus. It is said to have been called at first Lelegia, from Lelex, its first king, who, they say, was contemporary with Creon and Erichonius. It afterwards took the name of Lacedæmon, from Lacedæmon, the son of Jupiter and Semele: and, lastly, that of Sparta, from queen Sparta, wife to Lacedæmon. The present

Misistra is situated nearly on the place where Lacedæmon stood, about a mile distant from it.

It is very remarkable, that the Jews, who were, as a nation, extremely reserved, should claim kindred with the Lacedæmonians, and that these, in return, should allow the kindred after examining their archives. Mr. Bryant supposes that the Lacedæmonians were originally emigrants from the same country as Abraham. Stephanus quotes Cladius Iolaus as deriving the Jews from an ancestor named Judæus Sparton; or the family styled Sparti: if this means a people who were *dispersed*, or pilgrims, or emigrants, there is no doubt but the character belongs to the posterity of Abraham. Besides, a possibility exists that some of the early kinsmen of the Jewish patriarchs, instead of going east to settle, might settle in the west. If Ishmael, for instance, had done so, his posterity, nevertheless, would have been related to the sons of Isaac; or if Esau had done so, his descendants might have claimed kin to the sons of Jacob. We have no history of such an occurrence; but if Esau, or part of his family, settled in Rome, as the Rabbins affirm, it is not impossible that some other branch of Abraham's posterity should settle in Greece. *Sacred Geography*.

LAMA, GRAND, a name given to the sovereign pontiff, or high-priest, of the Thibetian Tartars, who resides at Patoli, a vast palace on a mountain near the banks of Barampooter, about seven miles from Lahassa. The foot of this mountain is inhabited by twenty thousand lamas, or priests, who have their separate apartments around the mountain, and, according to their respective quality, are placed nearer, or at a greater distance from, the sovereign pontiff. He is not only worshipped by the Thibetians, but also is the great object of adoration with the various tribes of heathen Tartars who roam through the vast tract of continent which stretches from the banks of the Wolga to Correea, on the sea of Japan. He is not only the sovereign pontiff, the vicegerent of the Deity on earth, but the more remote Tartars are said to absolutely regard him as the Deity himself, and call him *God the everlasting Father of Heaven*. They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worship, and make rich offerings at his shrine. Even the emperor of China, who is a Manchou Tartar, does not fail in acknowledgments to him in his religious capacity, and he actually entertains at a great expense in the palace of Pekin an inferior lama, deputed as his nuncio from Thibet. The grand lama, it has been said, is never to be seen but in a secret place of his palace, amidst a great number of lamps, sitting cross-legged

on a cushion, and decked in every part with gold and precious stones, where at a distance the people prostrate themselves before him, it not being lawful for any so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks even to the greatest princes; but only lays his hand upon their heads, and they are fully persuaded they receive from thence a full forgiveness of all their sins.

The Sunniassees, or Indian pilgrims, often visit Thibet as a holy place; and the lama always entertains a body of two or three hundred in his pay. Besides his religious influence and authority, the grand lama is possessed of unlimited power throughout his dominions, which are very extensive. The inferior lamas, who form the most numerous, as well as the most powerful body in the state, have the priesthood entirely in their hands; and, besides, fill up many monastic orders, which are held in great veneration among them. The whole country, like Italy, abounds with priests; and they entirely subsist on the great number of rich presents which are sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies.

The opinion of those who are reputed the most orthodox among the Thibetians is, that, when the grand lama seems to die, either of old age or infirmity, his soul, in fact, only quits a crazy habitation, to look for another younger or better; and it is discovered again in the body of some child by certain tokens, known only to the lamas or priests, in which order he always appears.

Almost all nations of the East, except the Mahometans, believe the *metempsychosis* as the most important article of their faith; especially the inhabitants of Thibet and Ava, the Peguans, Siamese, the greatest part of the Chinese and Japanese, and the Monguls and Kalmucks, who changed the religion of Schamanism for the worship of the grand lama. According to the doctrine of this metempsychosis, the soul is always in action, and never at rest: for no sooner does she leave her old habitation, than she enters a new one. The dalai, being a divine person, can find no better lodging than the body of his successor; or the *Foe*, residing in the dalai lama, which passes to his successor: and this being a god, to whom all things are known, the dalai lama is therefore acquainted with every thing which happened during his residence in his former body.

This religion is said to have been of three thousand years' standing; and neither time, nor the influence of men, has had the power of shaking the authority of the grand lama. This theocracy extends as fully to temporal as to spiritual concerns.

Though in the grand sovereignty of the

lamas the temporal power has been occasionally separated from the spiritual by slight revolutions, they have always been united again after a time; so that in Thibet the whole constitution rests on the imperial pontificate in a manner elsewhere unknown. For as the Thibetians suppose the grand lama is animated by the god Shaka or Foe, who at the decease of one lama transmigrates into the next, and consecrates him an image of the divinity, the descending chain of lamas is continued down from him in fixed degrees of sanctity: so that a more firmly established sacerdotal government, in doctrine, customs, and institutions, than actually reigns over this country, cannot be conceived. The supreme manager of temporal affairs is no more than the viceroy of the sovereign priest, who, conformably to the dictates of his religion, dwells in divine tranquillity in a building that is both temple and palace. If some of his votaries in modern times have dispensed with the adoration of his person, still certain real modifications of the Shaka religion is the only faith they profess, the only religion they follow. The state of sanctity which that religion inculcates, consists in monastic continence, absence of thought, and the perfect repose of nonentity.

It has been observed that the religion of Thibet is the counterpart of the Roman Catholic, since the inhabitants of that country use holy water and a singing service: they also offer alms, prayers, and sacrifices for the dead. They have a vast number of convents filled with monks and friars, amounting to thirty thousand: who, besides the three vows of poverty, obedience, and chastity, make several others. They have their confessors, who are chosen by their superiors, and have licences from their lamas, without which they cannot hear confessions or impose penances. They make use of beads. They wear the mitre and cap like the bishops: and their dalai lama is nearly the same among them as the sovereign pontiff among the Romanists. *Adams's View of Religions*, pp. 333—336.

LA'MECH, לֹמֶךְ, signifies *poor, made low*; or *who is struck*. LAMECH, son of Methuselah, and father of Noah, was an hundred and eighty-two years old at the birth of Noah; and he lived after that event five hundred and ninety-five years. His whole life was seven hundred and seventy-seven years, being born in the year of the world 874, and dying in 1651.

LAMECH, of the race of Cain, was the son of Methusael, and father of Jabal, Jubal, Tubal-cain, and Naamah. (Gen. iv. 18, 19, 20, &c.) Lamech is celebrated for his polygamy, of which he is thought to be the author. He married Adah and Zillah. Lamech said to his wives, 'Hear my voice, ye wives of Lamech; I have

slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged seven fold, truly Lamech seventy and seven fold.' These words present a difficulty. It is supposed, that Lamech had slain a man in his own defence, and that his wives being alarmed lest the kindred of the deceased should seek his life in return, to quiet their fears he makes this speech, in which he endeavours to prove that there was no room for fear on this account, for if the slayer of the wilful murderer, Cain, should suffer a seven-fold punishment, surely he who should kill Lamech for having slain a man in self-defence, might expect a seventy-seven fold punishment. But notwithstanding this and other interpretations which have been given, the passage is perhaps inscrutable. *Dr. Adam Clarke's Commentary on Genesis.*

LAMENTATIONS, a mournful poem, composed by Jeremiah. : Josephus, and several other learned men, have referred the Lamentations to the death of Josiah : but the more common opinion is, that they are applicable only to some period subsequent to the destruction of Jerusalem by Nebuchadnezzar. But though it be allowed, that the Lamentations were primarily intended as a pathetic description of present calamities, yet while Jeremiah mourns the desolation of Judah and Jerusalem during the Babylonian captivity, he may be considered as prophetically painting the still greater miseries they were to suffer at some future time ; this seems plainly indicated by his referring to the time when the punishment of their iniquity shall be accomplished, and they shall no more be carried into captivity. (iv. 22.)

The Lamentations are written in metre, and consist of a number of plaintive effusions, composed after the manner of funeral dirges. They seem to have been originally written by their author as they arose in his mind, and to have been afterwards joined together as one poem. There is no regular arrangement of the subject, or disposition of the parts ; the same thought is frequently repeated with different imagery, or expressed in different words. There is, however, no wild incoherency, or abrupt transition ; the whole appears to have been dictated by the feelings of real grief. Tenderness and sorrow form the general character of these elegies ; and an attentive reader will find great beauty in many of the images, and considerable energy in some of the expressions. The book of Lamentations is divided into five chapters ; in the first, second, and fourth, the prophet speaks in his own person, or by an elegant and interesting personification introduces the city of Jerusalem as lamenting her calamities, and confessing her sins ; in the third chapter a single Jew, speaking in the name

of a chorus of his countrymen, like the Coryphæus of the Greeks, describes the punishment inflicted upon him by God, but still acknowledges his mercy, and expresses some hope of deliverance ; and in the fifth chapter the whole nation of the Jews pour forth their united complaints and supplications to Almighty God. *Bishop Tontine's Elem. of Christ. Theology*, vol. i. pp. 112, 113.

LANGUAGE. Several questions are proposed on this subject, as 1. Whether God was the author of the first language ; whether Adam received it from him by infusion, or formed and invented it by his industry and labour ? 2. Whether this language is still extant ? 3. Which is that language ?

It is pretty generally allowed, that man is the only creature in the world that has the use of a regular speech. In ancient writers, indeed, we meet with accounts of birds and beasts speaking ; and the ancient Jewish Rabbinical writers assure us, that one part of Solomon's wisdom consisted in understanding the language of these creatures : but all these are fables, entitled to no regard. Without doubt, the brute creation have a few simple ideas, and a few simple tones by which they can express them, so as to be intelligible to each other ; but with respect to regular language, they certainly have none, as their tones are neither sufficiently varied nor numerous to entitle them to the name of language. Man, therefore, is the only conversable creature in the world. Numerous conjectures have been formed to account for this faculty in man. The following, with all its apparent absurdity, is the most ingenious, and best entitled to attention. Diodorus Siculus and Vitruvius, and after them some modern writers of considerable eminence, have asserted, 'that men at first lived like beasts in woods and caves, forming only strange and uncouth noises, until their fears caused them to associate together ; and that, upon growing acquainted with each other, they came to correspond about things, first by signs, then to make names for them, and in time, to frame and perfect a language ; and that the languages of the world are different, because the different companies of men happening thus to come together in different places would, of course, form different sounds or names of things ; hence would arise the variety observable even in ancient languages.' This ingenious conjecture seems to be the utmost that the human mind, unassisted by a divine revelation, can form on this subject.

The Mosaic history, which gives us an account of the formation and first occupations of man, represents him as being immediately capable of conversing with his Maker ; of giving names to the various tribes and classes of animals ; and of re-

soning consecutively, and in perfectly appropriate terms, concerning his own situation, and the relation in which he stood to other creatures. As in man's first attempt at speech, according to this account, there appears no crudeness of conception, no barrenness of ideas, and no inexpressive or inappropriate terms, it is most rational to conclude, that God, who made and endued him with corporeal and mental powers, perfectly suited to his state and condition in life, endued him also not only with the faculty of speech, but with speech or language itself; which latter was as necessary to his comfort, and, indeed, to the perfection and end of his being, as any other power or faculty which his Creator thought proper to bestow upon him.

What the first language was, it is almost useless to inquire; as it is impossible to arrive at any satisfactory information on this point. Some think it must have been the Chinese, because principally composed of monosyllables, forming very simple sounds, which they suppose must have been the grand characteristic of the original language. Some contend for the Hebrew, such as it is found in our Bible; some for the Chaldee, such as that spoken by the father-in-law of Jacob; some give this honour to the Arabic; but Goropius Becanus and Verstegan seem fully persuaded it was the Teutonic, or ancient German! Conjectures of this kind are as useless as they are endless and uncertain. Sir W. Jones has shown that *three* great branches of language are sufficient to account for all the varieties now extant; and this forms a very strong, as well as a new argument in favour of the Mosaic history of the early postdiluvian ages. The variety of tongues, the copiousness of some, and the scantiness of others, furnish no good objection to the divine origin of language in general; for whether language was at first revealed from Heaven, or in a course of ages invented by men, a multitude of dialects would inevitably arise, as soon as the human race was separated into a number of distinct and independent nations, distant from each other. *Dr. Adam Clarke's Supplement to the Bibliographical Dictionary*, vol. ii. pp. 1—3; *Supplementary Addenda to Calmel's Dictionary*.

LAODICEA, Λαοδικεα, signifies a *just people*. There are several cities of this name; but the Scripture mentions only that of Phrygia, on the river Lycus, near Colosse. Its ancient name was Diospolis; and it was afterwards called Rhoas. Lastly, Antiochus the son of Stratonice rebuilt it, and denominated it Laodicea, from the name of his wife Laodice. Laodicea, with Colosse, its neighbour, was enriched by sheep, which produced fleeces exceeding Milesian in softness, and the jetty raven in colour.

This city was often damaged by earthquakes, and restored either by the opulence of the inhabitants, or by the munificence of the Roman emperors. From the researches of modern travellers, it appears to have been seated upon a volcanic hill, of moderate height, but of considerable extent. Its ruins attest that it was large, opulent, and splendid; and there are still to be seen the remains of an amphitheatre, an aqueduct, and many other buildings. In the primitive times of Christianity, as appears from St. Paul's Epistle to the Colossians, in which the Laodiceans are frequently mentioned, this place possessed a flourishing church. But the doom of Laodicea seems to have been more severe and terrible than that of the other six apocalyptic churches; and its present condition is in striking conformity with the rebukes and threatenings of God. Not a single Christian resides at Laodicea! No Turk even has a fixed residence on this forsaken spot. The stately edifices of ancient Laodicea are now peopled with wolves and jackals. The prayers of the mosque are the only prayers heard near the still splendid ruins of the city, on which the prophetic denunciation seems to have been fully executed, in its utter rejection as a Church. It is now called Ladik.

St. Paul did not visit this city, and the Laodiceans had 'never seen his face in the flesh.' (Colos. ii. 1.) Yet upon information from Epaphras their apostle, that false teachers had propagated pernicious doctrines in Laodicea and Colosse, he wrote to the Colossians, and desires them, when they had read his letter, to send it to the Laodiceans, and he writes in the like manner that the Laodiceans would send their letter to the Colossians: 'When this epistle is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea.' (Colos. iv. 16.) St. Paul's expression, 'the epistle from Laodicea,' is ambiguous, and may signify either the letter which he wrote to Laodicea, or that which the Laodiceans wrote to him. Interpreters have been divided; some taking it in the former, and others in the latter sense. A letter is extant under the name of Paul to the Laodiceans; but it is agreed, that this letter is spurious. What then was the Epistle of the Laodiceans which St. Paul requires the Colossians to read in their assembly? Marcion thought that this was the Epistle to the Ephesians. Grotius, Le Clerc, and Hammond, are of the same opinion. Dr. Paley observes, 'that the epistle from Laodicea was an epistle sent by St. Paul to that Church, and by them transmitted to Colosse. The two churches were mutually to communicate the epistles they had received. This is the way in which the direction is explained by the greater part

of commentators, and is the most probable sense that can be given to it. It is also probable, that the epistle alluded to was an epistle which had been received by the church of Laodicea lately.' Hence the doctor argues, from this and other circumstances, that the Epistle to the Ephesians, was that alluded to by St. Paul. He has also judiciously traced the intimate resemblance between the Epistle to the Ephesians and that to the Colossians, both in sentiment and expression; and this resemblance has induced Michaelis and others to conjecture, that the longer and more circumstantial Epistle to the Ephesians was that which was sent or communicated to the church of Laodicea in that neighbourhood, and which the apostle recommended to the perusal of the church of Colosse in Phrygia. *Paley's Horæ Paulinæ*, pp. 248, 249; *Hales's New Analysis of Chronology*, vol. ii. book ii. p. 1126; *Michaelis's Introduction to the New Testament*, vol. vi. p. 121, &c.; *Hartley's Visit to the Apocalyptic Churches in 1826*; *Arundell's Visit to the Seven Churches*, pp. 84—90; *Horne's Introduction*, vol. iii. p. 598.

LATITUDINARIAN, a person not conforming to any particular opinion or standard, but of such moderation as to suppose that persons of different persuasions will be admitted into heaven. The term was more particularly applied to those pacific doctors in the seventeenth century, who offered themselves as mediators between the more violent Episcopalians, and the rigid Presbyterians and Independents, respecting the forms of church government, public worship, and certain religious tenets, more especially such as were debated between the Arminians and Calvinists. The chief leaders of these Latitudinarians were Hales and Chillingworth; but More, Cudworth, Gale, Whichcot, and Tillotson, were also among the number. These men were firmly attached to the church of England; but they did not consider episcopacy as indispensably necessary to the constitution of a Christian church. Hence they maintained, that those who adopted other forms of government and worship, were not, on that account, to be excluded from their communion, or to forfeit the title of brethren. As to the doctrinal part of religion, they took the system of Episcopius for their model, and, like him, reduced the fundamental doctrines of Christianity to a few points. By this manner of proceeding, they endeavoured to show the contending parties, that they had no reason to oppose each other with such animosity and bitterness, since the subjects of their debates were matters of an indifferent nature with respect to salvation. They met, however, with much opposition, and were branded as Atheists and Deists by some, and as Socinians by others; but upon the

restoration of king Charles II., they were raised to the first dignities of the church, and were held in great esteem. *Mosheim's Eccles. Hist.* vol. iv. pp. 535, 536; *Burnet's Hist. of his own Times*, vol. i. book ii. p. 188.

LAW, a rule of action; a precept or command from a superior authority, which an inferior is bound to obey. This word, in Scripture, is sometimes taken for the law of Moses, and sometimes for the religion of the Jews in opposition to the Gospel. The law of Moses is the most ancient in the world. The Rabbins pretend, that Noah's sons received certain laws which compose the law of nature, and bind all people, in all countries.

A distinction is generally made between the law of nature, and positive laws. The law of nature is impressed on our hearts—such as our obligation to worship the Supreme Being, to honour our parents, and those in dignities, to obey superiors, to do that to no man which we would not have done to us, &c. Positive laws are of several kinds; moral, civil, and political, or ceremonial. Moral laws are, generally, only consequences, or explanations, of the laws of nature. Judicial, civil, and political laws regard principally the duties of men in society, the order and polity of the state; they restrain the violence of the wicked, defend the weak from the oppression of the strong, and regulate duties, rights, and powers. Ceremonial laws respect the external worship of God, the duties of ministers and people towards God, and their reciprocal obligations to each other, with relation to the Divine Being.

The law was given to the Hebrews by the intervention of Moses, upon Mount Sinai, fifty days after their departure out of Egypt, in the year of the world 2513, and before Christ 1491. The principal laws are those of the Decalogue. (Exod. xx. 1, 2, &c.)

Some learned men have been of opinion, that Moses, in most of his laws, intended either to imitate those of the Egyptians, or to reverse their customs and maxims, or to circumscribe the Hebrews, so as to prevent their falling into those errors, idolatries, and superstitions, which they had seen in Egypt. On the contrary, others have asserted, that the Egyptians imitated the Hebrew laws, at least in part. It would seem, however, that the Hebrews often imitated the Egyptians, and that, reciprocally, the Egyptians sometimes copied the Hebrews; that the Egyptians having a different turn of mind, on many occasions kept at a distance from the Hebrews; and, in like manner, that the practices of the Mosaic laws, which oppose the superstition of Egypt, were not instituted without design, and that the legislator of the Jews intended to cure the Israelites of their prone-

ness to idolatry, and to restrain the evil habits which they had contracted in Egypt.

The law of Moses being the shadow only of things to come, and bringing nothing to perfection, as St. Paul says, (Heb. x. 1.; viii. 9.) it was necessary that Jesus Christ should complete what was imperfect in it, reform what abuses it tolerated, and fulfil what it only promised and typified. This he has executed with great precision. He declares in the Gospel, (Matt. v. 17.) that he came not to destroy the law, but to perfect it. He has explained, modified, and restrained the law of Moses, more particularly the explanations which the Rabbins, and masters in Israel, had given of it; explanations, which were rather corruptions, than illustrations. St. Paul has set in their full light the purposes of his Divine Master; as, for instance, that the law of Moses is, in some sort, abrogated by the Gospel; that since the death of the Messiah, the legal observances are no longer of obligation; that we are no longer under the yoke of the law, but under grace; (Rom. vi. 14.) that Jesus Christ has procured for us the liberty of sons, instead of the spirit of bondage, which reigned under the Old Testament; in a word, that it is neither the law, nor the works of it, that justify us, (Rom. viii. 1, 2, &c.) but faith animated by love, and accompanied with good works. (Gal. iv. 31; v. 6. 13.) When we say that the Gospel hath rescued us from the yoke of the law, we understand only the appointments of the ceremonial and judicial law, and not those moral precepts, whose obligation is indispensable, and the observance of which is much more perfect and extensive in the law of grace, than under the old law.

ORAL LAW, is that which the Jews say they have received by tradition from their ancestors. See CABBALA.

LAZARUS, Ἀζάρος, signifies *assistance of God*. LAZARUS, brother to Martha and Mary, dwelt with his sisters at Bethany, near Jerusalem; and Jesus Christ sometimes lodged with him, when he came to that city. Whilst Jesus was beyond Jordan with his disciples, Lazarus fell sick: his sisters sent information of this to our Saviour, telling him, that he whom he loved was ill. Jesus said, This sickness is not unto death, but for the glory of God. After two days he said to his disciples, that Lazarus was asleep, but that he would go and awake him; meaning that he was dead, and he would restore him to life. Jesus, on his arrival, found that he had been already four days in the grave. Martha, having obtained intelligence that Jesus was coming, went to meet him, and expostulated on his delay.

In a short time after, Mary also went to meet Jesus, who, seeing her weeping, groaned in the spirit, and was himself troubled. Then he asked, Where have ye laid him?

When he was come thither, he said, Take away the stone: and Jesus having returned thanks to his Father, for that he had always heard him, cried with a loud voice, Lazarus, come forth. Then he who had been dead came forth, bound hand and foot with grave-clothes, and his face wrapped up in a napkin. This miracle, which was wrought almost at the very gates of Jerusalem, made a great noise; and the priests resolved on the death of Jesus. (John xi. 1, 2, &c.)

Six days before his last Passover, Jesus came again to Bethany, where he had raised Lazarus from the dead; and Lazarus was one of those who reclined at table with him. The Jews, observing that the resurrection of Lazarus had made a great impression on the people's minds, took a resolution to procure the death of both. The Scripture, however, does not inform us what became of Lazarus.

On the nature and credibility of this stupendous miracle of raising Lazarus from the dead the judicious Tittman makes the following general remarks:—'The whole story,' says he, 'is of a nature calculated to exclude all suspicion of imposture, and to confirm the truth of the miracle. A person of Bethany, of the name of Lazarus, and well known, falls sick in the *absence of Jesus*. His sisters send a message announcing this to Jesus; and while he is *yet absent*, Lazarus dies, is buried, and kept in the sepulchre for *four days*, during which Jesus is *still absent*. Martha, Mary, and all his friends, are persuaded of his death. Our Lord, while yet remaining in the place where he had been hitherto staying, tells his disciples, in plain terms, that it is his intention to go to Bethany for the purpose of *raising Lazarus from the dead*; that the glory of God may be illustrated, and the faith of his disciples confirmed. At our Lord's approach, Martha respectfully goes forth to meet him, and, in a sorrowful tone, announces the death of her brother, and laments that Jesus had been absent (since, if he had been present, he could have easily healed the disorder, and prevented death) yet not without a faint hope that, by some means or other, Jesus might yet render assistance. Our Lord affirms that her brother *shall be raised to life*; and, for the removal of her doubt, assures her that to him is given power of granting life to the dead, and therefore of recalling her brother to life. Mary now approaches, bathed in tears, and grieving at the absence of our Lord during her brother's sickness. Her Jerusalem friends also approach, weeping with her. Our Lord himself is seized with heavy sorrow on contemplating the fragility of human happiness, and the afflictions ever attendant on the sons of men. He bids her show him the sepulchre. He approaches, accompanied by the crowd. The stone is removed by *other hands*. The stench of the

corpse is perceived. Our Lord, after pouring forth audible prayers to his Father in heaven, thus calls them to witness that Divine Power dwells in him. He, with a loud voice, calls forth Lazarus from the grave, in the hearing of all. The dead obeys the call, comes forth to public view, in the same dress as that in which he was buried, and, (wonderful to say) though after having experienced putridity, alive and *well*; and returns home without assistance. All the persons present unanimously agree that Lazarus is raised to life by Jesus, and that a great miracle has been worked, such as had never been heard of from the creation of the world. Some relate to the rulers what Jesus had done, nor do these doubt of the truth; nay, they themselves confess that our Lord, by his wonderful works, was becoming every day more and more famous, and that it required but little to cause him to be received as Messiah by the whole people; and therefore the rulers take counsel how they may put him to death, and also Lazarus, who had been raised by him from the dead. (John xi. 46.; xii. 10.) The people, informed of this prodigious transaction, flock together in great multitudes to Bethany, partly to see Jesus, whose fame had been exceedingly increased, and partly to view Lazarus. No wonder, therefore, that they and the rest of the people, who had heard this wonderful account from them, should, when Jesus soon after came to Jerusalem, go forth to meet him, and, strewing the way not only with boughs of trees, but with their own garments, show him the honour due to the Messiah. (xii. 9, et seq. especially 17, 18.) Now if these circumstances do not establish, beyond all doubt, the truth of the miracle, there is no truth whatever in history.' *Bloomfield's Recensio Synoptica*, vol. iii. pp. 441, 442.

LAZARUS. Luke (xvi. 19.) speaks of a poor man, named Lazarus, who lay at a rich man's gate, full of sores, and desired the crumbs which fell from his table, without finding relief or pity; whilst the rich man enjoyed great plenty, was clothed in purple and fine linen, and fared sumptuously every day. Lazarus being dead, was carried by angels into Abraham's bosom. The rich man also died; and when in hell, amidst his torments, he saw Lazarus afar off, and cried out, Father Abraham, have pity on me, and send Lazarus that he may dip the end of his finger in water to cool my tongue. But Abraham answered him, Son, thou in thy life-time receivest thy good things, and Lazarus his evil things; now he is happy, and thou art miserable.

Interpreters are divided, whether this is a history or parable; but most modern commentators consider it as a parable.

LEAH, לֵאָה, *Leia*, signifies *wearied, tired*. Leah was the wife of Jacob, and Laban's eldest daughter. Her father intro-

duced her into Jacob's chamber, on the wedding night; Jacob thought her to be Rachel, whom he had really married. When Jacob complained of the deception, Laban answered, that the custom of that country forbade to marry the younger daughters before the elder. (Gen. xxix. 23, &c.) The Lord observing Jacob to have more inclination for Rachel than for Leah, made Leah the mother of six sons and one daughter, namely, Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Dinah. We know not the year of Leah's death; but she died in the land of Canaan, and was buried in the same cave with Sarah, Abraham, and Isaac. (Gen. xlix. 31.)

LEAVEN. The Hebrews were forbidden by the law to eat leavened bread, or food with leaven in it, during the seven days of the Passover. (Exod. xii. 15—19. Levit. ii. 11.) They were very careful in purifying their houses from all leaven before this feast began. God forbade either leaven or honey to be offered to him in his temple; that is, in cakes or in any baked meats. But on other occasions they might offer leavened bread, or honey.

St. Paul, (1 Cor. v. 7, 8.) expresses his desire, that the faithful should celebrate the Christian Passover with unleavened bread, which, figuratively, signifies sincerity and truth. In this he teaches us two things: first, that the law which obliged the Jews to a literal observance of the Passover is no longer in force; and, secondly, that by unleavened bread, truth and purity of heart were denoted. The same apostle alludes to the ceremony used at the Passover, when he says, 'A little leaven leaveneth the whole lump;' that is, a small portion of leaven in a quantity of bread or paste, corrupts the whole, and renders it unclean. Our Saviour in the Gospel, (Matt. xvi. 11.) warns his apostles to beware of the leaven of the Herodians and Pharisees, meaning their doctrines.

LEPER. The law excluded lepers from the conversation of mankind, and banished them into the country and places uninhabited. (Lev. xiii. 45, 46.) Many persons attacked with this disease associated together, and composed a kind of society. We instance the four lepers without the city of Samaria, while Benhadad king of Syria besieged it; (2 Kings vii. 3, &c.) and, the ten lepers who came to Jesus Christ, and desired to be healed. (Luke xvii. 12.) This was observed so punctually, that even kings, under this disease, were expelled their palace, and deprived of the government; as Azariah, king of Judah, who was afflicted with this malady for attempting to offer incense in the temple. (2 Kings xv. 5. 2 Chron. xxvi. 20.)

When a leper was cured, he appeared at

the gate of the city, and the priest examined whether he was truly healed or not. (Lev. xiv. 1, &c.) After this he went to the temple, took two pure birds, made a wisp with a branch of cedar, and another of hyssop, tied together with a scarlet ribbon made of wool; an earthen vessel was filled with water, and one of these birds fastened alive to the wisp. The leper who was cured killed the other bird, and let the blood of it run into the vessel filled with water. Then the priest took the wisp tinged with the blood of one of the birds, and sprinkled the leper with it. After this the live bird was let loose, and the person healed and purified in this manner was again admitted to the society of the healthy, and to the use of things sacred.

'This ceremony,' says Dr. Hales, 'seems to be typical of the purification of our sins, by the sprinkling of the blood of Jesus Christ, (Isai. lii. 15. 1 Pet. i. 2.) which flowed out of his wounded side, mixed with water; (John xix. 34.) while the dismissal of the living bird resembles that of the scape goat into the wilderness, with the sins of the leper upon him. And our Lord expressly commanded the lepers whom he healed, to conform to the law.' (Matt. viii. 4. Mark i. 44. Luke v. 14.; xvii. 14.) *Hales's New Analysis of Chronology*, vol. ii. p. 248.

LEPROSY. Moses mentions three sorts of Leprosies: 1. in men; 2. in houses; and 3. in clothes.

1. A leprosy in men affects the skin, and sometimes increases in such a manner, as to produce scurf, scabs, and violent itchings, and to corrupt the whole mass of blood. Lucretius supposed this disease to be generated in Egypt: but if the leprosy of the Jews is the same as that of the negroes, which is extremely probable, it may be affirmed that this disease is endemic in the southern and inland parts of Africa. That it was contagious, all histories, sacred and profane, agree. Pliny acquaints us, that it did not invade Italy till the time of Pompey the Great; and that it was brought from Egypt, and is peculiar to that country. Some have thought that the leprosy of the Arabians, or rather of the Africans, 'was the parent of the venereal disease.'

The Jews considered a leprosy as a disease from God; and Moses prescribes no natural remedy for its cure. He requires only that the diseased person should show himself to the priest, and that the priest should judge of his leprosy; if it appeared to be a real leprosy, capable of being communicated to others, he separated the leper from the company of mankind. He appointed certain sacrifices and particular ceremonies for the purification of a leper, and for restoring him to civil so-

ciety, to the participation of things holy, and to the conversation of other men. The marks which Moses gives for the better distinguishing a leprosy, are signs of the increase of this disease. An outward swelling, a pimple, a white spot, bright, and rather reddish, created just suspicions that a man was attacked by it. When a bright spot, rather reddish or white, appeared, and the hair of that place was of a pale red, and the place itself rather deeper than the rest of the skin, this was a certain mark of leprosy.

Travellers who have seen lepers in the East say, that this disease attacks principally the feet. Maundrell, who had seen lepers in Palestine, says, that their feet are swelled like those of elephants, or horses' feet with the farcy. Tournefort, who had observed several lepers in his travels, believes a leprosy to be only an inveterate venereal distemper, and that the generality might recover if helped in time. 'The negroes,' says Mungo Park, 'are subject to a leprosy of the very worst kind; it appears, at the beginning, in scurfy spots upon different parts of the body; which finally settle upon the hands or feet, where the skin becomes withered, and cracks in many places. At length, the ends of the fingers swell and ulcerate; the discharge is acrid and fetid; the nails drop off, and the bones of the fingers become carious, and separate at the joints. In this manner the disease continues to spread frequently until the patient loses all his fingers and toes. Even the hands and feet are sometimes destroyed by this inveterate malady, to which the negroes give the name of *batta-jou*, incurable. *Park's Travels in Africa*, p. 276.

2. The leprosy of houses (Levit. xiv. 34, &c.) must have been known to the Israelites who had lived in Egypt, and must have been common in the land of Canaan, whither they were going, since Moses says to them as follows: When ye come into the land of Canaan, which I give you for a possession, if there be an house infected with a leprosy, he to whom the house belongs shall give notice of it to the priest, who shall go thither. If he sees as it were little holes in the wall, and places disfigured with pale or reddish spots, which in sight are lower than the wall, he shall go out of the house and direct it to be shut up for seven days. At the end of this time, if he finds that the leprosy is increased, he shall command the stones infected with the leprosy to be taken away, and thrown without the city to some unclean place. New stones shall be put in the room of those which were plucked out, and the wall shall be again rough-cast. If the leprosy does not return, the house shall be thought clean; but if it returns, it is then an inveterate leprosy; the house shall

be declared unclean, and immediately be demolished; all the wood, stone, mortar, and dust, shall be cast out of the city into an unclean place.

Calmet is of opinion, that this leprosy of houses was occasioned by certain worms which, like mites in a cheese, infected the materials of the building. Might this be the same as the dry rot in timber?

3. The leprosy in clothes is also noticed by Moses in his time. He says, If any greenish or red spots be observed upon any woollen or linen stuffs, or upon any thing made of skin, they shall be carried to the priest, who shall shut them up for seven days; and if at the end of this time these spots increase and spread, he shall burn them, as infected with a real leprosy. If these spots are not increased, the priest shall command the clothes to be washed; and if he afterwards observe nothing extraordinary in them, he shall declare them to be clean. If the greenish or red spots remain, he shall order the garments so spotted to be burnt as unclean: or, if they spread and increase, he shall order the garment to be burnt; or, if the place suspected of a leprosy be in colour like a singed garment, and deeper than the rest, this part of the garment shall be taken away, and the rest preserved.

Calmet thinks it very credible that the leprosy in clothes and skins mentioned by Moses, was caused by vermin; and others also are of opinion, that as the leprosy infected bodies, clothes, and even the walls of houses, it was occasioned by a species of animalcula, or vermin. *Dr. Adam Clarke's Commentary on Levit. xiii. 13.*

LETTERS. The inquiry concerning the origin of letters has given birth to vague and unsatisfactory conjectures. Various writers have attributed their invention to different people. It is impossible to arrive at any *certain* conclusions on this subject. Some have been of opinion, that God, when he inspired man with reason and speech, also communicated to him writing. By some Thyoth or Mercury is said to have invented and taught the Egyptians the use of letters. Some give the honour of this invention to the Assyrians, Phenicians, &c. Some think they were perfectly known before the confusion of Babel, and imagine them to have been in common use in the Antediluvian world; and that Noah and his family brought them into the new world, in which they have been continued through a vast variety of successive changes until the present time. Some attribute the invention to Moses, some to Abraham, some to Abel, and some to Adam. The Jewish Rabbins say, that 'God created them on the evening of the first sabbath;' and Pliny seems to have thought them

eternal! This variety of opinions serves only to show the uncertainty of the subject; for to conjectures on this head, where all direct evidence is wanting, there can be no limits. That there were various *symbols* and *figures* used in all ages of the world, to represent the objects of sense, even before a regular written language was necessary, may be easily believed. It seems, however, highly credible, that the use of letters was known in the time of Abraham; and it is not improbable that even Noah practised the art of writing. But as we have no certain account of the existence or use of regular alphabetical characters, previously to the days of Moses, great doubts have been entertained whether this art be more ancient than the intercourse of Moses with the Deity upon Mount Horeb, in the year of the world 2513.

It is observed, that in the Antediluvian world, when the life of man was so protracted, there was comparatively little need for writing of any kind, as past transactions had to pass through only few hands. Tradition would, at that period, answer every purpose to which writing in any kind of characters could be subservient. But after the dispersion of mankind, in the time of Peleg, writing became necessary, not only because of this general dispersion, but because the life of man was so much abridged, and consequently tradition must become less certain, as the facts had to pass through a multitude of hands. Hence alphabetical characters became absolutely necessary, as without these, the records of the world must soon be obliterated from the minds of the swiftly succeeding generations of mankind.

The usefulness of alphabetical characters cannot be sufficiently estimated: without writing, the histories of ancient times had never reached us; and the necessary intercourses of friendship and business must have been greatly retarded in general; and, in many cases, wholly obstructed.—Without it, those *living oracles* which teach the science of salvation, and make known the God of Truth, could never have existed. When God, therefore, proposed to give a revelation of himself to mankind, it is not unreasonable to suppose, that he graciously taught them the use of alphabetical characters, that these divine and interesting records might be handed down from generation to generation.

As it is thought by many, no sufficient evidence exists, that there was any writing before the giving of the law; as then God is said to have written the Decalogue *with his own finger*; and as, after this time, writing is always mentioned when a suitable occasion offers, it has been concluded, that God himself first taught the use of alphabetical characters to man. See *BIBLE*. *Dr. Adam Clarke's Bibliographical Miscellany,*

vol. ii. p. 3—6; *Supplement. Addenda to Calmet's Dictionary.*

LEVI, לֵוִי, signifies *who is tied and associated*. Levi, third son of Jacob and Leah, was born in Mesopotamia, in the year of the world 2248. After Sichem, the son of Hamor, had violated Dinah, Jacob's daughter, and sister to Levi and Simeon, these two brothers fraudulently engaged Sichem to receive circumcision, and, on the third day, when the pain was greatest, they entered the town of Sichem, slew all the males, retook their sister Dinah, and pillaged the place. (Gen. xxxiv. 25, 26.) This action was very displeasing to their father Jacob: Simeon and Levi replied, Should they have thus abused our sister? &c. Levi went down into Egypt with his father, having three sons, Gershon, Kohath, and Merari. When Jacob blessed his sons, he said to Simeon and Levi: Ye are brethren, and too much united in doing mischief; ye are the instruments of an unjust war. God forbid that I should be a partaker in their evil designs, and that my honour should be concerned in their combinations; for in their fury they killed a man, and in their resentment they pierced a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel. (Gen. xli. 11.; xlix. 5, 6.) Accordingly, Levi was scattered over all Israel, having no share in the division of Canaan, but only some cities in the portion of other tribes. Yet, he was not the worse provided for, since God chose the tribe of Levi for the service of his temple, and for the priesthood, bestowed many privileges on it, above the other tribes, in dignity, and in the advantages of life; all the tithes, first fruits, and offerings presented at the temple, and several parts of all the victims, &c.

LEVI'ATHAN לֵוִיָּאֲתָן, δρᾱκων, signifies *a large fish fastened*. The leviathan is now universally allowed to be the crocodile, which, from the scaly nature and hardness of his coat, or because 'his scales' so stick 'together that they cannot be sundered,' is therefore in no danger of 'having his skin filled with barbed irons,' or 'his head with fish spears.' (Job xli.) Job gives an admirable description of the leviathan, which may be very naturally explained of the crocodile. *Harmer's Observations*, vol. iv. pp. 36, 69.

LEVITES. Under this name may be comprised all the descendants of Levi; but it principally denotes those who were employed in the lowest ministries of the temple, by which they were distinguished from the priests, who, being descended from Aaron, were likewise of the race of Levi by Kohath, but were employed in higher offices.

The Levites were descendants of Levi by Gershon, Kohath, and Merari, excepting the family of Aaron; for the children of Moses had no part in the priesthood, and were only common Levites. God chose the Levites instead of the first-born of all Israel, for the service of his tabernacle and temple. (Numb. iii. 6, &c.) They obeyed the priests in the ministrations of the temple, and brought to them wood, water, and other things necessary for the sacrifices. They sang and played on instruments, in the temple, &c. They studied the law, and were the ordinary judges of the country, but subordinate to the priests.

God provided for the subsistence of the Levites, by giving them the tithe of corn, fruit, and cattle: but they paid to the priests the tenth of their tithes; and as the Levites possessed no estates in the land, the tithes which the priests received from them were looked on as the first-fruits which they were to offer to the Lord. (Numb. xviii. 21, 22, 23, 24.)

God assigned them for their habitations forty-eight cities, with fields, pastures, and gardens. (Numb. xxxv. 1, 2, 3, &c.) Of these, thirteen were given to the priests, six of which were cities of refuge. (Joshua xx. 7.; xxi. 19, 20, &c.) While the Levites were actually employed in the temple, they were subsisted out of the provisions in store there, and out of the daily offerings there made: and if any Levite quitted the place of his abode, to serve the temple, even out of the time of his half-yearly, or weekly, waiting, he was received there, kept and provided for in like manner as his other brethren, who were regularly in waiting. (Deut. xviii. 6, 7, 8.) The consecration of Levites was without much ceremony. They wore no peculiar habit to distinguish them from the other Israelites, and God ordained nothing particularly for their mourning. (2 Chron. xxix. 34.) The manner of their consecration may be seen in Numb. viii. 5, 6, 7, &c.

Josephus says, that in the reign of Agrippa king of the Jews, about A.D. 62, six years before the destruction of the temple by the Romans, the Levites desired permission from that prince to wear the linen tunic like the priests; and this was granted. This innovation was displeasing to the priests; and the Jewish historian remarks, that the ancient customs of the country were never forsaken with impunity. He adds, that Agrippa permitted likewise the families of the Levites, whose office it was to guard the doors, and perform other troublesome offices, to learn to sing, and play on instruments, that they might be qualified for the temple service as musicians.

The Levites were divided into different classes: Gershonites, Kohathites, Me-

rarites, and Aaronites or priests. (Numb. iii. &c.) The Gershonites, whose number was 7,500, were employed, in the marches through the wilderness, in carrying the veils and curtains of the tabernacle; the Kohathites, whose number was 8,600, in carrying the ark and sacred vessels of the tabernacle; the Merarites, whose number was 6,200, in carrying the several pieces of the tabernacle which could not be placed upon the chariots; and the Aaronites were the priests who served the sanctuary.

When the Hebrews encamped in the wilderness, the Levites were placed around the tabernacle. Moses and Aaron at the east, Gershon at the west, Kohath at the south, and Merari at the north. Moses ordained, that the Levites should not enter upon the service of the tabernacle till they were five-and-twenty years of age; (Numb. viii. 24, 25, 26.) or, as he says elsewhere, from thirty to fifty years old. (Numb. iv. 3.) But David, finding that they were no longer employed in these grosser offices of transporting the vessels of the tabernacle, appointed them to enter on service at the temple at twenty years of age. The priests and Levites waited by turns, weekly, in the temple. They began their weeks on one sabbath day, and on the sabbath day in the following week went out of waiting. (1 Chron. xxiii. 24. 2 Chron. xxxi. 17. Ezra iii. 8.) When an Israelite made a religious entertainment in the temple, God required that the Levites should be invited to it. (Deut. xii. 18, 19.)

LEVIT'ICUS, the third book in the Pentateuch. It is called Leviticus, because it contains principally the laws and regulations relating to the priests, the Levites, and sacrifices, for which reason the Hebrews called it the priests' law. The Jews term it likewise *Vajiera*, because in Hebrew it begins with this word, which signifies *and he called*. The first seven chapters of Leviticus prescribe the ceremonies to be observed in offering burnt sacrifices, meat offerings, bread and cakes, peace-offerings, or thanksgiving, and sin-offerings; they regulate what parts were to be consumed on the fire of the altar, and what were to be given to the priest who offered them. After this are related in what manner the priests were consecrated, and what sacrifices were offered on that occasion; and the punishment of Nadab and Abihu, for attempting to offer incense to the Lord with strange fire. On this occasion Moses appoints the mourning of the priests, and forbids them to drink wine while waiting in the temple.

Chapters xi. to xv. give rules for distinguishing beasts clean and unclean; the leprosy of men, of houses, and of habits; for the purification of men indisposed

with a gonorrhea, and of women after child-birth. After this, the ceremonies on the day of solemn expiation are regulated; and the degrees of relation, permitted or forbidden in marriage. Then follow prohibitions of alliances with the Canaanites, of idolatry, theft, perjury, calumny, hatred, the superstitions of the Gentiles, magic, divinations, soothsayings, prostitutions, and adultery; explaining the blemishes which unfitted animals for sacrifice. Chapter xxiii. notices the principal festivals in the year, the Passover, Pentecost, the Feast of Tabernacles, the Great Day of Expiation, the Feast of Trumpets, or beginning of the civil year (including the story of a man who was stoned to death for having blasphemed the name of the Lord), the sabbatical, and the jubilee years; and it contains regulations respecting vows and tithes.

All agree that Leviticus is a canonical book, and of divine authority. It is generally held to be the work of Moses, as well as the rest of the Pentateuch. It contains the history of the eight days of Aaron's and his sons' consecration, in the year of the world 2514. The laws prescribed in it upon other subjects besides sacrifices, have no chronological marks by which we may judge at what times they were given.

LIB'ANUS, לבנון, *Libanus*, Hebrew *Lebanon*, signifies *white*; otherwise, *incense*, or the *filiation of the heart*. Libanus, or Lebanon, is a famous mountain which separates Syria from Palestine. It forms a kind of horse-shoe in its length, beginning three or four leagues from the Mediterranean above Smyrna, and extending from north to south towards Sidon, thence bending from west to east towards Damascus, and returning from the south northward, from the Strait of Damascus, as far as Laodicea Scabiosa. The western part of this chain of mountains is properly called Libanus. The other part, eastward, extends from south to north, and is called Antilibanus by the Greeks. Between these two mountains is a long valley called Cœle-Syria, or hollow Syria, and the valley of Lebanon. (Joshua xi. 17.)

Libanus is about an hundred leagues in circumference. It has Mesopotamia east, Armenia north, the Holy Land south, and the Mediterranean west. It is composed of four enclosures of mountains, which rise one on the other. The first is very rich in grain and fruits; the second is barren, abounding in thorns, rocks, and flints; the third, though higher than this, enjoys a perpetual spring, the trees being always green, and the orchards filled with fruit: it is so agreeable and fertile, that some have called it a terrestrial paradise. The fourth is so high, that it is almost always covered with snow, and is uninhabitable by reason of the great cold.

The following is Volney's account of Mount Lebanon:—'A view of the country will convince us that the most elevated point of all Syria is Lebanon, on the south east of Tripoli. Scarcely do we depart from Larneca, in Cyprus, which is thirty leagues distant, before we discover its summit capped with clouds. This is also distinctly perceivable on the map, from the course of the rivers. The Orontes, which flows from the mountains of Damascus, and loses itself below Antioch; the Kasmia, which, from the north of Balbeck, takes its course towards Tyre; the Jordan, forced by the declivities towards the south; prove that this is the highest point. Next to Lebanon, the most elevated part of the country is Mount Akkar, which becomes visible as soon as we leave Marra in the Desert. It appears like an enormous flattened cone, and is constantly in view for two days' journey. No one has yet had an opportunity to ascertain the height of these mountains by the barometer; but we may deduce it from another consideration. In winter their tops are entirely covered with snow, from Alexandretta to Jerusalem; but after the month of March it melts, except on Mount Lebanon, where, however, it does not remain the whole year, unless in the highest cavities, and towards the north east, where it is sheltered from the sea winds, and the rays of the sun. In such a situation I saw it still remaining, in 1784, at the very time I was almost suffocated with heat in the valley of Balbeck. Now, since it is well known that snow, in this latitude, requires an elevation of fifteen or sixteen hundred fathoms, we may conclude that to be the height of Lebanon, and that it is consequently much lower than the Alps, or even the Pyrenees.

'Lebanon, which gives its name to the whole extensive chain of the Kesraouah, and the country of the Druses, presents us every where with majestic mountains. At every step we meet with scenes in which nature displays either beauty or grandeur, sometimes singularity, but always variety. When we land on the coast, the loftiness and steep ascent of this mountainous ridge, which seems to enclose the country, those gigantic masses which shoot into the clouds, inspire astonishment and awe. Should the curious traveller then climb these summits which bounded his view, the wide extended space which he discovers becomes a fresh subject of admiration; but, completely to enjoy this majestic scene, he must ascend to the very point of Lebanon, or the Sannin. There, on every side, he will view an horizon without bounds; while, in clear weather, the sight is lost over the desert, which extends to the Persian Gulf, and over the sea which bathes the coast of Europe. He seems to command the whole world, while the wandering eye now surveying the successive chains of mountains,

transports the imagination in an instant from Antioch to Jerusalem.'

'To the north,' says Dr. E. D. Clarke, 'appeared snowy summits, towering beyond a series of intervening mountains, with unspeakable greatness. We considered them as the summits of Libanus: but the Arabs belonging to our caravan called the principal eminence *Jebel el Sich*, saying it was near to Damascus; probably, therefore, a part of the chain of Libanus. This summit was so lofty, that the snow entirely covered the upper part of it: not lying in patches, as during summer, upon the tops of some very elevated mountains, but investing all the higher part with that perfect white and smooth velvet-like appearance which snow exhibits only when it is very deep; a striking spectacle in such a climate, where the beholder, seeking protection from a burning sun, almost believes the firmament to be on fire.' *Clarke's Travels*, vol. iv. pp. 201, 202; *Volney's Travels*, vol. i. p. 293. 301. 315, &c.; *Taylor's Sacred Geography*.

LIBERTINES. A considerable difference of opinion exists among the learned, with respect to the synagogue of the Libertines mentioned in Acts, (vi. 9.) whether these Libertines were the children of freedmen (Italian Jews and proselytes) or African Jews from the city or country called Libertus, or Libertia, near Carthage.

Now since the word *Λιβερτινοί* denotes not nature (that is country) but state and condition, and since Libertini occurs in the *middle* of these names of nations, and since Josephus has told us that many Jews were removed by Ptolemy from their country, and placed in the cities of Libya, Beza, Le Clerc, Gothofred, Valcknaer, and others, have, on the authority of Eusebius, conjectured *Λιβυστίνων*, or those sprung from Libya. To this opinion, Wetstein also seems to incline. All the MSS. and ancient versions, however, agree in the common reading. Hence others understand by the *Λιβερτινοί*, Jews, inhabitants and citizens of Libertus, or Libertia, in Africa Proper, or Carthage, either a town or a district. It is urged by Bishop Pearce, that Suidas in his Lexicon, on the word *Λιβερτινοί*, says, that it was *ὄνομα τοῦ ἔθνους*, the name of a people; and that in a Latin tract published with the works of Optatus, mention is made of Victor, Episcopus Ecclesiæ Catholicæ Libertinensis. From these two passages, he is of opinion, that it appears there was in Libya a town or district called Libertia, whose inhabitants bore the name of *Λιβερτινοί*, Libertines, when Christianity prevailed there, in the reign of the Roman emperor Honorius. Hence, he observes, it seems probable, that the town or district, and the people, existed in the days of which Luke is here speaking; and that they were without doubt Jews, who came up as the Cyrenian and Alexandrian

Jews did, to bring their offerings to Jerusalem, and to worship God in the temple there.

That there was, however, any such town as Libertus or Libertina, cannot be proved. The most probable opinion, and that adopted by most commentators from the time of Chrysostom, is, that the Libertines were Jews, whom the Romans had taken in war, and conveyed to Rome, but afterwards freed; at whose expense this synagogue had been built, which might have been properly called the *synagogue of the Romans*. Λιβερτινοί is, therefore, a name of Roman origin, and to be explained by Roman customs. This opinion, too, is confirmed by the circumstance that *synagogue* does not occur in the *middle* of the nations, but stands *first*, and has to it added ἡ λεγομένης, whence it clearly appears that Λιβερτινοί is not the name of a region or country. Besides, there were, it seems, many Libertini of the Jewish religion at Rome, as is evident from both Tacitus and Suetonius. *Bloomfield's Recensio Synoptica*, vol. iv. pp. 199, 200.

LIBERTINES, a denomination that arose in Flanders about the year 1525. The heads of this party were one Copin, and Quintin, of Picardy. The doctrines they taught are comprised in the following propositions: that the Deity is the sole operating cause in the mind of man, and the immediate author of all human actions; that consequently the distinctions of good and evil, which have been established with respect to these actions, are false and groundless, and that men, properly speaking, cannot commit sin; that religion consists in the union of the spirit, or rational soul, with the Supreme Being; that all those who have attained to this happy union by sublime contemplation and elevation of mind, are allowed to indulge, without exception or restraint, their appetites and passions, as all their actions are then perfectly innocent; and that after the death of the body, they are to be united to the Deity.

This denomination permitted their followers to call themselves either Catholics or Lutherans. *Broughton's Histor. Dictionary*, vol. ii. p. 543; *Mosheim's Eccles. History*, vol. iv. pp. 122, 123.

LIB'NAH, לבנה, signifies *moon*, or *whiteness*; otherwise, *incense*, or *brick*. Libnah was a station of the Israelites in the desert. (Numb. xxxiii. 20.) It is usual to consider the Libnah of Judah as forming a second instance of this name; (Josh. x. 29.) but it has been doubted whether this Libnah was not in or near the station of the Israelites, as this *white* district was of some, if not of considerable extent. *Sacred Geography*.

LICE. Swarms of lice were the third plague with which God punished the Egypt-

tians. (Exod. viii. 16.) The Hebrew word כִּנִּים, *Chinnim*, which the Septuagint render σκνίφες, some translate *flies*, and think them the same as gnats. Origen says, that the sciniphe is so small a fly, that it is scarcely perceptible to the eye, but that it occasions a sharp stinging pain. However, the original, according to the Syriac, and several good interpreters, signifies lice.

LION, a beast well known, and frequently mentioned in Scripture. The lion of the tribe of Judah, (Rev. v. 5.) is Jesus Christ, who sprang from the tribe of Judah, and overcame, death, the world, and the devil. The lion from the swelling of Jordan, (Jer. l. 44.) is Nebuchadnezzar marching against Judea, with the strength and fierceness of a lion. The river Jordan, when it overflows its banks, drives away the lions and other beasts which lie among the thickets that cover the banks of this river, during the summer heats. Samson tore a young lion to pieces with his hands on the road to Timnath with his father and mother; and David boasts, that he had killed both a lion and a bear.

Isaiah, (xi. 6, 7.) describing the happy time of the Messiah, says, that then the calf and the young lion, and the fatling, should lie down together, and that a little child should lead them; and that the lion should eat straw like the ox. This signifies the peace and happiness which the church of Christ should enjoy.

LITANY, a solemn form of supplication to God. The word is derived from λυαίνα, 'supplication.' At first the use of litanies was not fixed to any stated time; but they were employed only as exigencies required. They were observed in imitation of the Ninevites, with ardent supplications and fastings, to avert the threatened judgments of fire, earthquake, inundations, or hostile invasions. The days on which they were used were called Rogation days. Several of these days were appointed by the canons of different councils, till the seventeenth council of Toledo decreed that Litanies should be used in every month. Thus, by degrees, these solemn supplications came to be used weekly, on Wednesdays and Fridays, the ancient stationary days in all churches.

As to the form in which Litanies are made, namely, in short petitions by the priest, with responses by the people, St. Chrysostom derives the custom from the primitive ages, when the priest began, and uttered by the Spirit, some things fit to be prayed for, and the people joined the intercessions, saying, 'We beseech thee to hear us, good Lord.' When the miraculous gifts of the Spirit began to cease, they wrote down several of these forms, which were the original of our present Litanies. St. Ambrose has left us one, which agrees

in many particulars with that of our own church.

About the year 400, Litanies began to be used in processions, the people walking barefoot, and repeating them with great devotion. It is pretended that several countries were delivered from great calamities by this means. About the year 600, Gregory the Great, from all the Litanies extant, composed the famous seven-fold Litany, by which Rome, it is said, was delivered from a grievous mortality. This has served as a pattern to all the western churches since; and to it ours of the church of England comes nearer than that of the Romish Missal, in which later popes have inserted the invocation of saints, which our reformers properly expunged. These processional Litanies having occasioned much scandal, it was decreed that in future the Litanies should be used only within the walls of the church.

The days, appointed by the fifteenth canon of our church, for using the Litany, are Wednesdays and Fridays, the ancient fasting days of the primitive church; to which, by the rubric, Sundays are added, as being the days of the greatest assembly for Divine service. Before the last review of the Common Prayer, the Litany was a distinct service by itself, and used some time after the morning prayer was ended. At present, it forms one office with the morning service, being ordered to be read after the third collect for grace, instead of the intercessional prayers in the daily service. *Broughton's Histor. Dict.* vol. ii. p. 21.

LITURGY, denotes all the ceremonies in general belonging to Divine service, and is derived from the Greek, *λειτουργία*, 'service, public ministry.' When the extraordinary gifts of the Holy Ghost ceased, the rulers of the church endeavoured to supply this want by proper forms of their own composition, according to Christian prudence and discretion. This seems to have been the true origin of Liturgies, or stated forms of Divine service. In the first ages every bishop was at liberty to order the form of Divine service in his own church; and, accordingly, each particular church, or diocese, had its proper Liturgy. This privilege the bishops retained for several ages. Afterwards they agreed by consent to conform their Liturgy to the model of the metropolitical councils to which they belonged; and it was then enacted into a law by several councils, that the same order and uniformity should be observed in all churches.

Before the Reformation the public service of the church of England was performed only in Latin, and different Liturgies were used in different parts of the kingdom. These Liturgies consisted of prayers and offices, some of which had been transmitted from very ancient times, and

others were of later origin, accommodated to the Romish religion, which was then the established religion of this country. When the nation, in the time of Henry the Eighth, was disposed to a reformation, something was done in liturgical matters for the edification of the people. It was thought necessary both to have the service of the church in the English or vulgar tongue, in order that men might 'pray with the understanding,' and also to correct and amend the Liturgy, purge it of those corruptions by which it had been gradually defiled, and render Divine service more agreeable to the Scriptures, and more conformable to the doctrine and practice of the primitive church, in the purest and best ages of Christianity. Accordingly, in the year 1537, the convocation appointed a committee to compose a book, which was intitled, 'The godly and pious institution of a Christian man,' and which contained the Lord's Prayer, the Ave-Maria, the Creed, the Ten Commandments, and the Seven Sacraments, &c. This book was again published in 1540, and 1543, with corrections and alterations, under the title of 'A necessary doctrine and erudition for any Christian man.' In the preface it is said, that it was 'set furthe by the king, with the advyse of his clergy; the lordes both spirituall and temporall, with the nether house of parliament, having both sene and lyked it very well.' In the year 1540, a committee of bishops and divines was also appointed by king Henry the Eighth, to reform the rituals and offices of the church; and the next year, the king and the clergy ordered the prayers for processions and litanies to be translated into English, and to be publicly used. Afterwards, in 1545, came out the king's 'Primer,' containing the whole Morning and Evening Prayer in English, not very different from the version in our present Book of Common Prayer; 'and this,' as Fuller expresses it, 'was the farthest *pace* the reformation *stept* in the reign of Henry the Eighth.'

In the year 1547, the first of king Edward the Sixth, it was recommended to certain grave and learned bishops and others, then assembled, by order of the king, at Windsor Castle, to draw up a *Communion Service*, and to complete the whole Liturgy, by adding public offices for Sundays and Holidays, for Baptism, Confirmation, Matrimony, Burial, and other special occasions. The persons appointed to compile this Liturgy were the following:—

1. Thomas Cranmer, Archbishop of Canterbury.
2. George Day, bishop of Chichester.
3. Thomas Goodrick, bishop of Ely.
4. John Skip, bishop of Hereford.
5. Henry Holbeach, bishop of Lincoln.
6. Nicholas Ridley, bishop of Rochester.

7. Thomas Thirlby, bishop of Westminster.

8. Dr. William May, dean of St. Paul's.

9. Dr. John Taylor, afterwards bishop of Lincoln.

10. Dr. Simon Haines, dean of Exeter.

11. Dr. Robinson, archdeacon of Leicester, and afterwards dean of Durham.

12. Dr. John Redman, master of Trinity College, Cambridge.

13. Dr. Richard Cox, afterwards bishop of Ely.

It is worthy of remark, that as the *first translators* of the Scriptures into the English language were, several of them, persecuted unto death by the papists, so some of the *chief* of those who translated the *Book of Common Prayer* (archbishop Cranmer, and bishop Ridley,) were burnt alive by the same cruel faction.

Our excellent Liturgy thus compiled, was revised and approved by the archbishops, bishops, and clergy, of both the provinces of Canterbury and York, and then confirmed by the king and three estates in parliament, in the year 1548. This was what Mr. Fuller calls the *first edition of the Common Prayer*.

Some objections having been made to this work by Mr. John Calvin abroad, and some learned men at home, particularly in reference to the commemoration of the dead, the use of *chris*m, and *extreme unction*, it was ordered by a statute in parliament (5 and 6 of Edward VI.), that it should be faithfully and godly perused, explained, and made fully perfect. The chief alterations made in consequence of this order were the following: the sentences, exhortation, general confession, and absolution, were added to the beginning of the morning and evening service, which, in the first Common Prayer Book, commenced with the Lord's Prayer; the ten commandments were added to the beginning of the communion service; the use of oil in confirmation and extreme unction was left out, and also prayers for the dead, and certain expressions which had a tendency to countenance the doctrine of transubstantiation were omitted. The Liturgy, thus revised and altered by the same persons to whom the compiling of the Communion Service had been entrusted, was again confirmed by parliament, in the year 1551. This, however, and the former act made in 1548, were repealed in the first year of queen Mary, who restored the Latin Liturgies, according to the popish forms of worship.

In 1559, the first year of the reign of queen Elizabeth, the act of repeal was reversed, and the former Liturgy, the second book of king Edward, was restored. The Liturgy, however, was subjected to a further revision, by which some few passages were altered, and the petition in the Litany for being delivered from the tyranny, and all the detestable enormities of the bishop of

Rome, left out, in order that conscientious Catholics might not be prevented from joining in the common service. This being done, it was presented to parliament, and by them received and established; and the act for uniformity, which is usually printed with the Liturgy, was published by the queen's authority, and sent throughout the nation. The persons employed in this revision were the following:—

1. Master Whitehead, once chaplain to queen Anna Boleyn.

2. Matthew Parker, afterwards archbishop of Canterbury.

3. Edmund Grindall, afterwards bishop of London.

4. Richard Cox, afterwards bishop of Ely.

5. James Pilkington, afterwards bishop of Durham.

6. Doctor May, dean of St. Paul's and master of Trinity College, Cambridge.

7. Sir Thomas Smith, principal Secretary of State.

It is observable, that of these Drs. Cox and May were employed on the first edition of this work, as appears by the preceding list. It may be also observed, that Camden and Strype give other names besides those which are here mentioned.

In the first year of king James, 1604, another revision took place, and the Liturgy received farther additions and improvements. At this revision, additions were made of some prayers and thanksgivings, and of that part of the catechism, which contains the doctrine of the sacraments. Some alterations were also made in the rubric, relative to the absolution, to the confirmation, and to the office of private baptism, which was confined to the lawful minister. The other additions were, a thanksgiving for divers benefits,—a thanksgiving for fair weather,—a thanksgiving for plenty,—a thanksgiving for peace and victory, and a thanksgiving for deliverance from the plague. When the work was thus completed, a royal proclamation was issued, bearing date March 1, 1604, in which the king gave an account of the Hampton Court Conference, the alterations that had been made by himself and his clergy in the Book of Common Prayer, and commanded it, and none other, to be used throughout the kingdom.

In this state the Book of Common Prayer continued till the reign of Charles the Second, who, on the 25th of October, 1660, 'granted his commission, under the great seal of England, to several bishops and divines, to review the book of Common Prayer, and to prepare such alterations and additions, as to them should seem meet and convenient.' In the following year, the king assembled the convocations of both the provinces of Canterbury and York, and authorized the presidents of those convocations, and others, the bishops and clergy

of the same, to review the said Book of Common Prayer,' &c.; requiring them, 'after mature consideration, to make such alterations and additions as to them should seem meet and convenient.' The additions and alterations agreed to by the convocation were chiefly the following: the collects for the *ember weeks*; the *prayer for the high court of parliament*; the *prayer for all sorts and conditions of men*; the *general thanksgiving*; the *collect for Easter eve*; the collect, epistle, and gospel, for the *sixth Sunday after Epiphany*; a new collect for the *third Sunday in Advent*; the *office of baptism for those of riper years*; the two psalms prefixed to the lesson in the *burial service: the forms of prayer to be used at sea, for the martyrdom of Charles the First, and for the restoration of the royal family*, were all added. There were also several other less material additions; and through the whole service ambiguities were removed, and various improvements made. In particular, the portions of the Epistles and Gospels were taken from the new translation of the Bible; but the Psalms, according to the translation of Cranmer's Bible, were retained. The book, in this state, passed both houses of convocation; it was subscribed by the bishops and clergy; it was ratified by act of parliament, and received the royal assent, May 19th, 1662. This was the last revisal of the Book of Common Prayer, in which any alteration was made by public authority.

'This is a short history of a work, which,' as Dr. Adam Clarke has candidly and justly observed, 'all who are acquainted with it, deem superior to every thing of the kind, produced either by ancient or modern times. It would be disingenuous not to acknowledge, that the chief of these prayers were in use in the Roman Catholic Church, from which the Church of England is reformed: and it would betray a want of acquaintance with ecclesiastical antiquity, to suppose that those prayers and services originated in that Church; as several of them were in use from the first ages of Christianity, and many of the best of them before the name of *pope* or *papery* was known in the earth.'

Dr. Comber gives the following just commendation of the Liturgy of our church:—'Though all churches in the world have, and ever had, forms of prayer, yet none were ever blessed with so comprehensive, so exact, and so inoffensive a composure as ours, which is so judiciously contrived, that the wisest may exercise at once their knowledge and devotion, and yet so plain, that the most ignorant may pray with understanding; so full, that nothing is omitted which is fit to be asked in public, and so particular, that it compriseth most things which we would ask in private, and yet so short as not to tire any that have true devotion. Its doctrine

is pure and primitive; its ceremonies so few and innocent, that most of the Christian world agree in them; its method is exact and natural; its language significant and perspicuous, most of the words and phrases being taken out of the Holy Scriptures, and the rest are the expressions of the first and purest ages, so that whoever takes exceptions at these must quarrel with the language of the Holy Ghost, and fall out with the church in her greatest innocence; and in the opinion of the most impartial and excellent Grotius (who was no member of, nor had any obligations to, this church) the English liturgy comes so near to the primitive pattern, that none of the reformed churches can compare with it. Whoever desires to worship God with zeal and knowledge, spirit and truth, purity and sincerity, may do it by these devout forms. And to this end may the God of Peace give us all meek hearts, quiet spirits, and devout affections, and free us from all sloth and prejudice, that we may have full churches, frequent prayers, and fervent charity; that, uniting in our prayers here, we may all join in his praises hereafter, for the sake of Jesus Christ our Lord, Amen.' *Tomline's Elements of Christian Theology*, vol. ii. pp. 20—31; *Broughton's Hist. Dictionary*, vol. ii. p. 23, et seq.; *Dr. Adam Clarke's Preface to the Holy Bible*.

LOCUSTS. The Hebrews have many names for locusts, which probably indicate several sorts. God smote Egypt with locusts, which ravaged every thing in the fields of that country. Historians and travellers remark, that locusts are very numerous in Africa, and in many parts of Asia: they sometimes fall like a cloud on the country, and eat up every thing; the quantity of them is so large, that they obscure the sun; and the people discerning them in the air, are in a consternation, being uncertain whether they will not fall on their lands. The prophet Joel, (i. 6, 7, &c.; ii. 3, 4, 5, &c.); speaking of a great dearth which happened in Judea, after it had been laid waste by a multitude of locusts, speaks of them as of an enemy's army which had committed great devastations. Isaiah (xxxiii. 4, 5.) remarks that when the locusts were carried away into the sea, and were afterwards thrown up in heaps upon the sands, great holes were dug in the earth to bury them; or else they were burnt to prevent infections; in reality, it has happened that great plagues have been occasioned by them.

Moses declares the locust a clean animal. (Levit. xi. 22.) This creature is commonly eaten in Palestine, and the neighbouring countries; and we are told that John the Baptist subsisted on locusts and wild honey. Dr. Shaw says, that when locusts are sprinkled with salt, and fried, they are not unlike our fresh water cray-

fish in taste; and Russel observes, that the Arabs salt them, and eat them as a delicacy.

The Rev. Mr. Hartley, an English clergyman, who visited Thyatira in June 1826, thus describes the ravages of these destructive insects:—"I am perfectly astonished at their multitudes. They are, indeed, as 'a strong people set in battle array; they run like mighty men; they climb the walls like men of war.' I actually saw them 'run to and fro' in the city of Thyatira; they 'ran upon the wall; they climbed up upon the houses; they entered into the windows like a thief.' (Joel ii. 5. 7. 9.) This is, however, by no means one of the most formidable armies of locusts which are known in these countries." *Missionary Register*, July 1827, p. 323; *Harmer's Observations*, vol. ii. p. 58.

LORD'S SUPPER, an ordinance instituted by our Saviour in commemoration of his death and sufferings. The institution of this sacrament is recorded by the first three evangelists, and by the apostle St. Paul, whose words differ very little from those of his companion St. Luke: and the only difference between St. Matthew and St. Mark is, that the latter omits the words 'for the remission of sins.' There is so general an agreement among them all, that it will only be necessary to recite the words of one of them. 'Now when the even was come, he sat down with the twelve' (to eat the passover which had been prepared by his direction); 'and as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many, for the remission of sins.' (Matt. xxvi. 20. 26, 27, 28.) The Sacrament of the Lord's Supper being thus instituted, was adopted by all early Christians, with very few exceptions; and no modern sect rejects it, except the Quakers, and some Mystics, who make the whole of religion to consist of contemplative love.

In the early times of the Gospel, the celebration of the Lord's Supper was both frequent and numerously attended. Voluntary absence was considered as a culpable neglect; and exclusion from it by the sentence of the church, as a severe punishment. Every one brought an offering proportioned to his ability: these offerings were chiefly of bread and wine, and the priests consecrated as much as was necessary for the administration of the Eucharist. The clergy had a part of what was left for their maintenance; and the rest furnished the repast called *ἀγάπη*, or love feast, which immediately followed the celebration of the Lord's Supper, and of which all the communicants, both rich and poor, partook.

The sacrament of the Lord's Supper greatly resembled the religious feasts to which the Jews were accustomed. At those feasts they partook of bread and wine in a serious and devout manner, after a solemn blessing or thanksgiving to God for his manifold mercies. This was particularly the case at the feast of the Passover, which our Saviour was celebrating with his apostles when he instituted this holy sacrament. At that feast, they commemorated the deliverance of their own peculiar nation from the bondage of Egypt; and there could not be a more suitable opportunity for establishing an ordinance which was to commemorate the infinitely more important deliverance of all mankind from the bondage of sin. The former deliverance was typical of the latter; and instead of keeping the Jewish Passover, which was now to be abrogated, they were to commemorate 'Christ, their Passover, who was sacrificed for them;' the bread broken was to represent his body offered upon the cross, and the wine poured out was to represent his blood, which was shed for the salvation of men. The nourishment, which these elements afford to our bodies, is figurative of the salutary effects which the thing signified has upon our souls. And as the celebration of the Passover was not only a constant memorial of the deliverance of the Israelites out of the land of Egypt, but also a symbolical action by which they had a title to the blessings of the old covenant, so the celebration of the Lord's Supper is not only a constant memorial of the death of Christ, but also a pledge or earnest to the communicant of the benefits promised by the new covenant. As the Passover was instituted the night before the actual deliverance of the Israelites, so the Lord's Supper was instituted the night before the redemption of man was accomplished by the crucifixion of the blessed Jesus. It is to be partaken of by all who look for remission of sins by the death of Christ; we are not only to cherish that hope in our minds, and express it in our devotions, but we are to give an outward proof of our reliance upon the merits of his passion as the means of our salvation, by eating that bread and drinking that wine, which are typical representations of the body and blood of Christ, 'who, by his one oblation of himself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.'

As the sacrament of baptism is the prescribed mode of regeneration, or initiation into the privileges of the Christian covenant, so is the sacrament of the Lord's Supper, the instituted mode of renovation, sanctification, and gradual perfection of the Christian life, in the opinion of the primitive fathers, and also of the church

of England; which in her Catechism states the benefits of communicating worthily, to be 'the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.' The Lord's Supper is indeed the Christian tree of life, replanted by our gracious Redeemer, and watered by his blood, 'for the healing of the nations,' in the spiritual paradise. (Rev. xxii. 1, 2.)

In the primitive Church, the Lord's Supper was administered every Sunday, as intimated by the phrase of 'breaking bread' (Acts ii. 42. 46.; xx. 7—11. 1 Cor. x. 16, &c.); and Justin Martyr informs us, that 'after they had read a portion of Scripture, sung a hymn, preached and prayed, then they proceeded to the administration of the Eucharist.' In Cyprian's days they celebrated it both morning and evening: 'That as Christ instituted the sacrament in the evening, to signify the evening and end of the world, so they celebrated it in the morning, to denote the resurrection of their Lord and Master.' So necessary did they hold the early, as well as the frequent participation of this holy rite, that at Carthage it was usual to administer it even to children.

In the present age, professing Christians run into the opposite error of omission; and perhaps one of the leading causes of the prevailing lukewarmness of the times, and decay of vital religion among churchmen, is to be ascribed to the prevailing neglect and disuse of this most holy rite, by old and young, by rich and poor, to their great loss and spiritual detriment. If we consider ourselves as by nature slaves to sin, and doomed to eternal misery, but redeemed and set at liberty by the blood of Christ, we must be utterly incapable of gratitude if we do not, on all occasions, call to mind this instance of infinite goodness with all possible love and thankfulness. And as our great Benefactor hath himself appointed an holy institution, by our attendance on which he expressly and peculiarly requires our acknowledgments for this astonishing act of compassion towards us, we cannot refuse that attendance, without, in effect, either denying the favor, or refusing our thanks; nay, without returning again into that state of slavery to sin, and that just dread of infamy and misery, from which he died to deliver us. All the benefits of his death, forgiveness of sins, grace, mercy, and peace with offended Omnipotence, are conveyed to us in this holy ordinance. To decline it, therefore, is in form to disclaim those benefits, inasmuch as it is presumption in the ungrateful to hope for them, especially through any channel, except that of Christ's appointment. Those who constantly, and with true piety, attend this holy sacrament, know the com-

fort which it affords in every situation of life. It is there the Christian applies for relief, when he is ready to sink under the sense of his own weakness and imperfection. There he learns that, 'if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.' (John ii. 1.) When he is in distress or affliction, there he hears the consoling voice of Christ, which calls to every child of sorrow, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' (Matt. xi. 28.) When he feels the infirmities of age, and sees the near approach of death, there he is taught to look for support from him who suffered and died for us all. Admitted to communion with God, allowed to enter into his presence, to eat at his table; he feels his faith strengthened, his hope confirmed, his charity enlarged. He returns to the duties of life with more ardour; he supports its sorrows with more resolution. Such are the blessings, such are the consolations, which our Saviour offered to all his faithful servants, when he left with them his last command, 'Do this in remembrance of me.' *Bishop Tomline's Elem. of Christian Theology*, vol. ii. pp. 473—477; *Hales's New Analysis of Chronology*, vol. ii. book ii. p. 983; *Clapham's Sermons for the Use of Families*, vol. i. pp. 60, 61; *Sermons on the Doctrines and Duties of Christianity*, pp. 54, 55.

LOT, לוֹט, signifies *wrapped up, hidden, covered*; otherwise, *myrrh, rosin*. Lot was the son of Haran, and nephew to Abraham. He followed his uncle from Ur, and afterwards from Haran, to settle in the land of Canaan, (Gen. xi. 31.) in the year of the world 2082, and 2083. Abraham had always a great tenderness for him. He took him with him into Egypt, and brought him back to Canaan. But they could not continue long together: they were obliged to separate, because, as they both had large flocks, their shepherds sometimes quarrelled. (Gen. xiii. 6, 7.) Lot therefore chose Sodom for his abode, the country around it being very beautiful. About eight years after, king Chedorlaomer and his allies having attacked the kings of Sodom, and the neighbouring cities, routed them, pillaged Sodom, and took many captives, and Lot, Abraham's nephew. Abraham, being informed of it, armed his servants, pursued the confederate kings, overtook them near the springs of Jordan, recovered the spoils which they had taken, and brought back the captives; including his nephew Lot.

Some years after, the sins of the Sodomites, and of the neighbouring cities, being at their height, God sent three angels, to punish and destroy them. See ABRAHAM.

Towards the evening, two of these angels being come to Sodom, Lot, who was sitting at the city gate, perceived them, and entreated them very earnestly to lodge in his house. The angels at first refused; but Lot pressing them, they went in, and he provided an entertainment for them. But before they were retired to rest, all the inhabitants of the city besieged Lot's house, exclaiming, Where are these men, who came to you this evening? Produce them that we may know them. Do not, I beseech you, brethren, said Lot, do so wicked a thing. I have two daughters, both virgins; I will bring them to you; use them as you please, provided you injure not these men, who are come to my house, as to a place of security. But they said, Begone; you came a stranger hither, and now pretend to be our judge. As they were on the point of breaking open the door, the two angels stretched out their hands to Lot, drew him into the house, and shut the door; and struck all those with blindness who were assaulting it.

Then said the angels to Lot, Direct all who belong to you to quit this city; for we are going to destroy it. Lot went and informed his sons-in-law, who had married his daughters. But this intelligence they received as an idle fancy. In the morning, as soon as it was day, the angels took Lot, his wife and daughters, by the hand, and carried them forcibly, as it were, out of their house; saying, Save yourselves with all haste, look not behind you, get as far as you are able to the mountain, lest you be involved in the misfortune of the rest. Lot entreated the angels, who consented, that he might retire to Zoar, which was one of the five cities doomed to be destroyed. But Lot's wife, looking behind her, was overtaken in the flame, which fell from heaven, and which consumed Sodom, with the country about it; by which means she was changed into a pillar of salt. Lot, having beheld the sad calamity of Sodom, had not courage to abide in Zoar; but left it, and retreated with his two daughters to a cave in some mountain near it. They, imagining that all mankind were destroyed, and that the world would have an end, unless they provided new inhabitants for it, made their father drunk, and the eldest lay with him without his perceiving it; she conceived a son by him, whom she called Moab. The second daughter did the same, and had Ammon by him.

St. Peter says, (2 Pet. ii. 7.) that God delivered righteous Lot from the oppression and vexation of the Sodomites.

The Mahometans have added many circumstances to the history of Lot; as that, he was sent by God to Sodom, and the four cities, in order to reclaim them from their abominable crime. Lot acquitted himself of the duty of a preacher for twenty years, reproaching them with being the first of all

mankind that fell into this abomination, and perverted the order of nature; but his sermons and remonstrances were in vain.

LOT'S WIFE is called by the Rabbins Hedith, which signifies *witness*. The Scripture, (Gen. xix. 26.) says that 'she looked back from behind him, and became a pillar of salt.' The phrase 'to look back behind one,' is taken sometimes for delaying, deferring, staying; it was probably the angel's intention to hasten Lot and his family; to convince them that they had reason to fear the worst consequences from delay.

Several difficulties are proposed concerning her being changed into a pillar of salt. The opinions which are the most probable are the following: 1. Lot's wife, by the miraculous power of God, was changed into a mass of rock salt, probably retaining the human figure.' 2. 'Tarrying too long in the plain, she was struck with lightning, and enveloped in the bituminous and sulphuric matter which abounded in that country, and which, not being exposed afterwards to the action of the fire, resisted the air and wet, and was thus rendered permanent.' 3. 'She was struck dead, and consumed in the burning up of the plain; and this judgment on her disobedience being recorded, is an imperishable memorial of the fact itself, and an everlasting warning to sinners in general, and to back-sliders and apostates in particular.' On these opinions it may be only necessary to state, that the first two understand the text *literally*, and that the last considers it *metaphorically*. That God might in a moment convert this disobedient woman into a pillar or mass of salt, or any other substance, there can be no doubt. Or that by continuing in the plain, till the brimstone and the fire descended from heaven, she might be struck dead with lightning, and indurated or petrified on the spot, is as possible. And that the account of her becoming a pillar of salt, may be designed to be understood *metaphorically*, is also highly probable. It is certain that salt is frequently used in the Scriptures as an emblem of incorruption, durability, &c. Hence a covenant of salt, (Numb. xviii. 19.) is a *perpetual* covenant, one that is ever to be in full force, and never broken; on this ground, a pillar of salt may signify no more in this case, than an everlasting monument against criminal curiosity, unbelief, and disobedience. *Dr. Adam Clarke's Comment. on Gen. xix. 26.*

LOVE OF GOD. Love has been defined a partial leaning of the heart towards a particular object. It is a natural passion of the human mind, given to man for the most important purposes. Though the affections often operate on the mind, yet the conviction of the mind will be found to give the strongest and most lasting bias to the

affections. Our love of any object is usually preceded by a consciousness, arising from experience or observation, that it possesses some amiable qualities, which spontaneously excite our kind regard; or that goodness, under some of its various forms, is a prevailing ingredient in its nature, and one of its predominant characteristics.

The love of God is the love of a Being, who not only exists, but self-exists, and whose goodness is infinite and unceasing, neither circumscribed by quantity, nor space, nor time. The love of God, therefore, is a passion well suited to our nature, and which there is, in the circumstances in which we are placed, a natural tendency to excite. The love of God is the love of all that is most excellent, most an object of our love; and it is the love not only of goodness, but of our greatest good. For God is the Author of all the good that we ever enjoyed, and of our capacity for enjoying it. The love of God is called by our Saviour, (Matt. xxii. 37, 38.) the first and great commandment, to which all others are subordinate, and in the performance of which they are included. For the love of God always supposes an entire obedience to his will; and it is obedience to the will of God, which is prompted not by fear, but by love; not by the dread of punishment, but by the ardour of affection; which is the perfection of all religious excellence. This is the love of God, that we keep his commandments. The love of God supposes a devout longing of the soul after God; a desire to be present with him, and to have him present with us. We cannot, indeed, have any corporeal vision of God, but we can be present with him in the spirit; and it is our spirit which will feel a continual longing for his presence. Our soul will thirst after God. We shall delight in that converse which he vouchsafes to hold with those that love him. We shall open our hearts to him in prayer. In the ardour of our supplications, in the aspirations of our gratitude, in the effusions of our thanksgiving, our devotion, and our praise, our spirits will approach his throne, and his Spirit will abide in us. The Spirit of God is, indeed, every where present, and we can go nowhere where it is not; but, though it be universally diffused, the hearts of the righteous are more especially favoured by its influence. God is said by the Evangelists, to make his abode with those that love him; their souls are the sanctuary in which he delights to dwell.

The love of God is a sentiment purely evangelical; and is one of those many peculiar circumstances which so eminently distinguish the doctrines of the Gospel from the dry unanimated precepts of the ancient heathen moralists. It is neither a mere unmeaning animal fervour, nor a lifeless formal worship or obedience. It consists in

devoutness of heart, as well as purity of life; and it may be defined—such a reverential admiration of God's perfections in general, and such a grateful sense of his infinite goodness in particular, as render the contemplation and the worship of him delightful to us; and produce in us a constant desire and endeavour to please him in every part of our moral and religious conduct.

This it is that the Scriptures mean by the love of God; and it is nothing more than what every man may, if he pleases, very easily acquire. It is not a new perception, of which we never experienced any thing before; it is not an unintelligible, mysterious, or supernatural impression upon the soul: it is only a purer degree of that very same affection, which we frequently entertain for some of the most worthy of our own species. This sentiment religion finds already existing in our minds, and all that it does is to give it a new direction, and to turn it upon God, as its highest and properest, and most adequate object. If then we wish to know still more clearly in what the love of God consists, and what share of it we ourselves possess, we must consult our own breasts, and consider a little how we feel ourselves affected towards the eminently great and good among our fellow-creatures. Now, when we observe any one of this character going on steadily and uniformly in one regular even course of upright, noble, disinterested, benevolent conduct, making it the chief business of his life to promote the comfort and happiness of every human being within his reach, we can no more help esteeming, and loving, and reverencing, so excellent a Person, than we can forbear desiring food when we are hungry, even though we ourselves are not in the least benefited by his goodness. But, should we be so fortunate as to live under his influence, and to be interested in his virtues, to have him for our Friend, our Benefactor; our Parent, Guardian, Governor, or Protector; then it is scarcely possible for language to express the emotions of affection, gratitude, and delight, which we feel in contemplating his goodness, and even in the very mention of his name. In cases like this, how does our heart *burn within us*, how restless and impatient are we, till we find some better way than that of words, to express the sense we have of our Benefactor's kindness towards us! With what solicitude do we study every turn of his countenance, and endeavour to prevent his very wishes! We not only do what he desires, but we do it with alacrity and ardour. We love to speak of him, to think of him, to converse with him, to imitate him. We never mention him but in terms of reverence and respect. We are jealous of his reputation; we cannot bear to hear it lightly treated. We enter heartily into his interests, and adopt his sentiments. We

love what he loves, we hate what he hates; we are ready for his sake to do any thing, to relinquish any thing, to suffer any thing. These are the sentiments we entertain, and thus the conduct we observe towards those that we love on earth; and in this manner does Christianity expect us to love our Father that is in heaven. If this sincerity and ardour of affection are justly esteemed both natural and laudable in the one case, why are they not at least equally so in the other? Why may they not, without any stretch of our faculties, or any imputation of hypocrisy or enthusiasm, be exercised towards Him, who is the very perfection of every thing that is great and good; who is, in reality and in the strictest sense, our Friend and Benefactor, our Parent, Guardian, Protector, and Governor all in one? It is true, indeed, there is one difference, and that, as some think, a very material one, between the two cases. Our earthly friends are *seen*, our heavenly One is *unseen*. But who will pretend to say, that we can have no love for those whom we have never seen? It is enough that we feel that they are present with us, by that most pleasing and convincing of all proofs, the benefits they confer upon us. Now we know that God is every where present; that 'he is not far from every one of us;' that in him we most literally 'live, and move, and have our being.' Though we see not *him*, yet his kindness and bounty to us we see and feel every moment of our lives; and the invisibility of the Giver is amply compensated by the inestimable value of his gifts. By him we were first brought into being; by his power that being is continually upheld; by his mercy in Christ Jesus we are redeemed from sin and misery; by his grace we are excited to every thing that is good; by his providence we are hourly protected from a multitude of unseen dangers and calamities; to his bounty we owe the various comforts and delights that surround us here, and the provision that is made for our everlasting happiness hereafter. Is it possible now to receive such favours as these, without sometimes thinking of them; or to think of them without being filled with love and gratitude towards the gracious Author of them? If they affect us at all, they must affect us strongly and powerfully. For, although the love of God is not a sudden start of passion, but a sober, rational, religious sentiment, acquired by reflection, and improved by habit; yet, as was before observed, it must not be so *very* rational as to exclude *all* affection; it may, and it ought to produce in us a steady and uniform, a sedate yet fervent sense of gratitude towards God; exerting itself in acts of adoration and praise, and substantialized in the practice of every Christian virtue.' *Bishop Porteus's Sermons*, vol. i. pp. 1—11.

LOVE OF OUR NEIGHBOUR. The word

neighbour, the Jews explained by the children of thy people; but our Saviour, by the parable of the Samaritan, has shown that the word neighbour does not mean only the men of one nation, or one religion; and that a proper object, of what nation or religion soever, being brought in our way, it is our duty to pay this debt of love to him. Hence neighbourhood now comprehends all mankind.

Our Saviour not only raises the value of such love, both by calling it a new commandment, which he gave his disciples, and by making it such a badge and cognizance, 'that all men might know whether they were his disciples or not, if they had love one to another;' but he has also raised the obligation yet higher, by the standard he has given of our love to the brethren; 'as I have loved you, so love ye one another.' When we consider the extent of that expression, 'as I have loved you;' both in respect to the infinite dignity of him who so loved us, and the unworthiness of us, whom he has so loved; and as to the wonderful instances and endearing effects of his love, in that he gave himself for us, and bore our sins in his own body, that he might thereby redeem and deliver us from the punishment of sin, by reconciling us to his Father: we must acknowledge that here is love indeed, and a perfect pattern for our imitation. He has made all mankind our neighbours, and all Christians our brethren, whom we ought to love with a pure heart fervently. But though we should exclude none from our love, yet some have a right to a higher measure of it; for such, in whom we see the likeness of God, are entitled to the largest share of it, in proportion to the degrees of that goodness we see in them.

We are required to be holy, 'as he who called us is holy, in all manner of conversation; and to purify ourselves even as he is pure;' and our Saviour said, 'be ye therefore perfect, even as your Father which is in heaven is perfect.' But since we cannot rise in holiness and purity to an equality with Christ, much less can we be perfect, as God is perfect; we see that 'as' in those places means only a conformity or similitude, or the proposing of God and Christ for our imitation, as the pattern after which we ought to frame our thoughts and actions. Hence also the meaning of loving our neighbour as ourselves, is, that as we feel nature teaches us to love ourselves with much tenderness and care; to have a quick sense of all our concerns, and great solicitude about every thing that relates to us; so we ought to love our neighbour with a sincere and hearty affection, bearing a share of all his burthens, and employing ourselves with an active diligence to procure his real good and happiness; with a love of the same sort as that we bear to ourselves, though not to the same degree; in a word, the doing to others

what we would that others should do to us. This is what we owe, at all times, to all men, as God in his providence puts them in our way, to become our neighbours. But on some occasions we are required to love them in a stricter sense, as ourselves; nay, even with a preference. We are commanded to be kindly affectioned one to another, in honour preferring one another. We ought to esteem others better than ourselves, and to be ready, when the circumstances of Providence call us to it, to lay down our lives for the good of others. For though it is an extraordinary instance of love, now, indeed, seldom required, and not often in our power, willingly to suffer death for the sake of others, or for promoting the glory of God; yet, as some generous minds, from love to their country or friends, have sacrificed their own lives for their good; so this brotherly love, when raised to some higher degrees than is common with us, often in the first ages of Christianity, induced Christians to expose themselves to the most exquisite torments for the sake of others. But as it is not the lot of Christians, now, to suffer much for the faith, so there are not many instances of it, even in times of persecution. Thus we see what is meant by loving our neighbour as ourselves.

In the next place it is necessary to examine the several acts and instances, in which this love of ours ought to consist. And to animate our zeal in each of these, we ought to consider what obligations we are under of mutual love one to another. Among men, those of the same kindred, household, and family, reckon themselves strictly bound to love one another. But we are all brethren, derived from one common origin; our bodies are all of the same mould, our souls all come from one Father of spirits, and Fountain of life. We all partake of one nature, and however distinguished by our birth, yet we are all upon a level as to every thing that is essential. We ought, therefore, to despise none, though below us, because of the depression of their fortune; since those accidental matters are produced and lost by such imperceptible means, and often so very unaccountably, that we ought never to value ourselves by any thing, but what is inseparable from, or belonging to us. We ought, therefore, to consider ourselves as partakers of the same being with others, and, therefore, to bear a share with them, in their common concerns, and to love them as parts of ourselves.

Another reason for this mutual tenderness, is the common interest of mankind, that it should universally prevail; and which may not improperly be called, the voice and law of nature. Man is a necessitous and helpless creature, wanting the aid and assistance of different persons. God has also given to men different talents, capacities, and inclinations, that they might be useful

to one another. No man is of so exalted a station, as not to want the assistance of those who are far beneath him. There must be a circulation of mutual advices and assistances, and nothing so much promotes it as love. It both commands, and, by a happy infection, spreads and insinuates itself into others, and engagingly induces them to make such returns as are in their power. A man who is governed by love feels, that, as it subdues himself, so it subdues others.

We have already observed in how effectual a manner our Saviour has recommended this love of our neighbour to us, and what an inimitable pattern he has set us; with what patience he bore the sense of injuries and all resentments. He has taught us to ask forgiveness, only as we forgive others; he enlarges in repeated expressions on that clause of the short prayer which he taught his disciples, to impress it the more on their minds. His apostles enforce none of the Christian duties more frequently, and in expressions more sublime and tender, than when they treat of this. St. Paul, after a long discourse on the different gifts, and powers, which were commonly bestowed at that time, and which had so far prevailed on human infirmity, that some were thereby greatly exalted; and after he had shown how unreasonable such an abuse of those gifts was, leads them to a more excellent way, and proves to them that charity is preferable to the gifts of tongues, the working of miracles, and the understanding all mysteries; nay, even to the giving of our bodies to be burnt, and all our goods to the poor. Charity is not only preferred to all these, but also to faith and hope, as being the highest state of perfection to which our souls can possibly be advanced. St. John had the peculiar honour to be called the beloved disciple, and one reason of his having that character, seems to be, on account of that tender strain of eloquence, in which he recommends love and charity to others. It is recorded of him, that when his strength failed, as to other things, and his nature was decayed, he continued still to exhort his disciples, as little children, to love one another. *Bishop Burnet in Warner's System of Divinity and Morality*, vol. ii. pp. 132—138.

LUKE, Λούκας, signifies *light*. Luke the Evangelist was a Syrian, a native of Antioch, and by profession a physician. Some maintain that he was the same as Lucius, the kinsman of St. Paul, (Rom. xvi. 21.) but this opinion has been sufficiently refuted by Michaelis. It is not agreed whether he was by birth a Jew or a heathen. Some have thought that he was one of the seventy disciples; but there is no authority in the Scriptures for that opinion. It has been considered as probable, that St. Luke was the companion of Cleophas, with whom he went to Emmaus, when Jesus Christ

joined them. We are told by some that he was a painter; and Grotius and Wetstein thought that he was in the early part of his life a slave: but there seems to be no foundation for either opinion in any ancient writer. In the introduction to his Gospel, (i. 1.) Luke appears to intimate that he was not himself an eye-witness of the actions he was about to relate. He is not named in any of the Gospels. In the Acts of the Apostles, which were written by him, he uses the first person plural, when he is relating some of the travels of St. Paul; and thence it is inferred that, at those times, he was himself with that apostle. He says, (Acts xvi. 11.) 'Loosing from Troas, we came with a straight course to Samothracia.' Thus we learn that St. Luke accompanied St. Paul in this his first voyage to Macedonia. From Samothracia they went to Neapolis, and thence to Philippi. It has been concluded, that at this last place St. Paul and St. Luke separated, because in continuing the history of St. Paul, after he left Philippi, St. Luke uses the third person, saying, (Acts xvii. 1.) 'Now when they had passed through Amphipolis,' &c.; and he does not resume the first person till St. Paul was in Greece the second time. We have no account of St. Luke during this interval; it only appears that he was not with St. Paul. When Paul was about to go to Jerusalem from Greece, after his second visit into that country, Luke, mentioning certain persons, says, (Acts xx. 5, 6.) 'These going before tarried for us at Troas; and we sailed away from Philippi.' Thus again we learn that Luke accompanied Paul out of Greece, through Macedonia, to Troas; and the sequel of St. Paul's history in the Acts, and some passages in his Epistles, written whilst he was a prisoner at Rome, inform us that Luke continued from that time with Paul, till he was released from his confinement at Rome. It seems probable, that Luke went from Rome into Achaia; and some authors have asserted, that he afterwards preached the Gospel in Africa. None of the most ancient fathers have mentioned that St. Luke suffered martyrdom; and hence it is supposed that he died a natural death, but at what time, or in what place, is not known.

St. Luke's Gospel is thought by some to have been published in Greece, about the year 63. Different places, however, have been mentioned where his Gospel has been supposed to be written.

St. Luke seems to have had more learning than any other of the Evangelists, and his language is more varied, copious, and pure. *Bishop Tomline's Elem. of Christian Theology*, vol. i. p. 320, &c.; *Bishop Watson's Theolog. Tracts*, vol. ii. p. 79, &c.; *Michaelis's Introduction to the New Testament*, vol. iv. p. 235.

LUTHERANISM, a name given by the followers of Martin Luther to the opinions and religious system established by that celebrated Reformer.

Rise, Progress, and History.—The beginning of the 16th century witnessed an event the most glorious that had occurred since the days of the apostles,—the Reformation of corrupted Christianity, by the blessing of God on the exertions of Luther and his associates. Martin Luther was a native of Aisleben in Upper Saxony, and was born in 1483. After passing through the usual stages of education with honour, he became a monk of the Augustinian Eremites, who were one of the mendicant orders. He was professor of divinity in the newly-erected academy of Wittemberg in 1517, when Tetzel, an agent of Pope Leo X. arrived there with a commission from the Pontiff to grant plenary indulgences to every person, who should contribute to the expense of building the cathedral of St. Peter at Rome. Luther, scandalized at this venal remission of sins, past, present, or to come, opposed a measure so inimical to the interests of piety and virtue, and exposed, with vehement indignation, this impious traffic from the pulpit and the press. None of the qualities or talents which characterized Luther were of a common or ordinary kind: his genius was truly great and unparalleled; and he was particularly distinguished for Scriptural knowledge, piety, an unconquerable spirit, invincible magnanimity, patience, and perseverance. He exposed the doctrine of indulgences in 95 propositions, which he publicly maintained at Wittemberg in September 1517; and his arguments and boldness were equally admired throughout Germany. Leo, naturally fond of ease, and occupied in the pursuits of pleasure and ambition, at first despised what he deemed a mere squabble among monks; but he was soon roused by the tidings of Luther's rapid success, and by the clamours of the popish ecclesiastics for aid and vengeance. Leo then directed Catejan, his legate in Germany, to summon him into his presence, and command him to recant. Luther obeyed the summons, and appeared before the cardinal, but refused to retract antecedently to conviction.

As yet Luther had no thoughts of questioning the supremacy of the pope; nor did he entertain any suspicions of the radical corruptions of the Romish church. But those corruptions are so linked together, and so dependent on each other, that the discovery of one naturally draws after it a detection of more. Such was the progress in the mind of Luther. Whilst attempts at accommodation were taking place in Germany, the pontiff, instigated by the impatient fury of those around him, issued a bull in 1520, denouncing destruction against Luther as an excommunicated here-

tic, unless he should recant in sixty days. The Reformer, whom diligent and deep researches into the Scriptures had by this time firmly convinced of the radical corruption of the church of Rome, immediately and publicly relinquished her communion. Nor did he long stand forth the sole adversary of this corruption, but was soon encouraged by the successes of a distant coadjutor: the sale of indulgences at Zurich had excited the spirit of Zuinglius, a man equal to Luther in zeal and intrepidity, and more speedily convinced of the duty of renouncing the Romish church. Ecolampadius also ably assisted in the work of reformation in Switzerland, in the greater part of which it was rapidly established: and in Germany the efforts of Luther in this arduous undertaking were soon powerfully seconded by other learned men, as Melancthon, Carolostadius, Oslander, Bucer, &c. However, Luther has, among friends, the whole glory, and, among enemies, bears the whole odium of this work, and is still called the *apostle of Germany*.

In the year following, Luther was requested to appear before his avowed enemy, the emperor Charles V., in the diet at Worms. Unmoved by the apprehensions of his friends, who reminded him of the fate of Huss, he instantly obeyed, and there acknowledged, that his writings had occasionally been violent and acrimonious; but he refused to retract his opinions, until they should be proved erroneous by the Scriptures. An edict, which pronounced him an excommunicated criminal, and which commanded the seizure of his person, as soon as the duration of the safe conduct he had obtained should expire, was immediately promulgated. Frederic the Wise, elector of Saxony, who had all along countenanced Luther, without professing his doctrines, now withdrew him from the storm. As Luther was returning from Worms, a troop of horsemen, in masks, rushed from a wood, seized him, and conveyed him to the castle of Wartenberg, where he was concealed nine months, encouraging his adherents by his pen, and cheered in return by accounts of the rapid diffusion of his doctrines. Luther, after having written much, and exerted himself on various occasions with a wonderful firmness and intrepidity, departed this life in 1546, lamented by his followers, and revered by the Protestant world. It must be confessed, that his temper was violent; but the times in which he lived seem to have required such a disposition for the work in which he was engaged.

On the death of Luther, Philip Melancthon was placed at the head of the Lutheran church; a man inferior to him perhaps in nothing so much as in courage and firmness of mind. But scarcely had they and their friends triumphed over the enemies

of reformation, when they became the prey of intestine disputes, and were divided among themselves in such a deplorable manner, that till Melancthon's death, which happened in 1560, and in some degree till the end of the sixteenth century, the Protestant states of Germany were a scene of strife and contention; a circumstance which the church of Rome did not fail to turn to the advancement of her own interests. In the 17th century, the principles of the Lutheran church were carried into Asia, Africa, and America, by several persons, who fixed their habitations in those distant regions, and were introduced into some parts of Europe, where they had hitherto been unknown.

Doctrines.—The system of faith embraced by the Lutherans was drawn up by Luther and Melancthon, and presented to the emperor Charles V., in 1530, at the diet of Augusta or Augsburg, and hence called the Augustan or Augsburg confession. It is divided into two parts, of which the *former*, containing twenty-one articles, was designed to represent, with truth and perspicuity, the religious opinions of the Reformers; and the *latter*, containing seven articles, is employed in pointing out and confuting the seven capital errors which occasioned their separation from the church of Rome, and which were—communion in one kind, the forced celibacy of the clergy, private masses, auricular confession, legendary traditions, monastic vows, and the excessive power of the church. The leading doctrines of this confession are—the true and essential divinity of the Son of God; his substitution and vicarious sacrifice; and the necessity, freedom, and efficacy of divine grace.

From the time of Luther to the present day, no change has been introduced into the doctrine and discipline received in this church. The method, however, of illustrating, enforcing, and defending the doctrines of Christianity, has undergone several changes in the Lutheran church; and though the confessions continue the same, yet some of the doctrines which were warmly maintained by Luther, have been of late wholly abandoned by his followers. In particular, the doctrines of *absolute predestination*, *human impotence*, and *irresistible grace*, for which Luther was a most zealous advocate, have been rejected by most of his followers, and are now generally known by the name of Calvinistic doctrines. The Lutherans now maintain, in regard to the divine decrees, that they respect the salvation or misery of men, in consequence of 'a previous knowledge of their sentiments and character,' and, not, with the Calvinists, as founded on 'the mere will of God.'

At one time, Luther rejected the Epistle of St. James, as inconsistent with St.

Paul's doctrine of justification; he also set aside the Apocalypse: but both these are now received as canonical in the Lutheran church.

The members of this church are distinguished principally by maintaining the following doctrines:—That neither the pope nor any other man possesses any authority in matters of faith, but that the Scriptures are, as a collection of inspired, sufficient, and clear writings, the only source whence our religious sentiments, whether they relate to faith or practice, must be drawn, and to which human reason ought, in every respect, to submit and yield; that man is naturally incapable of thinking or doing any good, valid before God; that justification and future happiness are the effect of the meritorious and vicarious death of Jesus, as God and man in one person; that faith is the necessary condition of grace on the part of man, which faith is itself the gift of divine grace; that good works are of value only as far as they are the effect of faith; that, however, there exists no unconditional predestination, and that the real body and blood of Jesus are united in a mysterious manner, through the consecration, with the bread and wine, and are received *with and under* them in the sacrament of the Lord's Supper. This last doctrine they distinguished by the word *consubstantiation*, and it formed, together with the doctrine of predestination, for a long time, the principal party wall between the Lutherans and Calvinists; but it, as well as some of the other doctrines, has been, if not formally, at least virtually abandoned, or considerably modified, by a great number of Lutherans.

Worship, Rites, and Ceremonies.—In 1523, Luther drew up a liturgy or form of prayer and administration of the sacraments, which, in many particulars, differed little from the mass of the church of Rome. But he did not intend to confine his followers to this form; and hence, every country, where Lutheranism prevails, has its own liturgy, which is the rule of proceeding in all that relates to external worship, and the public exercise of religion. The liturgies used in the different countries which have embraced the system of Luther, perfectly agree in all the essential branches of religion, in all matters that can be considered as of real moment and importance; but they differ widely in many things of an indifferent nature, concerning which the Scriptures are silent, and which compose that part of the public religion that derives its authority from the wisdom and appointment of men. Assemblies for the celebration of divine worship meet every where at stated times. Here the Holy Scriptures are publicly read; prayers and hymns addressed to the Deity; the sacraments administered;

and the people instructed in the knowledge of religion, and excited to the practice of virtue, by the discourses of their ministers.

Of all Protestants, the Lutherans are perhaps those who differ least from the church of Rome, not only in regard to their doctrine of *consubstantiation*, namely, that the body and blood of Christ are materially present in the sacrament of the Lord's Supper, though in an incomprehensible manner; or, that the partakers of the Lord's Supper receive *along with, under, and in* the bread and wine, the *real* body and blood of Christ; but likewise as they represent several religious practices and ceremonies as tolerable, and some of them useful, which are retained in no other Protestant church. Among these may be reckoned the forms of exorcism in the celebration of baptism; the use of wafers in the administration of the Lord's Supper; the private confession of sins; the use of images, of incense, and of lighted tapers in their churches (particularly at the celebration of the Lord's Supper), with a crucifix on the altar. All these are practices of the church of Rome. Some of them, however, are not general, but confined to particular parts.

Formerly private confession was universally practised by the Lutherans, though they never held, with the Roman Catholics, forgiveness of sins in this world to be necessary for forgiveness in another life; and it was connected with the disgraceful custom of giving, on that occasion, a small present to the confessor. This confession-money, as it is called, constituted, in many places, an important part of the clergyman's salary: but this custom, as well as private confession itself, has been abolished in most of the Lutheran countries and congregations, and another source of revenue substituted in its place. A kind of public and general confession is in use as a preparative to the celebration of the Lord's Supper.

Government and Discipline.—In every country where Lutheranism is established, the supreme head of the state is, at the same time, the supreme visible ruler of the church; but 'all civil rulers of the Lutheran persuasion are effectually restrained, by the fundamental principles of the doctrine they profess, from any attempts to change or destroy the established rule of faith and manners,—to make any alteration in the essential doctrines of their religion, or in any thing intimately connected with them,—or to impose their particular opinions upon their subjects in a despotic and arbitrary manner.' The councils, or societies, appointed by the sovereign to watch over the interests of the church, and to govern and direct its affairs, are composed of persons versed in the knowledge both of civil and ecclesiastical law, and, according

to a very ancient denomination, are called *Consistories*. The internal government of the Lutheran Church seems to be in some respects anomalous. It bears no resemblance to *Independency*, and yet it is equally removed from *Episcopacy* on the one hand, and from *Presbyterianism* on the other. We must, however, except the kingdoms of Sweden and Denmark (including Norway,) in which the form of ecclesiastical government that preceded the Reformation is retained, purged, indeed, from the superstitions and abuses that rendered it so odious.

'This constitution of the Lutheran hierarchy,' says Dr. Mosheim, 'will not seem surprising, when the sentiments of that people with respect to ecclesiastical polity, are duly considered. On the one hand they are persuaded that there is no law, of divine authority, which points out a distinction between the ministers of the Gospel with respect to rank, dignity, or prerogatives; and therefore they recede from *Episcopacy*. But, on the other hand, they are of opinion, that a certain subordination, a diversity in point of rank and privileges among the clergy, is not only highly useful, but also necessary to the perfection of church communion, by connecting, in consequence of a mutual dependence, more closely together the members of the same body; and thus they avoid the uniformity of the *Presbyterian* governments. They are not, however, agreed with respect to the extent of this subordination, and the degrees of superiority and precedence that ought to distinguish their doctors; for in some places this is regulated with much more regard to the ancient rules of church government, than is discovered in others.'

The constitution of the Lutheran church in Sweden, bears great resemblance to that of the church of England. However, neither in Sweden nor in Denmark is that authority and dignity attached to the Episcopal office, which the church of England bestows upon her dignitaries.

Countries where found, &c.—Lutheranism is the established creed and form of religion in Denmark, Norway, and Sweden, in the greater part of Germany, particularly in the north, and in Saxony; in Livonia, and Esthonia, and the greatest part of Prussia. There are also Lutheran churches in Holland, Courland, Russia, Hungary, North America, the Danish West India Islands, &c. In Russia the Lutherans are at present more numerous than any other sect, that of the Greek Christians excepted. In Poland are several Lutheran churches; and in Hungary, the Lutherans have 439 churches, and 472 pastors, who are elected by the people, and regulate among themselves their church government.

The Lutherans have too long cherished in their breasts that spirit of intolerance

and bigotry, from which they themselves have suffered so long, and so much; and this spirit has often impeded among them the progress of science and enlightened inquiry, and frustrated many attempts of the reformed party towards a reunion. But this bigotry is by no means characteristic in them; and during the last thirty-five or forty years, learning has been cultivated, and liberality of sentiment and doctrine practised by them, in at least an equal degree with any other Christian party. The names of Michaelis, Mosheim, Griesbach, Paulus, Eickhorn, Doederlein, Henke, Herder, and many others, all of them divines of the Lutheran church, must rescue her from the reproach of inferiority in learning, as well as from that of bigotry and intolerance. *Adam's Religious World*, pp. 321—353.

LYD'DA, Λύδδα, signifies *nativity*, or *generation*. Josephus says, that this place was a village, not yielding to a city in greatness. It was reckoned a day's journey from Jerusalem; and the second tenths of its fruits were carried to Jerusalem to be eaten there. 'Lydda,' says D'Arvieux 'is called by the Arabs Lydd. It is situated on a plain about a league from Rama, north. It is so entirely ruined, as to be at present but a miserable village, noticeable only on account of the market which is held here, once a week. The dealers resort to it to sell the cottons and other commodities, which they have collected during the week. There was formerly a handsome church, dedicated to St. George, a saint who is equally in favour with both Turks and Christians.'

Dr. Wittman says, 'I rode across the plains of Jaffa and Lydda. We approached the town of Lydda, or Loudda, and saw the Arab inhabitants busily employed in sowing barley. The soil of these fine and extensive plains is a rich black mould, which, with proper care and industry, might be rendered extremely fertile. Lydda is denominated by the Greeks Diospolis, or the Temple of Jupiter, probably because a temple had been dedicated, in its vicinity, to that deity. Since the crusades, it has received from the Christians the name of St. George, on account of its having been the scene of the martyrdom and burial of that saint. In this city tradition reports, that the emperor Justinian erected a church. *Wittman's Travels*, pp. 203. 205. *Sacred Geography*.

LYD'IA, Λυδία; See LYDDA for its signification. Lydia, in Asia Minor, was a province between Caria and Phrygia; it was bounded by Phrygia on the east, by Mysia on the north, and part of Caria on the south. The music of the Lydians was soft and effeminate. Lydia was peopled by Lud, the son of Shem. (Gen. x. 22.) *Sacred Geography*.

LYS'TRA, *Λύστρα*, signifies *dissolving*. It was a city in Lycaonia, of which Timothy was a native. Paul and Barnabas, having preached in this city, and healed a man who had been lame from his birth, were taken for gods; Paul for Mercury, and Barnabas for Jupiter. These apostles could scarcely prevent the people from offering

to them sacrifices. However, soon after, certain Jews of Iconium and Antioch, in Pisidia, coming thither, excited against them the populace, who began to throw stones at Paul and Barnabas, and dragged them out of the city, supposing they were dead. (Acts xiv. 6, 7, 8.)

M.

MAA

MA'ACHAH, or BETH-MA'ACHAH, מַעְכָּה, signifies *squeezed* or *ground*; otherwise *fixed*, or *sorrow of the belly*. Beth-Maachah may signify either the temple of the goddess presiding over child-birth, or a residence built by a person named Maachah. It was a city of the Ammorites on the Jordan, near Mount Hermon. (Josh. xii. 5.; xiii. 13. 1 Chron. iv. 19.) It appears to have been a town of Naphtali. (2 Sam. xx. 14. 1 Kings xv. 20. 2 Kings xv. 29.) It may be thought to have had a district of considerable extent belonging to it. (2 Sam. xx. 15.) *Sacred Geography*.

MAC'CABEES, the name of four apocryphal books, two of which are esteemed canonical by the church of Rome. Among Protestants the first two are reckoned pretty good historical authority, the last two are little known: the third is sometimes seen among us: the fourth never.

THE FIRST BOOK OF THE MACCABEES was originally written in the Chaldee language, or that spoken by the Jews after their return from Babylon. It was extant in this language in the time of Jerome. Its title at that time was *Sarbet sar-bané el*, 'The scourge of the rebels against the Lord,' or, as some translate the words, 'The sceptre of the prince of the sons of God.' The author of this book is not certainly known. Some think him to be John Hyrcanus, the son of Simon, who was prince and high-priest of the Jews nearly thirty years, and who began his government at the time when this history ends. Others ascribe it to one of the Maccabees themselves, and many think it to be the work of the Great Synagogue. It is most probable, that it was composed in the time of John Hyrcanus, when the wars of the Maccabees were terminated either by Hyrcanus himself, or by some others employed by him. From the Chaldee it was translated into Greek, and from that into Latin. Our English version is from the Greek.

MAC

This first book of the Maccabees is a very accurate and excellent history, and, of all the apocryphal books extant, approaches nearest to the style and manner of the sacred historians. It contains the history of forty years, from the reign of Antiochus Epiphanes to the death of Simon the high-priest. This book follows the Jewish era; the second, that of Alexandria, which begins six months later.

THE SECOND BOOK OF THE MACCABEES consists of several pieces compiled by an unknown author. It begins with two epistles sent from the Jews of Jerusalem to those of Alexandria and Egypt, to exhort them to observe the feast of the dedication of the new altar erected by Judas Maccabeus, on his purifying the temple. These epistles are additions to the history, and supposed to be spurious. After the epistles is the preface of the author to his history. This history is an abridgement of a larger work composed by one Jason, an Hellenistic Jew of Cyrene, who wrote in Greek the history of Judas Maccabeus, and his brethren, and the wars against Antiochus Epiphanes, and Eupator his son, in five books. But the entire work of Jason is lost.

This second book is by no means equal to the first in accuracy and fidelity. It contains the history of about fifteen years, from the execution of the commission of Heliodorus, who was sent by Seleucus to bring away the treasures of the temple, to the victory obtained by Judas Maccabeus over Nicanor, that is, from the year of the world 3828 to 3843.

THE THIRD BOOK OF THE MACCABEES contains the history of the persecution raised by Ptolemy Philopater, king of Egypt, against the Jews of his kingdom. This happened in the year of the world 3787. Hence this book, in order of time, should be placed before the first of the four; but, as it is of less repute and authority than the

other two, it has been reckoned after them. It seems to have been written by some Alexandrian Jew in the Greek language, not long after the time of Siracides. It is very improperly inscribed with the name of Judas Maccabeus, or any of his brethren.

THE FOURTH BOOK OF THE MACCABEES is very little known among the Latins. It is perhaps the same as the book concerning *government of reason*, ascribed by some to Josephus, extant in certain ancient Greek manuscripts of the Bible, and placed after the three first books of the Maccabees. *Broughton's Hist. Dict.* vol. ii. pp. 37, 38; *Prideaux's Connection*, part ii. pp. 157. 262. 264.

MACEDO'NIA, Μακεδονία, signifies *high* or *eminent*; perhaps, *the heights*, the mountainous district. Macedonia was a kingdom of Greece, having Thrace to the north, Thessaly south, Epirus west, and the Ægean Sea east. It is thought that Macedonia was peopled by Kittim, son of Javán, (Gen. x. 4.) and that by Chittim, Macedonia is to be understood. See CHITTIM.

Alexander the Great, son of Philip, king of Macedonia, having conquered Asia, and subverted the Persian empire, the name of the Macedonians became very famous throughout the East; and it is often given to the Greeks, the successors of Alexander in the monarchy. In like manner, the name of Greeks is often put for Macedonians. (2 Mac. iv. 36.)

St. Paul was invited, say some, by the angel of this province, who appeared to him at Troas, to preach the Gospel in Macedonia; but Dr. Doddridge thinks, that the expression 'a certain man,' cannot refer to the guardian angel of Macedonia, as Grotius imagines, but rather to some particular person whom Paul knew. Bloomfield explains the passage as follows: 'a person whom he knew to be a Macedonian, either by his dress, or rather from his words.' Hence he thinks Doddridge mistaken in supposing the *τις* to denote 'some certain Macedonian.' Paul, however, concluded, that God had called him to that country; and the success which attended his preaching there confirmed him in his opinion. There he founded the churches of Thessalonica and Philippi, and had the satisfaction to see them flourishing, numerous, and abounding in spiritual gifts and graces. (Acts xvi. 9, &c.) *Bloomfield's Recensio Synoptica*, vol. iv. pp. 508, 509; *Doddridge's Family Expositor*, vol. iii. p. 141, edit. 1810.

MACEDONIANS, the followers of Macedonius, bishop of Constantinople, who, through the influence of the Eunomians, was deposed by the council of Constantinople in 360, and sent into exile. He considered the Holy Ghost as a divine energy diffused throughout the universe, and not

as a person distinct from the Father and the Son. The sect of the Macedonians was crushed before it had arrived at maturity, by the council assembled at Constantinople in 381. *Mosheim's Eccles. Hist.* vol. i. p. 346.

MACHPE/LAH, מכפלה, signifies *double*; and the author of the Vulgate takes it in this sense, speaking of the cave that Abraham bought of Ephron, in which to bury his wife Sarah. (Gen. xxiii. 9.) But others, with more probability, think that this was the name of the plain in which this cave was situated, and that, therefore, we should translate, 'the cave which is at Machpelah,' and 'the field of Ephron, which was in Machpelah,' (Gen. xxiii. 17.) as in the English translation.

MAD'AI, מאדי, signifies *measure*; otherwise, *covering*, or *clothes*. Madai was the third son of Japheth. (Gen. x. 2.) It is commonly thought that he was the father of the Medes: but besides that Media is too far distant from the other countries peopled by Japheth, it cannot be comprehended under the name of 'The isles of the Gentiles,' which were the division of the sons of Japheth. These reasons have induced some learned men to suggest, that Madai was the father of the Macedonians. Macedonia was otherwise called *Æmathia*, as if from the Hebrew *Ei*, an island, and *Madia*, the isle of Madai; or from the Greek *Aia-madai*, the land of Madai. Near this country is mentioned a people called *Mædi*, or *Madi*; and in Macedonia, a king called Medus. The name of Media given to the country beyond the Euphrates, seems not to be more ancient than Medea, or the voyage of Jason to Colchis. See MEDIA.

MAGI, or MAGIANS, an ancient religious sect in Persia, and other eastern countries, who, abominating the adoration of images, worshipped God only by fire, in which they were directly opposite to the Sabæans, or Sabians.

The Magi believed that there were two principles, one the cause of all good, and the other the cause of all evil; and in this opinion they were followed by the sect of the Manichees. See MANICHEANS.

They called the good principle *Jazdan* and *Ormuzd*, and the evil principle *Ahraman* or *Aherman*. The former was by the Greeks called *Oromasdes*, and the latter *Arimanius*. The reason of their worshipping fire, was because they looked upon it as the truest symbol of *Oromasdes*, or the good god; as darkness was of *Arimanius*, or the evil god. In all their temples they had fire continually burning upon the altars, and in their own private houses.

The religion of the Magi fell into disgrace on the death of those ringleaders of that sect who had usurped the sovereignty after the death of Cambyses; and the

slaughter that was made of the chief men among them sunk it so low, that *Sabianism* every where prevailed against it; Darius and most of his followers, on that occasion, going over to it. But, the affection which the people had for the religion of their forefathers not being easily to be rooted out, the famous impostor Zoroaster, some ages after, undertook to revive and reform it.

The chief reformation this pretended prophet made in the Magian religion was in its first principle; for he introduced a god superior both to Oromasdes and Arimanius. Dr. Prideaux is of opinion, that Zoroaster took the hint of this alteration in their theology from the prophet Isaiah, who introduces God, saying to Cyrus, king of Persia, 'I am the Lord, and there is none else; I form the light, and create darkness; I make peace, and create evil.' (Isai. xiv. 7.) In short, Zoroaster held that there was one supreme, independent Being, and under him two principles, or angels, one the angel of light or good, and the other the angel of evil or darkness; that there is a perpetual struggle between them, which shall last till the end of the world; that then the angel of darkness and his disciples shall go into a world of their own, where they shall be punished in everlasting darkness; and the angel of light and his disciples shall also go into a world of their own, where they shall be rewarded in everlasting light.

Zoroaster was the first that built *fire-temples*; the Magians before his time performing their devotions upon the tops of hills, and in the open air, by which means they were exposed to the inconvenience of rain and tempests, which often extinguished their sacred fires. To procure the greater veneration for these sacred fires, he pretended to have received fire from heaven, which he placed on the altar of the first fire-temple he erected, which was that at Xis in Media, whence they say it was propagated to all the rest. The Magian priests kept their sacred fire with the greatest diligence, watching it day and night, and never suffering it to be extinguished. They fed it only with wood stripped of the bark, and they never blew it with their breath or with bellows, for fear of polluting it: to do either of these was death by their law.

The Magian religion, as reformed by Zoroaster, seems in many things to be built upon the plan of the Jewish. The Jews had their sacred fire, which came down from heaven on the altar of burnt-offerings, which they never suffered to go out, and with which all their sacrifices and oblations were made. Zoroaster, in like manner, pretended to have brought his holy fire from heaven; and as the Jews had a *Shechinah* of the divine presence among them, resting over the mercy-seat in the Holy of Holies, Zoroaster likewise

taught his Magians to look upon the sacred fire in their temples as a *Shechinah*, in which God especially dwelt. From these and some other instances of analogy between the Jewish and the Magian religion, Prideaux infers that Zoroaster had been first educated and brought up in the Jewish religion.

The priests of the Magi were the most skilful mathematicians and philosophers of the ages in which they lived, inasmuch that a learned man and a Magian became equivalent terms. This proceeded so far, that the vulgar, thinking their knowledge to be more than natural, imagined they were inspired by some supernatural power. And hence those who practised wicked and diabolical arts, taking upon themselves the name of Magians, drew on it that ill signification which the word *Magician* now bears among us.

The Magian priests were all of one tribe, as among the Jews, none but the son of a priest was capable of bearing that office among them. The royal family among the Persians, as long as this sect subsisted, was always of the sacerdotal tribe. They were divided into three orders; the inferior clergy, the superintendents or bishops, and the archimagus or arch-priest.

Zoroaster had the address to bring over Darius to his newly reformed religion, notwithstanding the strongest opposition of the Sabians; and from that time it became the national religion of all that country, and so continued for many ages after, till it was supplanted by that of Mahomet. A remnant of these Magians still exist in Persia and India under the name of Gaurs. Zoroaster composed a book which contains the principles of the Magian religion, and which is called *Zendavesta*, and by contradiction *Zend*. Broughton's *Hist. Dictionary*, vol. ii. pp. 39, 40; Prideaux's *Connection*, part i. p. 252, &c. 303, &c.

MAGI, wise men who came from the East to adore Jesus Christ at Bethlehem. (Matt. ii. 1.) Many questions have been asked concerning these Magi; as, who they were? whence they came? how many there were? at what time they arrived at Jerusalem? and what was the star which appeared to them?

It is commonly thought that these Magi, or Diviners, belonged to the established priesthood of the Persian, or Parthian empire; persons of the highest rank and consequence in the state. If, according to Theophylact, these Magi were the descendants of Balaam, the celebrated Chaldean diviner, who prophesied of 'the Star to rise out of Jacob, and the Sceptre from Israel,' (Numb. xxiv. 17.) and also of the school of Daniel, the prophet, at Babylon, who was appointed archimagus by Nebuchadnezzar, (Dan. ii. 48.) and foretold the precise time of the coming of 'Messiah the

Prince;' (Dan. ix. 25.) we may naturally account for their journey to Jerusalem, their inquiry, their excessive joy on the re-appearance of the star, and their adoration of the divine child. It is truly remarkable, and in perfect conformity with this, that among the first fruits of the Christian church, founded on the day of Pentecost, by another visible appearance of the divine glory, resting on the heads of the apostles, the fore-ground is occupied by Parthians, Medes, Elamites, and dwellers in Mesopotamia, from whence the Magi came. (Acts ii. 9.)

Dr. Hales reckons that this journey of the wise men must have required at least three months, since it employed Ezra and his party four months, (Ezra vii. 9.) and that the nativity must have preceded the manifestation of Christ to the Magi above forty days, the time of Mary's purification and presentation of the infant Jesus in the temple. (Luke ii. 22) He thinks, that the star seen by these eastern Magi could not have been an ordinary star or meteor; for when it re-appeared on their way to Bethlehem, 'it conducted them till it came and stood over the house, where the young child was.' (Matt. ii. 9.) It was, probably, he says, the same 'glory of the Lord,' which, on the night of the nativity, shone round about the pious shepherds at Bethlehem, and might therefore have been of a globular form, and which ascended into heaven along with the celestial choir. (Luke ii. 8—15.) It might have been seen in its ascent by the Magi at the distance of five or six hundred miles, diminished to the size of a star or meteor, and rising from the land of Judea, in the south-west quarter of the horizon, an unusual region, which must have strongly attracted their notice and attention. *Hales's New Analysis of Chronology*, vol. i. pp. 180, 181; vol. ii. book ii. pp. 713—715.

MAGICIAN, in Scripture, generally signifies a diviner, a fortune-teller, &c. Moses forbids to consult such on pain of death: (Levit. xix. 31.; xx. 6.) 'The soul that turneth after familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.' The Hebrew word *Ooth* and *Jedonim* signify literally—the first, those possessed with a spirit of Python, or a dæmon that foretels future events; the second, those who boast of the knowledge of secret things. It was such sort of people that Saul extirpated out of the land of Israel. (1 Sam. xxviii. 3.) Daniel also speaks of the magicians and diviners in Chaldæa, under king Nebuchadnezzar, and names four sorts. (Dan. i. 20, &c.)

The inquisitive and superstitious arts exercised by diviners were prohibited among the Israelites. To restrain them from imi-

tating the other Eastern people, all of whom had their diviners, enchanters, and magicians, God sent them prophets, who discovered future events in a sure, clear, and easy manner. On the contrary, the predictions of diviners were always obscure, enigmatical, doubtful, and dangerous, as well in respect of those who consulted them, as of those who were consulted; for the law condemned both parties to death. Pharaoh's magicians counterfeited the miracles of Moses.

MAHOMETANISM.—*Name, Life, and Character of its Author.*—Mahometanism derives its name from Mahomet, or Mohammed, its author and founder. Mahomet was born at Mecca, a city in Arabia Felix, in A.D. 571. The circumstances which attended his earlier years were such as presented no flattering prospects of grandeur, and no probable views of ambition to his future life. Though descended from the tribe of Koreish, the most honourable of Arabia, and from the noblest family of that tribe, yet distress and poverty were the only portion which he inherited. Soon after he was born, his father, Abdollah, died, when five camels and an Ethiopian female slave comprised the whole of his property, which remained for the support of his widow Amena, and her infant son. When we consider then the point from which he set out, and the height to which he rose; when we contemplate the greatness of that empire, and the extent of that religion, which he founded; our astonishment is excited as well by the splendid talents and the profound artifice of the impostor, as by the blind compliance, and abject credulity, of the multitudes whom he deceived. The education which he received, like that of the rest of his countrymen, was rough and hardy; neither tempered by the elegancies of literature, nor even enlightened by the first and most obvious rudiments of knowledge; but calculated rather to invigorate the powers of the body, than to polish and enlarge the mind. But, graceful in his person, easy and insinuating in his manners, and endowed with a greatness of mind, which could brave the storms of adversity, and rise superior to the disadvantages of an illiterate education, he was in possession of accomplishments more valuable in themselves, and capable of producing more illustrious effects, than all that the influence of wealth, or the authority of hereditary power could have bestowed.

But if Mahomet, deprived of the usual means of cultivation and improvement, was, during the earlier years of his life, left solely to the guidance of untutored nature; he, at a more advanced age, enjoyed the most favourable opportunities of acquiring a species of information far more conducive to the success of his subsequent designs,

than the maxims of science, or the refinements of philosophy; the knowledge, I mean, of men and manners. Surrounded by a rough and barren territory, which denied to its inhabitants even the necessities of life, the people of Mecca, like the Ishmaelites their forefathers, depended principally on commerce for support. Thus urged by the call of unavoidable necessity, and favoured by a situation peculiarly advantageous to such pursuits, they carried on a constant and extensive intercourse with Persia, Syria, Palestine, and Egypt. In these employments Mahomet was early initiated by his uncle Abu-Taleb, to whose care he had been left by his father; and during his travels into the neighbouring nations, besides the general improvement and cultivation of his mind, he collected those particular observations which afterwards induced him to form, and acquired that knowledge which enabled him to execute, his daring and ambitious designs.

Whilst engaged in the occupations of commerce, and discharging with zeal and fidelity the humble duties of servitude, his strong and active genius already rose above the meanness and obscurity of his station; and, from a well-grounded confidence in its own powers, inspired him with an opinion, that he was born to move in a higher and more illustrious sphere. But, when a sudden and unexpected change of fortune had raised him from poverty and dependence to opulence and ease, this opinion returned with augmented force; and he now began to meditate seriously on the means of realizing those ideas, which had hitherto proceeded rather from the warmth of imagination, than from the deliberate dictates of reason, or even the impulses of serious and habitual hope. In the 25th year of his age, he was raised to an equality with the richest citizens of Mecca, by his alliance with Khadijah, or Cadigha, an opulent widow of that city, whose mercantile affairs he had conducted in Syria for some years, so much to her satisfaction, that she advanced him from the rank of a servant to be the partner of her bed. This event may justly be considered as the foundation of all the future fortune of Mahomet.

From this period to the time when he announced his mission as the prophet of the Most High, history has recorded nothing of consequence concerning his actions and pursuits. Fifteen years of his life are involved in the deepest and most impenetrable obscurity. It was doubtless in this retirement, that the artful impostor drew the general outlines, and adjusted the several particulars, of that great and hazardous project, which was hereafter to raise him to glory and dominion. At the time when Mahomet travelled into the neighbouring nations, the internal distractions of Persia on the one side, and the notorious weakness

of the Roman provinces on the other, together with the universal corruption of manners that prevailed amongst the inhabitants of both, were indications, too strong to be overlooked, of the approaching ruin of those mighty and unwieldy empires. But it is probable, that the state of religion was the grand and principal object which attracted his attention, and employed his reflections. An acquaintance with the Jewish and Christian doctrines must have convinced him of the absurdity of that impious idolatry in which he had been educated.

He beheld the Jews, despised and detested by all men, still obstinately refusing to mix with the rest of mankind, and adhering with unshaken attachment to the law of Moses; whilst the Christians, divided in their faith, and degenerate in their practice, had miserably perverted the spirit of their religion, and, forgetting the union and love which it prescribed, were denouncing anathemas against each other. Hence it was, that, with a boldness of design, exceeded only by the cunning that conducted it, he meditated a religion, which, by flattering the corrupt passions and prejudices of each, might embrace, in its ample and comprehensive law, the Christian, the Idolater, and the Jew. The plan was great, and the execution arduous; but the wily impostor facilitated its success by laying the foundation of his whole system on one plain and obvious principle, the belief of one *only supreme God*. To this he superadded the obligation of believing in *him*, as the inspired prophet and messenger of the Almighty. He artfully selected from the Jewish and Christian morality those parts which seemed best adapted to the sentiments and manners of the inhabitants of the warmer climates in particular; blending them at the same time with the popular traditions, and the ruling opinions of his idolatrous countrymen. He alleged, with much plausibility, that God had originally given one grand and universal religion to all the sons of men; that, when the cares and avocations of life had obliterated, or the frailty or perverseness of human nature had corrupted this faith, it had pleased the Almighty, in his mercy, to send forth successive prophets to instruct and reform mankind, ever prone to wander from the plain and simple paths of truth. Such, among many others, whom his own creative imagination raised up and dignified with the prophetic office, was Moses, whose mission was, by the particular designation of Providence, confined within the narrow limits of one people. Such, too, was Jesus, whose more liberal and comprehensive system proceeded from a fuller and more perfect exertion of Divine goodness, and was destined to confer its benefits, without distinction, on all the widely-extended race of mankind. Since time, however, had unhappily corrupted the doctrines

of Christianity itself, and left men once more to wander in darkness and in error, it had at length pleased the Almighty to elect *him* as the instrument of his gracious designs; to commission him to rescue religion from the corruptions which obscured its native splendour; and to place him above Jesus himself, by making him the last great restorer of truth and virtue to the world.

When the time which he had chosen to announce his mission approached, being now in his fortieth year; when the night which was to cover him with glory, according to the expression of Abulfeda, was at length arrived; he withdrew in silence to the solitary cave, which had been the usual place of his retirement. Here he pretended the Divine commands were first communicated to him with the most awful solemnity; and here he received his great commission as the prophet and apostle of God, by the hands of Gabriel, the glorious messenger of the Most High. The first efforts of the impostor were confined to the conversion of his own wife and household; and having succeeded thus far, he pretended to receive more frequent communications of the Divine will, and proceeded, for the space of three years, by every species of artifice, and by the force of superior talents, to gain over to his party some of the most powerful inhabitants of Mecca. His pretensions were, indeed, at first, both by Jews and Christians, rejected with disdain; and the rulers of the city endeavoured to impede his progress, first by severe and repeated menaces, and at length by actual violence. Even the multitude, on his first public appearance in the character of a prophet, ridiculed his pretensions, and insulted him with the odious appellations of a magician and an impostor. But, in defiance of all opposition, the manly and persuasive eloquence, the consummate policy, and the alluring doctrines of the new prophet, daily augmented the number of his disciples. Compelled, however, at length, to escape, by a precipitate flight, the last desperate effort of his exasperated foes, he found a secure and advantageous retreat in Medina, whither his reputation had already reached. Here, by an exertion of the same diligence, and by the practice of the same artifice, he soon found himself enabled to collect a considerable number of followers, whose belief in his mission was firmly established, and whose zeal for the propagation of his religion, and the support of his character as a prophet, was too strong to be shaken by any threats of danger, or of death.

With increasing power, the impatience and the ambition of the impostor also increased. The view of empire seems now to have opened more fully and clearly upon him; and he now pretended to have re-

ceived the Divine command to unsheath the sword of the Almighty, and to subdue, by the violence of arms, those who had been obstinately deaf to the voice of persuasion. Hitherto, he had acted the darker and more disguised part of the crafty deceiver, and the profound politician; but, without neglecting these arts, he now began to assume also another character, and to display the more splendid talents of a commander and a hero. The first actions, however, with which he began his military career, resemble the irregular exploits of the robber, more than the systematical operations of the warrior: but, enriched by the spoils, and aggrandized by the fame of his successes, he was soon enabled to engage in attempts of greater and more extensive importance. Towards those whom his arms had conquered, his conduct was different under different circumstances: according as interest required, or policy directed, we behold it now distinguished by an ostentation of the most heroic clemency, and now stained with all the excesses of ferocious cruelty.

To the sagacious statesman, and even to the candid philosopher, Mahomet has sometimes appeared rather severe from policy, than cruel by nature. But this apology, in the view of unprejudiced reason and of genuine philanthropy, surely aggravates the guilt which it is meant to extenuate. For the necessity which usurpation creates, the usurper is always responsible. This argument alleged in favour of Mahomet amounts to a full and decisive proof, that Mahometanism itself could not have been established without violence. We readily admit the fact; and we are justified in drawing from it such conclusions as are most dishonourable to the genius of the religion itself, and to the character of its author.

We now pass on to another striking feature in the character of Mahomet. During his earlier years, indeed, every measure seems to have been dictated, and every inferior consideration utterly absorbed, by an unvaried attention to the pursuits and the interests of ambition. The nature of his undertaking, particularly in its first stages, required no common degree of prudence and caution. But no sooner was his reputation as a prophet established; no sooner was his authority rooted too firmly to be shaken by any common or ordinary event, and his ambition in some measure satiated by the possession of power, than another passion arose, and, shaking off the restraint which had hitherto suppressed it, with a violence equally arbitrary, now hurried him away into the wildest extravagancies. Whilst the wretched victims of his power were sacrificed to his cruelty or his policy, a still severer fate awaited the female captive, who was compelled to submit to the base and inordinate desires of

a barbarian conqueror, and was forced into those arms which were stained with the recent slaughter of a friend, a brother, or a parent. It is sufficient to observe, in general, that the retirements of Mahomet, from his acquisition of power to his last decline of life, were continually disgraced by every excessive indulgence of that passion, which has a more particular tendency to degrade the dignity of the human character, even below the brute creation. The laws which he prescribed for the regulation of his disciples were too loose for the most compliant moralist to justify, and too favourable to afford the most abandoned sensualist any probable ground of complaint. But the boundless lust of Mahomet disdained to be confined even within the extensive limits which he had drawn for his followers. The impostor limited his followers to the number of four wives, whilst he himself, according to Abulfeda, had no less than *fifteen*, besides concubines. But this, it seems, was a particular privilege, founded on the express words of God himself: 'O prophet, we have allowed thee thy wives, unto whom thou hast given their dower, and also the slaves which thy right hand possesseth, of the booty which God hath granted thee; and the daughters of thy uncles, and the daughters of thy aunts, both on thy father's side, and on thy mother's side, who have fled with thee from Mecca; and any other believing woman, if she give herself unto the prophet, in case the prophet desireth to take her to wife. This is a peculiar privilege granted unto thee, above the rest of the true believers.'

Here we behold the God of purity himself introduced to sanctify and approve the sensual immoralities of his prophet, and to silence the murmurs of his profane or short-sighted followers, who had been weak enough to imagine that the same laws, which were obligatory on the vulgar, likewise extended their sanction to the sacred and venerable character of the apostle! In another place, he makes the God of Truth an abettor of the greatest falsehood, and says, that he had received from God a dispensation for perjury. 'God hath allowed you a dissolution of your oaths.'

But from every view of the life of Mahomet, and even from the partial representations of his zealous and infatuated followers, it is evident, that ambition and lust were the passions which divided the empire of his breast. From the separate or united influence of these powerful principles, it would not be difficult to trace almost every great design, and every important action of his life. There is no stronger or more infallible criterion of truth and falsehood, than consistency: for nothing is permanent but truth, and nothing consistent but sincerity. So far was the cha-

racter of Mahomet from being consistent, that it is ever found to vary with his situation. Thus, till they could be indulged without shame and without danger, we behold him compelling his lustful passions, even in the earliest periods of life, when their influence is most powerful, to bend to the dictates of policy and the views of ambition. Thus, as interest required, he now flattered the pride of the Jews, and now appealed to the prejudices of the Arabs; now selecting the temple of Jerusalem, and now that of Mecca, as the *Kibla*, the hallowed spot, towards which the worship and the prayers of his followers should be directed. Thus, too, at the commencement of his imposture, we find him humble and yielding, labouring only by the powers of eloquence, and by the softer arts of insinuation, to captivate the affections of his countrymen: but in its more advanced state, we behold on a sudden the preacher, by divine command, transformed into the warrior; we see his steps every where marked with blood and desolation; and we hear him, with the stern and ferocious aspect of a conqueror, proposing death or conversion as the only alternative to his subject foes.

But of the various disguises under which Mahomet attempted to veil the mysterious plan of his imposture, none was more artful in its design, or more successful in its event, than that profound ignorance, and total want of every kind of literature, to which he constantly pretended. On this was founded his most popular and prevailing argument for the truth of that revelation which he professed to communicate to the world. The elegant style of that revelation, as contained in the Koran, the harmony of its sentences, and the sublimity of its conceptions, were generally acknowledged. Was it not then absurd to imagine (as the impostor speciously argued, and as his followers argue to this day,) that a work of such extraordinary beauty and excellence could ever have been composed by a man who was destitute of every species of acquired knowledge, and who, by his ignorance, even of the common rudiments of early education, had been precluded from the perusal of books, and the use of writing? That the ignorance of Mahomet, however, was not real, but pretended, might have been reasonably suspected. It might also have been inferred from proofs of a more direct and positive nature. Even by the confession of his own historians, there were moments in which his pretended ignorance was forgotten; and he not only expressed a desire to exercise, but actually practised, that very art, of which he solemnly and repeatedly professed himself to be totally ignorant.

It must be admitted by all parties, that vast were the schemes which Mahomet

formed, and that great were the revolutions which he effected, both in the religion and the government of his country. With such vigour and intrepidity were his plans executed, and with so great success were his adventurous efforts crowned, that he not only became the founder of a new system of religion, but lived to behold himself master of all Arabia, besides several adjacent countries. After his death, which happened A.D. 632, his followers, led on by the same intrepidity, and actuated by the same fanatical fury, extended their new religion far beyond the limits of Arabia, and subdued Syria, Persia, Egypt, and other countries under their dominion. It is a lamentable fact, that the great body of Greek and Eastern Christians have felt the weight of the iron yoke imposed by this victorious sect, in a greater or less degree, from the seventh century to the present day. The Saracens also made inroads into the Greek empire, and carried their victorious arms into Media, Chaldaea, India, and Tartary. They held Spain from A.D. 714 till the beginning of the sixteenth century; but they were driven out of France in 726. They infested Italy, Sicily, Sardinia, Corsica, Majorca, and Crete; founded in Africa the kingdoms of Fez, Morocco, and Algiers; and, under Mahomet II., became masters of Constantinople in 1453. The success of their arms was every where attended with the propagation of Mahometanism; and the professors of this religion have long been called Saracens, Turks, Tartars, Moors, &c. from their respective countries.

Distinguishing Doctrines, or of the Koran and its contents.—When a great part of the life of Mahomet had been spent in preparatory meditation on the system he was about to establish, the chapters of the *Alcoran* or *Koran*, which was to contain the rule of the faith and practice of his followers, were dealt out slowly and separately during the long period of three-and-twenty years. He entrusted his beloved wife Kaphsa, the daughter of Omar, with the keeping of the ‘chest of his apostleship,’ in which were laid up all the originals of the revelations he pretended to have received by the ministration of the angel Gabriel, and out of which the *Koran*, consisting of 114 *Surats* or chapters, of very unequal length, was composed after his death.

Yet, defective in its structure, and not less exceptionable in its doctrines and precepts, was the work which he thus delivered to his followers as the oracles of God. We will not detract from the real merit of the *Koran*; we allow it to be generally elegant, and often sublime; but at the same time we reject with disdain its arrogant pretensions to any thing supernatural. Nay, if, descending to a minute investigation of it, we consider its perpetual inconsist-

ency and absurdity, we shall indeed have cause for astonishment at that weakness of humanity, which could ever have received such compositions as the work of the Deity, and which could still hold it in such admiration as it is held by the followers of Mahomet, to the present day. Far from supporting its arrogant claim to a supernatural work, it sinks below the level of many compositions confessedly of human original; and still lower does it fall in our estimation, when compared with that pure and perfect pattern which we justly admire in the Scriptures of Truth. The first praise of all the productions of genius is invention; but the *Koran* bears little impression of this transcendent character. It does not contain one single doctrine which may not fairly be derived either from the Jewish and Christian Scriptures, from the spurious and apocryphal Gospels, then current in the East, from the Talmudical legends, or from the traditions, customs, and opinions of the Arabians. And the materials collected from these several sources are here heaped together, with perpetual and needless repetitions, without any settled principle, or visible connexion. The most prominent feature of the *Koran*, that point of excellence in which the partiality of its admirers has ever delighted to view it, is the sublime notion it generally impresses of the nature and attributes of God. But if its author had really derived these just conceptions from the inspiration of that Being, whom they attempt to describe, they would not have been surrounded, as they now are on every side, with error and absurdity. By attempting to explain what is inconceivable, to describe what is ineffable, and to materialize what in itself is spiritual, he absurdly and impiously aimed to sensualize the purity of the divine essence. But it might easily be proved, that whatever the *Koran* justly defines of the divine attributes, was borrowed from our holy Scriptures; which, even from their first promulgation, but especially from the completion of the New Testament, have extended the views, and enlightened the understandings of mankind.

The *Koran*, indeed, every where inculcates that grand and fundamental doctrine of the unity of the Supreme Being, the establishment of which was constantly alleged by the impostor as the primary cause of his pretended mission; but on the subject of the Christian Trinity its author seems to have entertained very gross and mistaken ideas, and to have been totally ignorant of the perfect consistence of that opinion with the unity of the Deity. With respect to the great doctrine of a future life, and the condition of the soul after its departure from the body, it must indeed be acknowledged, that the prophet of Arabia has presented us with a nearer prospect of

the invisible world, and disclosed to us a thousand particulars concerning it, which the Holy Scriptures had wrapped in the most profound and mysterious silence. But in his various representations of another life, he generally descends to an unnecessary minuteness and particularity, which excite disgust and ridicule, instead of reverence. He constantly pretended to have received these stupendous secrets, by the ministry of the angel Gabriel, from that eternal book, in which the divine decrees have been written by the finger of the Almighty, from the foundation of the world: but the learned inquirer will discover a more accessible, and a far more probable source whence they might be derived, partly in the wild and fanciful opinions of the ancient Arabs, and chiefly in those exhaustless stores of marvellous and improbable fiction, the works of the Rabbins. Hence that romantic fable of the Angel of Death, whose peculiar office it is, at the destined hour, to dissolve the union betwixt soul and body, and to free the departing spirit from its prison of flesh. Hence, too, the various descriptions of the general resurrection and final judgment, with which the Koran every where abounds; and hence the vast, but ideal balance, in which the actions of all mankind shall then be impartially weighed, and their eternal doom be assigned them, either in the regions of bliss or misery, according as their good or evil deeds shall preponderate. Here, too, may be traced the grand and original outlines of that sensual Paradise, and those luxurious enjoyments, which were so successfully employed in the Koran, to gratify the ardent genius of the Arabs, and allure them to the standard of the prophet.

The same observation, which has been applied with respect to the sources whence the *doctrines* were drawn, may, with some few limitations, be likewise extended to the *precepts* which the Arabian legislator has enjoined. That the Koran, amidst a various and confused heap of ridiculous, and even immoral precepts, contains many interesting and instructive lessons of morality, cannot with truth be denied. Of these, however, the merit is to be ascribed not to the feeble imitation, but to the great and perfect original from which they were manifestly drawn. Instead of improving on the Christian precepts by a superior degree of refinement; instead of exhibiting a purer and more perfect system of morals than that of the Gospel; the prophet of Arabia has miserably debased and weakened even what he has borrowed from that system. We are told by our Saviour, that a man is to be the husband of one wife, and that there is to be an inseparable union between them. By Mahomet's confession, Jesus Christ was a prophet of the

true God, and the Holy Spirit was with him. Yet in the Koran we find a permit for any person to have *four* wives, and as many concubines as he can maintain. Again, our Saviour expressly tells us, that at the resurrection, 'They will neither marry nor be given in marriage; but be like the angels of God in heaven.' We are informed also by St. Paul, that we shall be changed, and have a spiritual and glorified body: 'for flesh and blood cannot inherit the kingdom of heaven; neither can corruption inherit incorruption.' But Mahomet gives a very different account; it is clear, from his own confession, that the happiness, promised in the Koran, consists in base and corporeal enjoyments. According to its author, there will not only be marriage, but also servitude in the next world. The very meanest in Paradise will have eighty thousand servants, and seventy-two wives of the girls of Paradise, besides the wives he had in this world: he will also have a tent erected for him, of pearls, hyacinths, and emeralds. And as marriage will take place, so a new race will be introduced in heaven; for, says the Koran, 'If any of the faithful in Paradise be desirous of issue, it shall be conceived, born, and grown up, in the space of an hour.' But on the contradictions in point of doctrine, though sufficient of themselves to confute the pretensions of Mahomet, I forbear to insist. They were perhaps intentional, and adopted in order to promote more effectually the plans of interest and ambition, which he had concerted.

The impure designs which gave birth to the whole system, may be traced in almost every subordinate part; even its sublimest descriptions of the Deity, even its most exalted moral precepts, not unfrequently, either terminate in, or are interwoven with, some provision to gratify the inordinate cravings of ambition, or some licence for the indulgence of the corrupt passions of the human heart. It has allowed private revenge, in the case of murder; it has given a sanction to fornication; and, if any weight be due to the example of its author, it has justified adultery. It has made war, and rapine, and bloodshed, provided they be exercised against unbelievers, not only meritorious acts, but even essential duties to the good Mussulman; duties by the performance of which he may secure the constant favour and protection of God and his prophet in this life, and in the next entitle himself to the boundless joys of Paradise. In the Koran are advanced the following assertions among others already noticed:—That both Jews and Christians are idolaters; that the patriarchs and apostles were Mahometans; that the angels worshipped Adam, and that the fallen angels were driven from heaven for not doing so; that our blessed Saviour was

neither God, nor the Son of God; and that he assured Mahomet of this, in a conference with the Almighty and him; yet that he was both the Word and the Spirit of God: not to mention numberless absurdities concerning the Creation, the Deluge, the End of the World, the Resurrection, and the Day of Judgment, too gross to be received by any except the most debased understandings.

The two leading articles in the creed of this denomination of religionists, are—the *unity of God, and the acknowledgment of Mahomet as his prophet*; and in a catechism said to have been lately printed at Constantinople, some further particulars are added, and the principal articles to which the young Mussulman is there required to give his assent, are comprised in the following declarations: ‘I believe in the books which have been delivered from heaven to the prophets. In this manner was the Koran given to Mahomet, the Pentateuch to Moses, the Psalter to David, and the Gospel to Jesus. I believe in the prophets, and the miracles which they have performed. Adam was the first prophet, and Mahomet was the last. I believe that, for the space of fifty thousand years, the righteous shall repose under the shade of the terrestrial Paradise; and the wicked shall be exposed naked to the burning rays of the sun. I believe in the bridge *Sirat*, which passes over the bottomless pit of hell. It is as fine as a hair, and as sharp as a sabre. All must pass over it; and the wicked shall be thrown off. I believe in the water-pools of Paradise. Each of the prophets has, in Paradise, a basin for his own use: the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of, and they are bordered with stars. I believe in heaven and hell. The inhabitants of the former know no want, and the *Houris* who attend them are never afflicted with sickness. The floor of Paradise is musk, the stones are silver, and the cement gold. The damned are, on the contrary, tormented with fire, and by voracious and poisonous animals.’ What a farrago of truth and falsehood! and how much does the latter preponderate!

Worship, Rites, Ceremonies, &c.—It was frequently the triumphant boast of St. Paul, that the Gospel of Jesus Christ had for ever freed mankind from the intolerable burden of ceremonial observances. But the Koran renews and perpetuates the slavery, by prescribing to its votaries a ritual still more oppressive, and entangling them again in a yoke of bondage yet more severe than that of the law. Of this kind, amidst a variety of instances, is that great and meritorious act of Mahometan devotion, the pilgrimage to the holy city of Mecca; an act which the Koran has enjoined, and the

pious Mussulman implicitly performs, as necessary to the obtaining pardon of his sins, and qualifying him to be a partaker of the alluring pleasures and exquisite enjoyments of Paradise. To the several articles of faith, to which all his followers were to adhere, Mahomet added four fundamental points of religious practice, namely, *Prayer five times a day, Fasting, Alms-giving, and the Pilgrimage to Mecca*. Under the first of these are comprehended those frequent washings or purifications which he prescribed as necessary preparations for the duty of prayer. So necessary did he think them, that he is said to have declared, that ‘the practice of religion is founded upon cleanliness, which is one half of faith, and the key of prayer.’ The *second* of these he conceived to be a duty of so great moment, that he used to say it was the gate of religion, and that ‘the odour of the mouth of him who fasteth is more grateful to God, than that of musk.’ The *third* is looked upon as so pleasing in the sight of God, that the Caliph Omar Ebn Abdalaziz used to say: ‘Prayer carries us half way to God; fasting brings us to the door of his palace; and alms procures us admission.’ The last of these practical religious duties is deemed so necessary, that, according to a tradition of Mahomet, he, who dies without performing it, ‘may as well die a Jew or a Christian.’ As to the *negative* precepts and institutions of this religion, the Mahometans are forbidden the use of wine, and are prohibited from gaming, usury, and the eating of blood and swine’s flesh, and whatever dies of itself, or is strangled, or killed by a blow, or by another beast. They are said, however, to comply with the prohibition of gaming (from which chess seems to be excepted), much better than they do with that of wine, under which all strong and inebriating liquors are included; for both the Persians and Turks are in the habit of drinking freely.

Sects.—However successful and triumphant from without, the progress of the followers of Mahomet received a considerable check by the civil dissensions which arose among themselves soon after his death. Abubeker and Ali, the former the father-in-law, the latter the son-in-law, of this pretended prophet, both aspired to succeed him in the empire which he had erected. Upon this arose a cruel and tedious contest, whose flames produced that schism which divided the Mahometans into two great factions: and this separation not only gave rise to a variety of opinions and rites, but also excited the most implacable hatred, and the most deadly animosities, which have been continued to the present day. With such furious zeal is this contention still carried on between these two factions, who are distinguished by the name of *Sonrites* and *Schrites*, that each party

detest and anathematize the other as abominable heretics, and farther from the truth than either the Christians or the Jews. The chief points in which they differ are : 1. The Shiites reject Abubeker, Omar, and Othman, the first three *Caliphs*, as usurpers and intruders; but the Sunnites acknowledge and respect them as rightful Caliphs or Imâms. 2. The Shiites prefer Ali to Mahomet, or, at least, esteem them both equal; but the Sunnites admit neither Ali, nor any of the prophets, to be equal to Mahomet. 3. The Sunnites charge the Shiites with corrupting the Koran, and neglecting its precepts; and the Shiites retort the same charge on the Sunnites. 4. The Sunnites receive the *Sonna*, or book of traditions of their prophet, as of canonical authority; but the Shiites reject it as apocryphal, and unworthy of credit.

The Sunnites are subdivided into four chief sects, of which the first is, that of the *Hanefites*, who generally prevail among the Turks and Tartars; the second, that of the *Malecites*, whose doctrine is chiefly followed in Barbary, and other parts of Africa; the third, that of the *Shâfeites*, who are chiefly confined to Arabia and Persia; and the fourth orthodox sect is that of the *Hanbalites*, who are not very numerous, and are seldom to be met with out of the limits of Arabia. The heretical sects among the Mahometans are those which are counted to hold heterodox opinions in fundamentals, or matters of faith; and they are variously compounded and decompounded of the opinions of the four chief sects; the *Môtazalites*, the *Safâtians*, the *Khârejites*, and the *Shiites*.

Countries where found, Numbers, &c.—It is a matter of serious regret, that Mahometanism exceeds Christianity in extent of territory, and is little short of the latter in the number of its professors. The Mahometan religion is established in, or prevails throughout, the *Turkish dominions in Europe, Asia, and Africa*, namely, Romania, Bulgaria, Greece, Candia, Cyprus, Natolia, Syria, part of Armenia, Egypt, &c.; the *Barbary states*, namely, Morocco, Algiers, Tunis, Tripoli, Fez, &c.; *Africa Interior*, namely, Fezzan, Tombuctoo, Kassina, Bornou, Darfour, Nubia, &c.; the *Eastern coast of Africa*, and the *island of Madagascar*, namely, Adel, Zanguebar, Mozambique, Sofala, &c.; *Arabia*; the *Persian states*, namely Persia, Korasan, and part of Armenia; the *Russian States*, of Little Tartary, Astrakan, Kazan, Kirghis, Kazaks, Kolhyvane, &c.; the *Independent Tartars*, namely, those of Turkestan, Bucharia, Balk, Karasm, the Usbees, &c.; *Hindustan*; the *Eastern Islands of Malaya, Sumatra, Java, Borneo, Celebes, Mindanao, Luzon, &c.* It has likewise made many proselytes in various other countries, as in China, &c. The number of those professing the Maho-

metan religion has been calculated to amount to about 140,000,000.

Comparison between Christ and Mahomet.—The authors or founders of the Christian and Mahometan religions are thus compared by a distinguished and eloquent divine: "Go to your natural religion; Lay before her Mahomet and his disciples arrayed in armour and in blood, riding in triumph over the spoils of thousands and tens of thousands, who fell by the victorious sword: show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements; show her the prophet's chamber, his concubines and wives; let her see his adultery, and hear him allege revelation, and his divine commission, to justify his lust and his oppression. When she is tired with this prospect, then show her the *blessed Jesus*, humble and meek, doing good to all the sons of men, patiently instructing both the ignorant and the perverse. Let her see him in his most retired privacies: let her follow him to the Mount, and hear his devotions and supplications to God. Carry her to his table to view his poor fare, and hear his heavenly discourse. Let her see him injured, but not provoked. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agony of death, and hear his last prayer for his persecutors,—'Father, forgive them, for they know not what they do.' When natural religion has viewed both, ask, which is the prophet of God? But her answer we have already had, when she saw part of this scene through the eyes of the centurion who attended at the cross; by him she spoke and said, 'Truly this man was the Son of God.'" *Bishop Sherlock's Sermons*, vol. i. serm. ix. ad fin.; *White's Sermons at Bampton Lectures*; *Adam's Religious World*, vol. i. pp. 217—289.

MAL/ACHI, מלאכי, ἄγγελος, signifies *my angel*, or *my ambassador or envoy*. Malachi was the last of the Jewish prophets, and whose restoration of the Jewish polity, and final reform, he appears to have contributed the weight of his exhortations. 1. He reproves the priests and the people for sacrificing 'polluted bread offerings,' and the refuse of their cattle, 'the torn, and the lame, and the sick;' and he foretells that pure offering, the Lord's Supper, to be presented to the Lord by the Gentiles, from the rising to the setting sun. (Mal. i. 6—14.) 2. He denounces a curse or judgment against the priests, for not instructing the people in the law, but causing them to stumble at the law; and for being partial in their decisions in favour of the rich

against the poor. (Mal. ii. 1—10.) 3. He censures the intermarriages of the Jews with idolatresses, 'the daughters of a strange god;' the divorces of their lawful wives, 'dealing unfaithfully every man against his brother,' by putting away his daughter, and 'covering with the tears of the divorced wives 'the altar of the Lord;' and he warns them 'not to deal unfaithfully with the wife of their youth.' (Mal. ii. 11—16.) 4. He censures them for their wickedness, and for supposing that God would not mind nor judge it. (Mal. ii. 17.; iii. 14.) 5. He taxes them with robbing God of their tithes and offerings; and he recommends them to bring the tithes into the storehouse of the temple, and that they should be blessed with abundant plenty. (Mal. iii. 8—12.) 6. He foretells the coming of Christ, and his harbinger John the Baptist, to refine and purify the sons of Levi, the priests, and to smite the land with a curse, unless they all repented; and the final conversion of the Jews. The great and terrible day of the Lord (Mal. iv. 5.) was the destruction of Jerusalem by the Romans, A.D. 70; and with this awful prophecy of the Roman captivity, the prophetic canon of the Old Testament closes.

According to Kennicott, Malachi flourished about four hundred and twenty years before Christ; which sufficiently accords with the description of Josephus, and the varying accounts of chronologers. This prophet lived in the decline of the Hebrew poetry, which greatly degenerated after the return from the Babylonian captivity; but his writings are by no means destitute of force or elegance, and he may justly be considered as occupying a middle place among the minor prophets. *Dr. Hales's New Analysis of Chronology*, vol. ii. book i. pp. 530—533; *Bishop Tomline's Elem. of Christian Theology*, vol. i. p. 131.

MAN'AHM, מנחם, signifies *comforter*; or, *he that conducts them*; or, *preparation of heat*. Manahem, or Menahem, was the sixteenth king of Israel, and son of Gadi. He revenged the death of his master Zachariah, by that of Shallum, son of Jabesh, who had usurped the crown of Israel, in the year of the world 3232. (2 Kings xv. 13, &c.) Manahem, general of the army of Zachariah, was at Tirzah, when he received news of his master's death. He immediately marched against Shallum, who had shut himself up in Samaria, killed him, and reigned in his stead. He returned to Tirzah, but that city shutting its gates against him, he vented his passion on Tipshah, a town in the neighbourhood of Tirzah, and probably a sharer in its resolution. Afterwards he took Tirzah, ruined it entirely, and exercised many barbarities in it. He reigned in Samaria ten years, and did evil in the sight of the Lord.

Pul, king of Assyria, probably the father

of Sardanapalus, having invaded Israel during the reign of Manahem, this prince was obliged to pay him a thousand talents. To raise this sum, Manahem was forced to tax all persons fifty shekels a head; after which Pul returned into his own country. Hosea says (v. 13,) 'Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb.' But the Scripture seems to insinuate, that the king of Assyria came into the country as an enemy (1 Chron. v. 26.): 'and the God of Israel stirred up the spirit of Pul, king of Assyria,' &c. Josephus also thinks the same. This is easily reconciled, by supposing, that, at first Pul invaded Israel as an enemy, but that Manahem bought him over to his interest by this great sum. Manahem slept with his fathers, and his son Pekahiah reigned in his stead. (2 Kings xv. 22.)

MANAS'SEH, מנשה, signifies *forgetfulness*, or, *he that is forgotten*. MANASSEH was the eldest son of Joseph, and grandson of the patriarch Jacob, (Gen. xli. 50, 51.) and was born in the year of the world 2290, before Christ 1714. The name Manasseh signifies forgetfulness; because Joseph said, 'God has made me forget all my toil, and all my father's house.' When Jacob was going to die, Joseph brought his two sons to him that his father might give them his last blessing. (Gen. xlviii. 1, 2, 3, &c.) Jacob, having seen them, adopted them; made them come to his bed-side, and kissed them. Joseph having placed Ephraim at Jacob's left hand, and Manasseh at his right, Jacob put his right hand on Ephraim, and his left on Manasseh; which Joseph observing, would have had him alter this disposition. But Jacob told him, 'I know what I am doing, my son, the eldest shall be father of a great people, but his younger brother shall be greater than he.' He continued to bless them, and said, 'In thee shall Israel be blessed, and it shall be said, God make thee as Ephraim and Manasseh.'

The tribe of Manasseh came out of Egypt, in number 32,200 men, upwards of twenty years old, under the conduct of Gamaliel, son of Pedahzur. (Numb. ii. 20, 21.) This tribe was divided in the Land of Promise. One half tribe of Manasseh settled beyond the river Jordan, and possessed the country of Bashan; from the river Jabbok to Mount Libanus; and the other half tribe of Manasseh settled on this side Jordan, and possessed the country between the tribe of Ephraim south, and the tribe of Issachar north, having the river Jordan east, and the Mediterranean Sea west. (Josh. xvi. xvii.)

MANASSEH, the fifteenth king of Judah, and son and successor of Hezekiah, was twelve years old when he began to reign,

and reigned fifty-five years, (2 Kings xx. 21; xxi. 1, 2. 2 Chron. xxxiii. 1, 2, &c.) His mother's name was Hephzibah. He did evil in the sight of the Lord; worshipped the idols of the land of Canaan; rebuilt the high places that his father Hezekiah had destroyed; set up altars to Baal; and planted groves to false gods. He raised altars to the whole host of heaven, in the courts of God's house; made his son pass through the fire in honour to Moloch; was addicted to magic, divinations, auguries, and other superstitions; set up the idol Astarte in the house of God: finally, he involved his people in all the abominations of the idolatrous nations to that degree, that Israel committed more wickedness than the Canaanites whom the Lord had driven out before them. To all these crimes Manasseh added cruelty; and he shed rivers of innocent blood in Jerusalem.

The Lord being provoked by so many crimes, threatened him by his prophets: 'I will blot out Jerusalem as a writing is blotted out of a writing-tablet, and I shall often draw the pen over and over, that nothing may remain of it. I shall forsake my inheritance,' &c.

It is believed, that the prophet Isaiah raised his voice loudly against these enormities. This prophet was father-in-law to the king; had been in great credit at court in the reign of Hezekiah; and was of high birth, being of the blood royal. He thought it incumbent on him to endeavour to reclaim the king; but this so exasperated him, that he caused Isaiah to be apprehended, and put him to death, by sawing him in two with a wooden saw.

The calamities which God had threatened began towards the twenty-second year of this impious prince. The king of Assyria sent his army against him, who, seizing him among the briers and brambles where he was hid, fettered his hands and feet, and carried him to Babylon. (2 Chron. xxxiii. 11, 12, &c.) It was probably Sargon or Esar-haddon, king of Assyria, who sent Tartan into Palestine, and who, taking Azoth, attacked Manasseh, put him irons, and led him away, not to Nineveh, but to Babylon, of which Esar-haddon had become master, and had reunited the empires of the Assyrians and the Chaldeans.

Manasseh, in bonds at Babylon, humbled himself before God, who heard his prayers, and brought him back to Jerusalem; and Manasseh acknowledged the hand of the Lord. Manasseh was probably delivered out of prison by Saosduchin, the successor of Esar-haddon. (2 Chron. xxxiii. 13, 14, &c.) Being returned to Jerusalem, he restored the worship of the Lord; broke down the altars of the false gods; abolished all traces of their idolatrous worship; but he did not destroy the high places; which is the only thing Scripture reproaches him with, after

his return from Babylon. He caused Jerusalem to be fortified; and he enclosed with a wall another city, which in his time was erected west of Jerusalem, and which goes by the name of the second city, since his reign. (2 Chron. xxxiii. 14.) He put garrisons into all the strong places of Judah.

Manasseh died at Jerusalem, and was buried in the garden of his house, the garden of Uzza. (2 Kings xxi. 18.) He was succeeded by his son Amon, in the year of the world 3361.

MANDRAKES. Very great are the difficulties of interpreters on the plant intended by the Hebrew word *dudaim*, which has been translated *mandrakes*. Some have rendered the word *lilies*, some *jessamine*, some *citrons*, some *mushrooms*, some *figs*, and some think that it means *flowers*, or *fine flowers* in general. Hasselquist imagines, that the plant is intended which is commonly called *mandrakes*, which both among the Greeks and Orientals was held in high repute as being of a prolific virtue, and helping conception, and from which philtres, or love-potions were made.

A late writer supposes the *dudaim* to be *melons*. 'The word,' he observes, 'signifies the *breast of a woman*; and there is a species of melon so called in Persia at this day, nearly the figure of the *coloquintida*, colour mingled red and yellow, and of a very agreeable odour. The Syrians, Egyptians, and Persians, call it *shemama*, that is *woman's breast*; and possibly this alludes also to the fulness of the maternal breast, as *amma* may be allied to the Hebrew *sem* or *shem*, aromatics, sweet-scented drugs, or spices: this agrees with the character of this plant for fragrance, which is *held in the hand by way of nosegay*; and the Persians call it the perfume of the hands.' *Scripture Illustrated, Expos. Index*, p. 163; *Fragments annexed to Calmel's Dictionary*; *Dr. Adam Clarke's Comment. on Gen. xxx. 14*.

MANICHEANS, a denomination founded by one Manes, or Manicheus, in the third century, and settled in many provinces. He was a Persian by birth, educated among the Magi, and himself one of the number before he embraced Christianity. His genius was vigorous and sublime, but redundant and ungoverned. He attempted a coalition of the doctrine of the Magi with the Christian system, or rather the explication of the one by the other: and, in order to succeed in the enterprise, he affirmed that Christ had left the doctrine of salvation imperfect and unfinished; and that he was the Comforter whom the departing Saviour had promised to his disciples to lead them into all truth.

The principles of Manes are compre-

hended in the following summary :—There are two principles from which all things proceed: the one a most pure and subtle matter, called *light*; and the other a corrupt and gross substance called *darkness*. Each of these is subject to the dominion of a superintending Being, whose existence is from all eternity. The Being who presides over the light is called God; he that rules the land of darkness bears the title of Hyle or Demon. The ruler of the light is supremely happy, and, in consequence, benevolent and good. The prince of darkness is unhappy in himself, and, desiring to render others partakers of his misery, is evil and malignant. These two beings have produced an immense multitude of creatures resembling themselves, and distributed them through their respective provinces.

The prince of darkness knew not for a long series of ages that light existed in the universe; and he no sooner perceived it, by means of a war kindled in his dominions, than he bent his endeavours towards subjecting it to his empire. The ruler of the light opposed to his efforts an army commanded by the *first man*, but not with the highest success; for the generals of the prince of darkness seized upon a considerable portion of the celestial elements, and of the light itself, and mingled them in the mass of corrupt matter. The second general of the ruler of the light, whose name was the *living spirit*, made war with more success against the prince of darkness; but could not entirely disengage the pure particles of celestial matter from the corrupt mass through which they had been dispersed. The prince of darkness, after his defeat, produced the first parents of the human race. The beings engendered from this original stock consist of a body formed out of the corrupt matter of the kingdom of darkness, and of two souls, one of which is *sensitive and lustful*, and owes its existence to the *evil principle*; the other *rational and immortal*, a particle of that Divine light which was carried away by the army of darkness, and immersed into the mass of malignant matter.

Mankind being thus formed by the prince of darkness, and those minds that were the productions of the eternal light being united to their mortal bodies, God created the earth out of the corrupt mass of matter by that *living spirit* who had vanquished the prince of darkness. The design of this creation was to furnish a dwelling for the human race, to deliver by degrees the captive souls from their corporeal prisons, and to extract the celestial elements from the gross substance in which they were involved. In order to carry this design into execution, God produced two beings of eminent dignity from his own

substance, which were to lend their auspicious succours to imprisoned souls: one of these sublime entities was Christ; and the other the Holy Ghost. Christ is that glorious intelligence which the Persians called *Mithras*: he is a most splendid substance, consisting of the brightness of the eternal light, subsisting in and by himself, endowed with life, enriched with infinite wisdom, and having his residence in the sun. The Holy Ghost is also a luminous and animated body, diffused through every part of the atmosphere, which surrounds this terrestrial globe. This *genial principle* warms and illuminates the minds of men, renders also the earth fruitful, and draws forth gradually from its bosom the latent particles of celestial fire, which it wafts up on high to their primitive station.

After the Supreme Being had for a long time admonished and exhorted the captive souls, by the ministry of angels and holy men raised up and appointed for that purpose, he ordered Christ to leave the solar regions, and to descend on earth, in order to accelerate the return of those imprisoned spirits to their celestial country. In obedience to this Divine command, Christ appeared among the Jews, clothed with the shadowy form of a human body, and not with the real substance. During his ministry, he taught mortals how to disengage the rational soul from the corrupt body, to conquer the violence of malignant matter; and he demonstrated his Divine mission by stupendous miracles. On the other hand, the prince of darkness used every method to inflame the Jews against this Divine messenger, and incited them at length to put him to death, upon an ignominious cross; which punishment, however, he suffered not in reality, but only in appearance, and in the opinion of men. When Christ had fulfilled the purposes of his mission, he returned to his throne in the sun, and appointed a certain number of chosen apostles to propagate through the world the religion he had taught during the course of his ministry. But before his departure he promised that at a certain period of time he would send an apostle, superior to all others in eminence and dignity, whom he called the *Paraclete* or *Comforter*, who should add many things to the precepts he had delivered, and dispel all the errors under which his servants laboured with respect to Divine things. This *Comforter*, thus expressly promised by Christ, is Manes, the Persian, who, by the order of the Most High, declared to mortals the whole doctrine of salvation, without exception, and without concealing any of its truths under the veil of metaphor, or any other covering.

The souls that believe Jesus Christ to be the Son of God renounce the worship of

the God of the Jews, who is the prince of darkness; obey the laws delivered by Christ, as they are enlarged and illustrated by the Comforter, Manes; combat with persevering fortitude the lusts and appetites of a corrupt nature; and derive from this faith and obedience the inestimable advantage of being gradually purified from the contagion of matter. The total purification of souls cannot indeed be accomplished during this mortal life. Hence the souls of men after death must pass through two states more of probation and trial, by *water and fire*, before they can ascend to the regions of light. They mount, therefore, first into the moon, which consists of benign and salutary water; whence, after a lustration of fifteen days, they proceed to the sun, whose purifying fire removes entirely all their corruption, and effaces all their stains. The bodies, composed of malignant matter, which they have left behind them, return to their first state, and enter into their original mass. On the other hand, those souls who have neglected the salutary work of their purification, pass after death into the bodies of animals or other natures, where they remain till they have expiated their guilt; and accomplished their probation. Some, on account of their peculiar obstinacy and perverseness, pass through a severer course of trial, being delivered over for a certain time to the power of malignant aerial spirits, who torment them in various ways. When the greatest part of the captive souls are restored to liberty and to the regions of light, then a devouring fire shall break forth, at the Divine command, from the caverns in which it is at present confined, and shall destroy the frame of the world. After this tremendous event, the prince and powers of darkness shall be forced to return to their primitive seats of anguish and misery, in which they shall dwell for ever. For, to prevent their ever renewing this war in the regions of light, God shall surround the mansions of darkness with an invincible guard, composed of those souls who have fallen irrecoverably from the hopes of salvation, and who set in array, like a military band, shall surround those gloomy seats of woe, and hinder any of their wretched inhabitants from coming forth again to the light.

To remove the strongest obstacles to this system, Manes rejected the Old Testament, the four Gospels, and the Acts of the Apostles; and he also said that the Epistles of Paul were falsified in a variety of places. He wrote a gospel, which he pretended was dictated to him by God himself, and which he distinguished by the name of *Erteng*.

To support their fundamental doctrine of two principles, the Manicheans argue in this manner: If we depend only on one Almighty Cause, infinitely good, and infi-

nitely free, who disposes universally of all beings according to the pleasure of his will, we cannot account for the existence of natural and moral evil. If the Author of our being be supremely good, he will take continual pleasure in promoting the happiness of his creatures, and preventing every thing which can diminish or disturb their felicity. We cannot, therefore, explain the evils which we experience, but by the hypothesis of two principles; for it is impossible to conceive that the first man could derive the faculty of doing ill from a good principle, since this fatuity, and every thing which can produce evil, is vicious; for evil cannot proceed except from a bad cause, and therefore the free-will of Adam was derived from two opposite principles. He depended on the good principle for his power to persevere in innocence; but his power to deviate from virtue owed its rise to an evil principle. Hence it is evident there are two contrary principles; the one the source of good, the other the fountain of all vice and misery.

Manes commanded his followers to mortify and macerate the body, which he looked upon as essentially corrupt; to deprive it of all those objects which could contribute either to its convenience or delight; to extirpate all those desires which lead to the pursuit of external objects; and to divest themselves of all the passions and instincts of nature: but he did not impose this severe manner of living without distinction upon his adherents. He divided his disciples into two classes; one of which comprehended the perfect Christians under the name of the *elect*; the other, the imperfect and feeble, under the title of *hearers*. The *elect* were obliged to an entire abstinence from flesh, eggs, milk, fish, wine, all intoxicating drink, wedlock, and all amorous gratifications; and to live in a state of the sharpest penury, nourishing their emaciated bodies with bread, herbs, pulse, and melons. The discipline appointed for the *hearers* was of a milder nature; they were allowed to possess houses, lands, and wealth; to feed upon flesh, and to enter into the bonds of conjugal tenderness. But this liberty was granted them with many limitations, and under the strictest conditions of moderation and temperance.

The general assembly of the Manicheans was headed by a president, who represented Jesus Christ. There were joined to him *twelve rulers*, or *masters*, who were designed to represent the *twelve apostles*; and these were followed by *seventy-two bishops*, the images of the *seventy-two disciples* of our Lord. These bishops had *presbyters* and *deacons* under them; and all the members of these religious orders were chosen out of the class of the *elect*.

The Manicheans observed the Lord's day, but fasted upon it. They likewise cele-

brated Easter, and had a regular church discipline and censors. They read the Scriptures, baptized even infants in the name of the Father, Son, and Holy Ghost, and partook of the Lord's Supper.

The doctrine of Manes differs from the Gnostics in this respect:—Instead of supposing evil to have originated ultimately from inferior and subordinate beings, he held the doctrine of two original independent principles; the one immaterial, and supremely good; the other material, and the source of all evil, but actuated by a soul, or something of the nature of intelligence. *Mosheim's Eccles. Hist.* vol. i. pp. 239—245; *Adams's View of Religions*, p. 190.

MANNA, the food of the children of Israel, which God gave them in the deserts of Arabia during forty years, from their eighth encampment in the wilderness of Sin. (Exod. xvi. 14, 15.) The manna was a little grain, white, like hoar-frost, round, and of the size of coriander seed. It fell every morning with the dew, and when the dew was exhaled by the heat of the sun, the manna appeared alone, lying on the rocks, or the sand. (Exod. xvi.) It fell every day except the Sabbath, and only about the camp of the Israelites. It fell in so great quantities during the whole forty years of their journey in the wilderness, that it was sufficient to feed the whole multitude of above a million of souls, every one of whom gathered, for his share every day, the quantity of an omer, which is about three quarts. It maintained all this multitude, and yet none of them found any inconvenience from the constant eating of it. Every Friday there fell a double quantity of it, (Exod. xvi. 5.); and though it putrified and bred maggots when it was kept any other day, yet on the Sabbath it suffered no such alteration. And the same manna that was melted by the heat of the sun, when left in the field, was of so hard a consistence when brought into the house, that it was beat in mortars, and would even endure the fire, was baked in pans, made into paste, and so into cakes. (Numb. xi. 8.)

This production was, probably, like many other miracles, partly natural, partly miraculous. It is certain that manna is now found on trees, &c. in the East, and perhaps in this very desert. But, that it should fall in such quantities, and under such restrictions and peculiarities, is not according to nature; that it should breed worms if kept beyond a day; that none of it should fall on the Sabbath; are altogether extraordinary; that it should melt by the heat of the sun is not so wonderful, since what is now found in these parts exhales like dew after the sun is hot. Nor is it certain that there was any thing unaccountable in the quantity gathered for each person, since it is likely the people collected according to their fa-

milies, and the number of children in each, would adjust a considerable apparent difference of quantity; not to say, they might impart to each other as wanted. It may, however, be doubted whether *all* the camp depended *constantly* on this manna for food; where were the cattle, milch-kine, &c. brought out of Egypt? (Numb. xi. 22.) Though they might have little fish, yet vegetables of some kinds they might procure, as we are not, perhaps, under the necessity of supposing that they were *entirely* secluded from intercourse with adjacent tribes of Arabs, and neighbouring nations; and if they lived on the dates of the palm-tree, why not Israel also? and why might not Israel purchase those and other fruits? 'The *mixt multitude* fell a lusting.' (Numb. xi. 4.)

'Manna,' says Niebuhr, 'is found at present in divers parts of the East, but I own that I neglected to procure information at the most celebrated places, that is to say, around Mount Sinai, famous for the manna of the Israelites. At Merdin it attaches itself, like a meal or powder, on the leaves of certain trees, which they call Ballot and Afs, and which I believe to be oaks. Some affirmed they had found manna between Merdin and Diarbekr on the trees named Elmäs and Elmaheb. Others, from whom I inquired whether this was true, had never seen any on trees of those kinds; nor did they recollect at Aleppo to have found it on the shrub El hâdsje. All agreed in affirming that between Merdin and Diarbekr, it was principally gathered from those trees which produce the gall-nut, that is, oaks. The gathering time of this manna at Merdin, is in July or August; and they say it is most plentiful after a certain very thick fog, or during moist weather, rather than during the clear days. I was assured at Basra, that the manna named Tarandsjubin, or Tarandsjubil, was gathered in great quantities near Ispahan, from a little thorny bush. I inquired for this kind of manna at Basra, and I found that it consisted of small grains, round and yellow, by consequence, of the same figure as the manna of the Israelites is described to be. (Exod. xvi. 14. 31. Numb. xi. 7.) Perhaps it was this kind which served as food to the Jews during their journey, for there are many thorny bushes in the desert around Mount Sinai; and that district is in nearly the same latitude as Ispahan; but if the children of Israel enjoyed their manna during the whole year, that was by miracle; for the manna Tarandsjubin, is found only during certain months. I do not know whether sugar is cultivated in other countries of Arabia beside Yemen. But if the Jews had found in the deserts of Sinai only the natural Tarandsjubin, it would have been a very pleasant thing to them. In the Kurdestan, at Mosul Merdin, Diarbekr, Ispahan, and

probably in other cities, they use manna only, instead of sugar, for their pastry and other dishes. Much of it may be eaten without its proving purgative. Nevertheless, a person with whom I conversed at Basra thought that both kinds were of that quality. Perhaps this is sensible only after it has lost its freshness. The tree which produces wild honey was not known at Basra, but an inhabitant of Ispahan affirmed that this tree grew commonly in Persia, and became very large.'

The comparison of the manna to sugar by this intelligent traveller, the observation that it is used in pastry, and its figure as grains, will not fail to strike the reader. Though manna cannot properly be called a vegetable gum, yet it is evidently a vegetable emission, or inspissation, and, at least partially, a juice from the tree or shrub. *Niebuhr's Travels*, p. 128, first edit.; *Scripture Illustrated*, *Expos. Index*, pp. 42, 43; *Universal History*, book i. chapter vii.

MANO'AH, מָנוֹחַ, *Manôe*, signifies *rest*; otherwise, *present*. Manoah, or Manueh, was the father of Samson, of the tribe of Dan, of the city of Zorah. (Judg. xiii. 1, 2, 3, &c.) An angel of the Lord having appeared to the wife of Manoah, and promised her a son, Manoah desired of the Lord that he might see him who had thus appeared, that he might know from him how to treat this son when born. The Lord heard his prayer, and the angel appeared again to his wife, who was in the fields, and who ran to acquaint her husband. Manoah went to him, and obtained from him directions respecting his son. Manoah then said, My Lord, I pray you be pleased to let us prepare you a kid. The angel replied, I must not eat any food; but you may offer it for a burnt-sacrifice to the Lord. Manoah said to him, not knowing him to be an angel, What is your name, that we may pay you honour and acknowledgment, if that shall happen which you have foretold? He answered, Why askest thou thus after my name, seeing it is WONDERFUL? Manoah, therefore, took the kid, with the wine for the libations, and put them on the fire which he had lighted on a stone. The angel acted *wondrously* in the presence of Manoah and his wife; for he [the Lord] ascended up towards heaven in the flame of the altar. This was a significant sign to this pious couple, that he was the angel of the Lord himself, or the Son of God, whose name is called *Wonderful*, and the same God that appeared to Moses. (Exod. xxxiii. 20.)

Manoah, perceiving that it was an angel, said to his wife, We shall certainly die, since we have seen the Lord. But his wife answered him, If the Lord would have killed us, he would not have conferred such favours on us; he would not have received our burnt-offering, nor predicted to us the birth

of a son. *Hales's New Analysis of Chronology*, vol. ii. book i. p. 324.

MA'RAH, מָרָה, *Məṣṣā*, or *Tuxpía*, signifies *bitter*, or *bitterness*. When the Israelites, coming out of Egypt, were arrived at the desert of Etham, they there found the water so bitter, that neither themselves nor their cattle could drink of it. (Exod. xv. 23.) Therefore, they named the place Marah, or bitterness. Then they began to murmur against Moses; and the Lord showed him a tree, which being thrown into the waters, they were made sweet. Dr. Shaw conjectures, that this place is the same as that now called *Corondel*, where there is still a small rill, which, if not diluted with dews or rain, continues brackish. *Sacred Geography, Geographical Excursions*, p. 72.

MARCIONITES, a very ancient and popular sect of heretics, who, in the time of Epiphanius, were spread over Italy, Egypt, Palestine, Syria, Arabia, Persia, and other countries; they were thus denominated from their author Marcion. Marcion was of Pontus, the son of a bishop, and at first made profession of the monastic life; but he was excommunicated by his own father, who would never admit him again into communion with the church, not even on his repentance. On this he abandoned his own country, and retired to Rome, where he began to broach his doctrines.

Marcion taught men to believe in another God, superior to the Creator, who was the Supreme God, the Father, invisible, inaccessible, and perfectly good. The Creator, the God of the Jews, made this lower and visible world. The Supreme God, the Father, had also a world of his making, but better than this, immaterial and invisible. For he supposed if a good God had made this world, there would have been neither sin nor misery; but all men would have been holy and happy. He taught that Jesus was the Son of the good God, who took the exterior form of a man, and, without being born, or gradually growing up to the full stature of a man, he showed himself at once in Galilee as a man grown. He also supposed, that, at the first moment of his appearance in the world, he was completely fitted to enter on his great work; and that he immediately assumed the character of a Saviour.

According to the doctrine of this denomination, Christ had the appearance of a human body, though not the reality. Marcion acknowledged that the prophets of the Creator had promised a Saviour to the Jewish nation, who should deliver them out of the hands of their enemies, and restore them to freedom; but he pretended that this deliverer was not the Son of God, and that the oracles of the Old Testament did not agree to Jesus Christ. Hence he believed that there are two Christs: one who ap-

peared in the time of Tiberius, for the salvation of all nations; another, the restorer of the Jewish state, who is yet to come. They supposed that the souls of the virtuous would enjoy eternal happiness with the good God and their Saviour, after their departure from this world; but they denied the resurrection of the body.

Marcion rejected the Old Testament altogether, as proceeding from the Creator, who, in his estimation, was void of goodness. He received only eleven books of the New Testament; and of the Gospels that of Luke only, and it with many alterations; and he rejected all the parts of the New Testament which contain quotations from the Old.

The manners of this denomination were virtuous; and they had many martyrs. *Lardner's Works*, vol. ix. pp. 369—393; *Adams's View of Religions*, p. 196.

MARK, Μάρκος, signifies *polite, shining*. Doubts have been entertained, both in ancient and modern times, whether Mark the Evangelist is the same as John, whose surname was Mark, mentioned in the Acts and in some of St. Paul's Epistles. The objections which have been made to their identity are answered by Lardner. Dr. Campbell thinks they were different persons; but as a contrary opinion seems to preponderate, we shall, with Lightfoot, Wetstein, Lardner, and Michaelis, consider them as the same. It is known to have been a common thing among the Jews for the same person to have different names.

We shall therefore consider Mark the author of the Gospel, as the son of Mary, who was an early convert to the religion of Christ. St. Peter, when he was delivered out of prison by an angel, went immediately to her house, where he found 'many gathered together praying.' (Acts xii. 12.) Hence it is inferred, that the Christians were accustomed to meet at Mary's house, even in these times of persecution, and that there was an early acquaintance between St. Peter and St. Mark. Mark was the nephew of Barnabas, being his sister's son; and he is supposed to have been converted to the Gospel by St. Peter, who calls him his son, (1 Pet. v. 13.); but no circumstances of his conversion are recorded. The first historical fact mentioned of him in the New Testament is, that he went from Jerusalem to Antioch with Paul and Barnabas. Not long after, he set out from Antioch with those apostles, upon a journey which they undertook by the direction of the Holy Spirit, for the purpose of preaching the Gospel in different countries; but he soon left them, probably without sufficient reason, at Perga in Pamphylia, and went to Jerusalem. (Acts xiii.) Afterwards, when Paul and Barnabas had determined to visit the

several churches which they had established, Barnabas proposed that they should take Mark with them; to which Paul objected, because Mark had left them in their former journey. This produced a sharp contention between Paul and Barnabas, which ended in their separation. Mark accompanied his uncle Barnabas to Cyprus, but it is not mentioned whither they went when they left that island. We may conclude that St. Paul was afterwards reconciled to St. Mark, from the manner in which he mentions him in his Epistles, written subsequently to this dispute, and particularly from the direction which he gives to Timothy; 'Take Mark, and bring him with thee; for he is profitable to me for the ministry.' (2 Tim. iv. 11.) No farther circumstances are recorded of St. Mark in the New Testament.

It is believed, on the authority of ancient writers, that soon after Mark's journey with Barnabas, he met Peter in Asia, and that he continued with him for some time, perhaps till Peter suffered martyrdom at Rome. Epiphanius, Eusebius, and Jerome, all assert that Mark preached the Gospel in Egypt; and the two latter call him bishop of Alexandria. Baronius, Cave, Wetstein, and other learned moderns, have thought that Mark died a martyr; but there seems to be no authority for that opinion in any ancient writer; and it appears to be contradicted by Jerome, who says, that he died in the eighth year of Nero, and was buried at Alexandria; which expression would imply that he died a natural death. Papias and several other ancient fathers say that Mark was not a hearer of Christ himself; but, on the contrary, Epiphanius, and the author of the Dialogue against the Marcionites, written in the fourth century, assert that he was one of the seventy disciples to whom our Saviour gave a temporary commission to preach the Gospel; this, however, does not seem probable, as there is reason to believe that he was converted to the belief of the Gospel by St. Peter.

The earliest ecclesiastical writer upon record that expressly mentions St. Mark's Gospel is Papias, bishop of Hierapolis, at the beginning of the second century. It is mentioned also by Irenæus, Clement of Alexandria, Tertullian, Origen, Eusebius, Epiphanius, Jerome, Augustine, Chrysostom, and many others. The works of these fathers contain numerous quotations from this Gospel; and as their testimony is not contradicted by any ancient writer, it may be safely concluded that the Gospel of St. Mark is genuine. Different persons have assigned different dates to this Gospel; but as there is an almost unanimous concurrence of opinion that it was written whilst St. Mark was with St. Peter at Rome, and as we do not find any ancient

authority for supposing that St. Peter was in that city till the year 64, we may place the publication of this Gospel about the year 65. Whether Mark or Luke wrote first has been disputed; but the general opinion is, that Mark wrote after, and not before, Luke. Some think that Mark rather adopted the language of Matthew, and the order of Luke, in their joint sections; but that he followed neither implicitly. He is usually more circumstantial and correct than they are in the relation of joint events. Indeed, to the accurate fidelity of this well-informed Evangelist, we owe several important facts and illustrations omitted by his predecessors. His style is clear and correct; and his Gospel is a simple and compendious narrative. See GOSPEL. Bishop Tomline's *Elem. of Christ. Theology*, vol. i. pp. 310—318; Dr. Hales's *New Analysis of Chronology*, vol. ii. book ii. p. 650.

MAR'THA, *Μάρθα*, signifies *who becomes bitter*; according to the Syriac, *mistress*, or *that teaches*. Martha was sister of Lazarus and Mary, and mistress of the house where our Saviour was entertained, in the village of Bethany. Martha is always named before Mary, probably because she was the elder sister. Once, when our Saviour visited them, Martha was very busy in preparing supper, while Mary sat at our Saviour's feet, hearing his doctrine with great assiduity and attention. (Luke xi. 38—42.) Martha complained to our Saviour, desiring him to bid Mary rise and assist her. But Jesus answered, Martha, Martha, you are very busy, and in much trouble to provide indifferent or unnecessary things; there is but one thing necessary, and Mary has chosen the better part, which shall not be taken from her.

Some time after, Lazarus falling sick, the two sisters sent word of it to Jesus, then beyond Jordan; but he departed not from thence till he knew Lazarus was dead. Being come almost to Bethany, Martha went out to meet him; and expostulated with him on his delay; and professed her faith in him. Jesus bid them bring him to Lazarus's tomb, where he raised him from the dead. (John xi. 20, &c.)

Six days before his passion, Jesus, being come to Bethany for the feast of the passover, was invited to eat by a Pharisee, called Simon the leper. (John xii. 1, 2, 3, &c.) Martha waited, Lazarus was one of the guests, and Mary poured a box of precious perfume on the head and feet of Jesus. (Matt. xxvi. 6, &c.) This is all that the Scripture informs us concerning Martha.

MARRIAGE, a covenant between a man and a woman, by which they mutually promise cohabitation, and a continual care to promote the comfort and happiness of each other. As to the nature of the mar-

riage state, it will be sufficient to apprehend, that it is a society of two persons, who, whilst it continues, ought to have but one interest, and therefore one only scheme of life, pursued by both, in order to one and the same sort of happiness, of which both are to be equal partakers; and likewise of the reverse, as often as troubles or afflictions shall occur, whether the occasion of trouble or affliction shall visit them both at once, or begin with the one or the other. They are to partake of each other's comforts, and to share each other's sorrows. All this arises from the very nature of an alliance, founded on the same interest, and on the highest degree of affection which the parties are capable of entertaining.

This natural notion of matrimony is confirmed and enforced by the word of God. The apostle represents 'the union between Christ and his church,' by the union between a husband and his wife; and this again by 'the union between the head and the members in a natural body.' Christ loves, provides for, and governs his church, just as the good husband does his wife; and he again loves, provides for, and governs his wife, just as a wise and careful head does the rest of the body. On the other hand, you will see a good wife loving and obeying her husband, as a sound body does in regard to its head, and as the church does in regard to Christ. Here a sameness of interest and happiness is clearly set forth as necessary to matrimony, that the husband and wife may know themselves to be but one—'one body or flesh:' and the subjection of the wife to her husband is as plainly laid before us; that, if differences should arise, they may find an easy and speedy determination, without the interposition of a third person, which seldom leaves the contest in a better state of agreement than it was before.

Unity of heart and understanding being as essential to the happiness, as unity of interest is to the nature, of matrimony, it is, in the first place, the grand business both of husband and wife to aim at the attainment or preservation of this unity, as early and as studiously as they can; or if it is once hurt or lost, to labour earnestly for the recovery of it, as not only the foundation of all their happiness, but the only preservative against the greatest misery that can be undergone in this life. If, after having lived together for some years, they find themselves still one, one in understanding and heart, in order to one and the same interest, or circle of satisfactions, they have only to proceed as they have begun, and to suffer nothing, except the means of their eternal salvation, to prompt them to louder or more repeated thanksgivings, than the sense of their present comfort. If they are only lately married, and, therefore, have not had sufficient time to try their tempers with respect to each other, they ought seriously

to consider that they must infallibly become either comforters or tormentors of each other. Indifference is inconsistent with the very nature of matrimony, which, if it does not unite them into one, cannot leave them two, simply as they were before marriage; but must make them two bitter, treacherous, or suspected, enemies to each other, and to their common happiness. Ask those who have been long married, whether there is any medium between happiness and misery, in that state? Their uniform report will be, that there neither is, nor can be, any such thing.

Such being the case, they must be more than infatuated, if they do not use their utmost endeavours, first, to keep at the greatest distance every cause of dispute, and every occasion of disgust; and, next, to say and do every thing that may nourish that affection and confidence, on which absolutely depend all their happiness.

But when all methods are likely to prove unsuccessful, and heart from heart begins to start aside, it is then incumbent on them to bring the causes of their uneasiness before God, to compare them carefully with their marriage vows of obedience on one side, and of affection on both: and then 'meekly kneeling upon their knees,' humbly to confess their faults to Him who cannot be deceived, to form resolutions of better behaviour hereafter on the particulars of that confession, and most earnestly to implore the assistance of the blessed Being they are before, who infallibly will hear them, and enable them to rise in a frame of mind much better fitted for the observance of their vows, and for the improvement of affection and good agreement between them.

A strict fidelity towards each other will beget such confidence, and that such esteem and affection, as all other good qualities are incapable of producing. If to this severer virtue they can add 'the ornament of a meek and quiet spirit,' of a gentle and condescending temper, which not only 'in the sight of God,' but of our partner also, 'is of great price,' they will wonderfully promote the harmony, and by that the affection they wish to establish. Happy they in whom that uninterrupted peace and love, sweeter than life itself, are to be found! where authority and obedience lose their names, and almost their natures, the husband no more knowing that he directs, than the heart does that it moves the hand; and the wife no more feeling that she obeys, than the hand that it is moved. Marriage so circumstanced is truly honourable.

Let the husband never forget, that his wife hath put her person, together with her fortune, into his hands, as into those of the man in whom she placed the highest confidence, and that she did this in a pleasing

expectation of finding in him a generous and strenuous protector against all ill-treatment from others, and all the distress and trouble which a man is better able to repel than a woman. To him her feeble nature hath fled for a refuge. How base, how unmanly a breach of trust would it be in him, to treat her with coldness, contempt, or cruelty; to become her chief oppressor; and to force from her broken heart the melancholy wish to be again where he found her, exposed alone to a world, hard indeed, and deceitful, but less insensible and treacherous than he! It is true she is not without faults; and who is? Hear what an inspired apostle says, 'Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife as unto the weaker vessel. Husbands, love your wives, even as Christ loved the church;' for which he thought it not too much to give his life. 'So ought men to love their wives as their own bodies. He that loveth his wife loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church.' Observe, that the husband is here forbidden to treat his wife with bitterness, and commanded to show her that love which Christ hath for his church, and he has for himself, and to do her honour. Nay, the husband is to love his wife, even as himself, though she should be not less infirm and faulty than he is.

On the other hand, a married woman should at all times, and in every instance, bear in mind, that gentleness and pliancy in every thing but vice, is her distinguishing characteristic. The personal face of an angel, without the peculiar ornaments of her sex, will not make her beautiful, nor even tolerable. There is nothing conceivable so unnatural, and so shocking, as a woman who puts on a masculine, not to say a boisterous spirit, and sets up for an object of fear. Hear him who says, 'Wives submit yourselves unto your husbands as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church. As the church, therefore, is subject unto Christ, so let the wives be to their own husbands in every thing. Let the wife see that she reverence her husband. Wives submit yourselves unto your own husbands, as it is fit in the Lord. Ye wives be in subjection to your own husbands.' This last precept is followed by another enjoining meekness and quietness of spirit, and forbidding an expensive vanity in dress. It ought to be considered that these precepts are positive, unconditional, and leave no excuse for a failure in the duty of a married woman. be her husband's behaviour what it may. *Clapham's Sermons*, vol. i. serm. xxviii.

MA'RY, the mother of Jesus, and wife of Joseph. She is called by the Jews the

daughter of Eli; and by the early Christian writers, 'the daughter of Joakim and Anna:' but Joakim and Eliakim are sometimes interchanged (2 Chron. xxxvi. 4.); and Eli, or Heli, is, therefore the abridgement of Eliakim. (Luke iii. 23.) She was of the royal race of David, as was also Joseph her husband; and she was also cousin to Elisabeth, the wife of Zacharias the priest. (Luke i. 5. 36.)

Mary being espoused to Joseph, the angel Gabriel appeared to her, to acquaint her that she should be the mother of the Messiah. (Luke i. 26, 27, &c.) Mary asked him how this could be, since she knew no man? The angel replied, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee,' so that thou shalt conceive without the concurrence of a man. To confirm his message, and to show that nothing is impossible to God, he added, that her cousin Elisabeth, who was old, and had been hitherto barren, was then in the sixth month of her pregnancy. Mary answered, 'Behold the handmaid of the Lord, be it unto me according to thy word;' and presently she conceived. She set out for Hebron, a city in the mountains of Judah, to visit her cousin Elisabeth. As soon as Elisabeth heard the voice of Mary, her child (John the Baptist) leaped in her womb; and she was filled with the Holy Ghost, and spake with a loud voice, saying, 'Blessed art thou among women,' &c. Then Mary praised God, saying, 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour,' &c. Mary continued with Elisabeth about three months, and then returned to her own house.

When Mary was ready to lie in, an edict of Cæsar Augustus decreed, that all subjects of the empire should go to their own cities, to register their names according to their families. Joseph and Mary, who were both of the lineage of David, went to Bethlehem, from whence sprung their family. But while they were here, the time being fulfilled in which Mary was to be delivered, she brought forth her first born son. She wrapped him in swaddling clothes, and laid him in the manger of the stable or caravansary whither they had retired, because there was no room in the inn. Angels made this event known to shepherds, who were in the fields near Bethlehem, and who came in the night to see Joseph and Mary, and the child lying in the manger, and to pay him their adoration. Mary took notice of all these things, and laid them up in her heart. (Luke ii. 19.) 'Some time after, the Magi or wise men came from the East, and brought to Jesus the mysterious presents of gold, frankincense, and myrrh. (Matt. ii. 8, 9, 10, 11, &c.) The time of Mary's purification being come, that is, forty days after the birth of Jesus, Mary went to Jerusalem, to

present her son in the temple, and there to offer the sacrifice appointed by the law, for the purification of women after child-birth. (Luke ii. 21.) There was then at Jerusalem an old man named Simeon, full of the Holy Ghost, who had received a secret assurance that he should not die, before he had seen Christ the Lord. He came then into the temple by the influence of the Spirit of God, and, taking the child Jesus in his arms, he blessed the Lord, &c.

Afterwards, when Joseph and Mary were about to return to their own country, Nazareth, the angel of the Lord appeared to Joseph in a dream, bidding him retire into Egypt with Mary and the child, because Herod designed to destroy Jesus. (Matt. ii. 13, 14.) Joseph obeyed the admonition, and continued in Egypt till after the death of Herod, when they returned to Nazareth.

Mary and Joseph went every year to Jerusalem to the passover; and when Jesus was twelve years of age, they took him with them. When they were returning, the child Jesus continued at Jerusalem, without their perceiving it; and, thinking he might be with some of the company, they went on a day's journey. Then, not finding him among their acquaintance, they returned to Jerusalem to seek him. Three days after, they found him in the temple, sitting among the doctors, hearing them and asking them questions. When they saw him, they were filled with astonishment; and Mary said to him, Son, why have you served us thus? Your father and myself have sought you in much affliction. Jesus answered them, Why did you seek me? Did not you know that I must be employed about my Father's business? (Luke ii. 49.) Afterwards he returned with them to Nazareth, and lived in filial submission to them. But his mother laid up all these things in her heart. (Luke ii. 51, 52.) The Gospel speaks nothing more of the Virgin Mary, till the marriage at Cana of Galilee, at which she was present with her son Jesus.

The Virgin was at Jerusalem, at the last passover our Saviour celebrated there. There she saw all that was transacted; she followed him to Calvary, she stayed at the foot of his cross, with an admirable constancy and courage. Jesus seeing his mother, and his beloved disciple near, he said to his mother, Woman, behold thy son; and to the disciple, Behold thy mother. And from that hour the disciple took her home to his own house. After this she dwelt with John the Evangelist, who took care of her as of his own mother.

MARY, mother of Mark. She had a house in Jerusalem, whither it is thought the apostles retired, after the ascension of our Lord, and where they received the Holy Ghost. After the imprisonment of St. Peter, the faithful assembled in this house, there praying instantly; when Peter, deli-

vered by the ministry of an angel, knocked at the door of the house. (Acts xii. 5. 12.)

MARY of Cleophas. Jerome says, she bore the name of Cleophas, either because of her father, of her family, or some other reason not known. Chrysostom and others believe, with greater probability, that she was wife of Cleophas, and mother of James the Less, and of Simon, brethren of our Lord. These authors take Mary, mother of James, and Mary, wife of Cleophas, to be the same person. St. John gives her the name of Mary, wife of Cleophas, and the other evangelists the name of Mary, mother of James. Cleophas and Alpheus are the same person, as James, son of Mary, wife of Cleophas, is the same as James son of Alpheus. Alpheus and Cleophas differ only as a Hebrew name, and the same in Greek.

We know very few particulars of the life of Mary of Cleophas. It is thought she was sister of the holy Virgin; and the mother of James the Less, of Josés, of Simon, and of Judas, who in the Gospel are named brethren of Jesus Christ, that is, his cousin-germans. She believed early in Jesus Christ, and accompanied him in some of his journeys to minister to him. She was present at the death of our Saviour, she followed him to Calvary, and was with the Virgin at the foot of his cross. She was also present at his burial, and prepared perfumes to embalm him. But going to his tomb on Sunday morning very early, with other women, they learned from an angel that he was risen, of which they informed the apostles. By the way Jesus appeared to them; and they embraced his feet, worshipping him.

MARY, sister of Lazarus, has been confounded by some with the sinner, (Luke vii. 37—39.) whose name is not noticed, but whom others think to have been Mary Magdalene. Mary, the sister of Martha and Lazarus, lived with her brother and sister at Bethany, a village near Jerusalem. Jesus Christ had a particular affection for this family, and often retired to their house. One day, Martha having received him with great affection, and thinking to make much of him, she prepared a handsome entertainment, whilst Mary her sister remained at our Saviour's feet, hearing his conversation with great attention. Martha, therefore, said to Jesus, Do you not observe, Lord, that my sister leaves me to minister alone? Bid her come to help me. But Jesus took occasion to justify Mary, saying, that Mary had chosen the better part, which should not be taken from her.

Some time after, their brother Lazarus fell sick, and his sisters acquainted Jesus with it; but he did not come till after Lazarus was dead. He arrived at Bethany, and presently Martha came to him. Then he sent to acquaint Mary with his being there, who immediately came to him, making her complaint of Lazarus's death,

&c. Jesus restored him to his sisters. Six days before the passover, Jesus came to Bethany with his disciples, and was invited to supper at Simon's the leper. Martha attended, and Lazarus was one of the guests. Mary taking a pound of spike-nard (the most precious perfume of this kind,) poured it on the head and feet of Jesus. She wiped his feet with her hair, and the whole house was filled with the scent of the perfume. Judas Iscariot murmured at this: but Jesus undertook Mary's defence, saying, that by this she had anticipated his embalmment, and, in a manner, had declared his death and burial at hand. From this time the Scripture does not mention Martha and Mary; but those who distinguish not between Mary sister of Martha, and Mary Magdalene, say, that she was present at the crucifixion of our Saviour, and went to his sepulchre to embalm him.

MARY MAGDALENE is thought by some to have been the sinner, (Luke vii. 36, 37, &c.) whose name is not mentioned. Circumstances incline us to believe, that she was that Mary Magdalene, from whom Jesus expelled seven devils. (Luke viii. 2.) Jesus, having healed the widow's son of Nain, entered into that city, and was there invited to eat by a Pharisee named Simon. Whilst he was at table, a woman of a scandalous life came into the house, having an alabaster box full of perfume; and standing upright behind Jesus, and at his feet (for he was lying at a table on a couch after the manner of the ancients,) she poured her perfume on his feet, kissed them, watered them with her tears, and wiped them with her hair, &c. In the following chapter St. Luke tells us, that Jesus, in company with his apostles, preached the Gospel from city to city, accompanied by several women, whom he had cured of their infirmities, among whom was Mary called Magdalene, out of whom went seven devils. Mary Magdalene took her surname either from the town of Magdala in Galilee, beyond Jordan, and not far from Gamala, or from Magdolos, a town on this side Jordan, at the foot of Mount Carmel, the Megiddo of Joshua. (Luke xvii. 11. 2 Kings ix. 27.; xxiii. 29.)

Lightfoot believes, that it is this Mary Magdalene whom St. Luke and the other evangelists speak of, and whom this author does not distinguish from Mary the sister of Lazarus. Magdalene is mentioned by the evangelists, among the women who followed our Saviour to minister to him, according to the customs of the Jews. St. Luke (viii. 2.) and St. Mark, (xvi. 9.) observe, that this woman had been delivered by Jesus Christ from seven devils. This some understand literally; some figuratively, for the crimes and wickedness of her past life. Others maintain that she had always lived in virginity, and consequently was a different person

from the sinner mentioned by St. Luke. She followed Christ in his last journey from Galilee to Jerusalem, and was at the foot of the cross with the holy Virgin. She continued on mount Calvary till our Saviour's death, and saw him put into his tomb. After this she returned to Jerusalem, to prepare perfumes to embalm him after the sabbath was over. (John xix. 25. Mark xv. 47.)

All the sabbath day she remained in the city, and the next day, early in the morning, she went to the sepulchre with Mary the mother of James, and Salome. (Mark xvi. 1, 2. Luke xxiv. 1, 2.) Being come to his tomb, they saw the entrance open, and concluded the body was removed. On this, Mary Magdalene runs to Jerusalem, to acquaint the apostles. Returning to the sepulchre, and stooping forward to examine the inside of the tomb, she there saw two angels sitting, one at the head, and the other at the bottom, of the tomb. They asked her, why she wept? To this she replied, They have taken away my Lord, and I know not where they have laid him. At the same time, turning about, she saw Jesus Christ; who asked her, what she looked for? She answered, Sir, if you have removed my Master, let me know it, that I may take him away. Jesus said to her, Mary! Immediately she knew him, and cast herself at his feet, to kiss them. But Jesus said to her, Touch me not, for I am not yet ascended to my Father: as if he had said, You shall have leisure to see me hereafter; go now to my brethren, my apostles, and tell them, I shall ascend to my God and their God, to my Father and their Father. Thus had Mary the happiness of first seeing our Saviour after his resurrection. She returned then to Jerusalem, and told the apostles that she had seen the Lord. But they did not believe her, till her report was confirmed by other testimony.

MASORA. This Hebrew word signifies *tradition*. Those Hebrew doctors are called Masorites, who have fixed the reading of the sacred text, by adding pointed vowels to it, and who made the notes in the margins of the printed Hebrew Bibles; who have counted with most scrupulous exactness all the words, verses, and letters of every book, that in following ages no further change might be made, and that the reading of the Bible might be fixed for ever. As the Hebrews often write their words without vowels, a tradition from father to son, is their rule for reading certain consonants, which have a variety of significations, according to the nature of the vowel supplied. As tradition teaches the Jews how to pronounce any word, in the several places in which it is found, in consequence of this tradition, the Masorites invented pointed vowels, to fix the reading. For this reason they are called Masorites,

and their work, Masora, or tradition. These pointed vowels are instead of the real vowels where they are wanting; and they denote what sound is to be given them, when they are in the text, and whether they are to be pronounced or not, whether long or short, whether with a full sound or slightly. The Masorites have also marked the accents and the points. The accents serve for pronunciation, for singing and reading of the words. The points serve for distinction of sentences and verses.

The Masorites have been exact in marking letters that are either deficient or redundant in the text; whether a word is writ in a regular manner; whether one letter be put for another; if it be larger or shorter, or inverted, or suspended. For the Hebrews have such a vast respect for the sacred books, that they make a scruple of changing the situation of a letter, that is plainly out of its place. They incline to suppose that some mystery has occasioned the alteration. Their ancestors, it is very plain, were not so scrupulous, since we find many mistakes in the text, that could proceed only from the negligence or ignorance of transcribers.

Lastly, when there are various readings of the text, or any palpable fault, they put the true reading in the margin, without daring to alter the text. That which is found in the text they call *Chetib*, that is *written*; what they put in the margin they call *Keri*, that is *read or reading*, as if they would say, Write in this manner, but read in that manner. For example, when they find certain words, they substitute others. Instead of the sacred name Jehovah, they substitute Adonai, or Elohim; and instead of certain terms not very decent, they pronounce others less indelicate, or more agreeable to good manners.

As to the Masorites, or authors of the Masora, and the age in which they lived, and to the value of their performance, there is a great variety of sentiments. Some have very much commended this undertaking, and have considered the work of the Masorites as an admirable invention, to deliver the text from a multitude of equivocations and perplexities to which it was liable, to stop the unbounded licentiousness and rashness of transcribers and critics, who often make alterations in the text on their own private authority. Others have blamed the design, suspecting the Masorites corrupted the purity of the text, substituting instead of the ancient and true reading of their fathers, another reading more favourable to their prejudices, and more opposite to Christianity, whose testimonies and proofs they would weaken as much as they could.

Dr. Marsh observes, that 'the text itself, as regulated by the learned Jews of Tiberias, was probably the result of a collation of manuscripts. But as those Hebrew critics

were cautious of introducing *too many* corrections in the text, they noted in the margins of their manuscripts, or in their critical collections, such various readings, derived from other manuscripts, either by themselves or by their predecessors, as appeared to be worthy of attention. This is the *real* origin of those marginal or Masoretic readings, which we find in many editions of the Hebrew Bible. But the propensity of the latter Jews to seek mystical meanings in the plainest facts, induced gradually the belief, that both textual and marginal readings proceeded from the sacred writers themselves, and that the latter were transmitted to posterity by *oral* tradition, as conveying some mysterious application of the *written* words. They were regarded therefore as materials, not of *criticism*, but of *interpretation*. In making some observations on the work of Cappellus relative to the integrity of the Hebrew text, the same learned writer says, that Cappellus 'was right in asserting, that the Hebrew manuscripts, from which the Septuagint and other ancient versions were made, had not precisely the same text as modern manuscripts, or printed editions. But he sometimes ascribed to a diversity of *reading*, what might rather be ascribed to a diversity of *translation*. He was right in asserting, that the authors of the Masora had not established a Hebrew text, which was free from fault; but he was unjust in not acknowledging the services which they really performed. He was right in asserting, that even the Masoretic text had not descended to posterity without variations; but he was unjust to the authors of the Masora in not acknowledging the care which they took to preserve it. For if their success has not been complete, either in *establishing*, or in *preserving*, the Hebrew text, they have been guilty only of the fault, which is common to every human effort.' *Marsh's Course of Lectures*, Part ii. pp. 84. 97.

MASS, *Missa*, in the church of Rome, the office or prayers used at the celebration of the eucharist; or, in other words, consecrating the bread and wine into the body and blood of Christ, and offering them, so transubstantiated, as an expiatory sacrifice for the quick and the dead. Nicod, after Baronius, observes, that the word comes from the Hebrew *missach* (*oblatum*), or from the Latin *missa missorum*; because in former times the catechumens and excommunicated were sent out of the church, when the deacons said, *Ite, missa est*, after sermon and reading of the epistle and gospel: they not being allowed to assist at the consecration. Menage derives the word from *missio*, 'dismissing;' others from *missa*, 'missing, sending,' because in the mass the prayers of men on earth are sent up to Heaven.

As the mass is in general believed to be

a representation of the passion of our blessed Saviour, so every action of the priest, and every particular part of the service, is supposed to allude to the particular circumstances of his passion and death.

The general division of masses is into high and low mass. The first is that sung by the choristers, and celebrated with the assistance of a deacon and sub-deacon: low masses are those in which the prayers are barely rehearsed, without singing.

There are a great number of different or occasional masses in the Romish church, many of which have nothing peculiar but the name: such are the masses of the saints; that of St. Mary of the Snow, celebrated on the fifth of August; that of St. Margaret, patroness of lying-in-women; that at the feast of St. John the Baptist, at which are said three masses; that of the Innocents, at which the *gloria in excelsis* and *hallelujah* are omitted, and, it being a day of mourning, the altar is of a violet colour. As to ordinary masses, some are said for the dead, and, as is supposed, contribute to extricate the soul out of purgatory. At these masses the altar is put in mourning, and the only decorations are a cross in the middle of six yellow wax lights: the dress of the celebrant, and the very mass-book, are black; many parts of the office are omitted, and the people are dismissed without the benediction. If the mass be said for a person distinguished by his rank or virtues, it is followed with a funeral oration; they erect a *chapelle ardente*, that is, a representation of the deceased, with branches and tapers of yellow wax, either in the middle of the church, or near the deceased's tomb, where the priest pronounces a solemn absolution of the deceased. There are likewise private masses said for stolen or strayed goods or cattle, for health, for travellers, &c. which go under the name of *votive masses*. There is still a further distinction of masses, denominated from the countries in which they were used: thus, the Gothic mass, or *missa mosarabum*, is that used among the Goths when they were masters of Spain, and which is still observed at Toledo and Salamanca; the Ambrosian mass is that composed by St. Ambrose, and used only at Milan, of which city he was bishop; the Gallic mass, used by the ancient Gauls; and the Roman mass, used by almost all the churches in the Romish communion.

Mass of the presanctified (*missa præsantificatorum*), is a mass peculiar to the Greek church, in which there is no consecration of the elements; but, after singing some hymns, they receive the bread and wine which were before consecrated. This mass is performed all Lent, except on Saturdays, Sundays, and the Annunciation. The priest counts upon his fingers the days of

the ensuing week on which it is to be celebrated, and cuts off as many pieces of bread at the altar as he is to say masses; and, after having consecrated them, he steepes them in wine, and puts them in a box, out of which, upon every occasion, he takes some of it with a spoon, and, putting it on a dish, sets it on the altar. *Broughton's Hist. Dict.* vol. ii. pp. 68—72.

MATERIALISTS. The Manicheans, and certain Oriental sects, abhorred *matter*, and on that account rejected as *spurious* all parts of Scripture that mentioned the uses of matter, and at length the whole of the Old Testament. On the contrary, many of our *modern* philosophers are great *friends* to *matter*; and, therefore, to suit their principles, the Scripture must be so interpreted, that even the *soul* may be material. Hence the abettors of this doctrine are called *Materialists*.

The Materialists believe and attempt to prove, contrary to the opinion which has almost universally prevailed in the Christian church, that man does not consist of two substances essentially different from each other, but is of an uniform composition; and that the conscious principle, or what we generally term the soul, is merely a property resulting from such an organic structure as that of the brain. From this hypothesis it seems to follow, as an immediate and necessary consequence, that man is not a free agent; that the soul is not naturally immortal, and that there is no intermediate state of consciousness between death and the resurrection; for the properties of sensation and thought must of course be extinguished at the dissolution of that system of organized matter, to which they appertain. In searching the Scriptures for passages expressive of the state of man at death, the Materialists cite Job xiv. 7—12, Psalm vi. 5, &c., as texts in which they find such declarations as they conceive expressly exclude any trace of *sense, thought, or enjoyment*. This doctrine of Materialism has long been considered as a tenet peculiar to infidelity, and has even been held in almost as much abhorrence by the generality of Christians as Atheism itself. Yet, it was very prevalent in France before the Revolution, and of late has been gaining ground in this country. It would seem that the doctrines of Unitarianism, Materialism, and philosophical or mechanical Necessity, if they be not equally parts of one system, are nearly connected. The scheme of *necessity* is the immediate result of the *materiality* of man, *mechanism* being the undoubted consequence of *materialism*; and this last is eminently subservient to the Unitarian doctrine of the *proper* or *mere* *humanity* of Christ. For, if no man have a soul distinct from his body, Christ, who in all other respects appeared as a man, could not have a soul which

existed *before* his body; and thus the whole doctrine of the pre-existence of souls, of which the opinion of the pre-existence of Christ is a branch, will be effectually overturned.

The doctrine of Materialism was copiously discussed, and warmly patronized, by the late Dr. Priestley, who states it as a primary axiom, 'that the power of sensation, or perception, never having been found but in conjunction with a certain organized system of matter, we ought, as philosophers, to conclude, that this power necessarily exists in, and results from, that organized system, *unless* it can be shown to be incompatible with other known properties of the same substance.' This, if the premises be granted, will not readily be denied: at the same time, it must be admitted, that constant conjunction implies necessary connexion, only when reasons cannot be discovered to prove the conjunction to be accidental and arbitrary. Indeed, the argument seems to rest on rather similar ground to that ridiculed by Tully, by which Epicurus attempted to prove, 'that the gods had human bodies, because he had never seen a reasonable or intelligent mind, but in such bodies.' The absolute incompatibility of perception with the known and acknowledged properties of the material substance, has been illustrated by Dr. S. Clarke with great ability.

Modern philosophers have been perhaps too hasty in concluding, from the reciprocal influence of the soul and body on each other, that the former, as well as the latter, is material; for, according to the opponents of this doctrine, there are, no doubt, arguments sufficient to evince them to be distinct beings, with different powers, though capable of exerting a mutual influence on each other. In supposing them to do so, there is no absurdity; and that they cannot exert such a mutual influence, allowing them to be distinct substances, is a negative, which, say they, never has been, nor ever can be proved. Every power of the mind, and every property observable in matter, are so essentially different, that the idea of homogeneity in the two substances is too extravagant to be admitted on any other ground than a direct proof of the impossibility of the action of spirit on matter, without the existence of some common property. The orthodox opinion, therefore, is, that the soul is *simple*, uncompounded, and immaterial, or incorporeal, and distinct from matter. On this head, Christians in general, however widely they may differ on other points, are fully agreed; and, indeed, so well satisfied in regard to it, that you will scarcely find one of a thousand who, on being questioned, will not be ready to answer with Sterne: 'I am positive I have a soul; nor can all the books with which materialists have pestered the world ever convince me to the contrary.'

It is further observed, that, independently of what has been said against the doctrine of *Materialism* by others, the question seems now at length to be determined, and the modern theory of the materialists shaken from its very foundation, by Dr. Ferrier, who has proved anatomically concerning the brain, by evidence apparently complete, that every part of it has been injured without affecting the act of thought.

Mr. Locke seems to suppose it possible that there may be some such unknown substratum, as may be capable of receiving the properties both of matter and of mind, namely, extension, solidity, and cogitation; for he supposes it possible for God to add cogitation to that substance which is *corporeal*, and thus to cause *matter* to think. If this be true, spirits then (for aught we know) may be *corporeal* beings; which is a doctrine very favourable to the *mortality* of the soul.

But the question respecting the *immateriality* of the soul is not perhaps of so great consequence as some may imagine; for, when we consider the nature and attributes of God, the faculties of man, and the constitution of the world in which he is placed, there are the best grounds for believing, that he is an *accountable being*; and we may rest assured, that of *whatever materials* his sentient part is composed, Omnipotence will not want the means of placing him hereafter in an *accountable state*, so as that he shall be obliged to give an account of his conduct.

The advocates for *Materialism* are so far from allowing that their doctrine militates against the hopes of a resurrection, that they insist it is not only more philosophical, but also points out 'more fully the necessity, and value of a resurrection from the dead;' on which alone, say they, the sacred writers build all our hope of a future life. (1 Cor. xv. 16. 32, &c.) See NECESSITARIANS.—*Adam's Religious World*, vol. ii. pp. 207—212.

MATTHEW, *Ματθαῖος*, signifies *given*. St. Matthew, an apostle and evangelist, was son of Alpheus, a Galilean by birth, a Jew by religion, and a publican by profession. (Mark ii. 14. Luke v. 27.) The other evangelists call him only Levi, which was his Hebrew name; but he always calls himself Matthew, which probably was his name as a publican, or officer for gathering taxes. His usual abode was at Capernaum; and his office was out of the town, at the Sea of Tiberias, where he appears to have collected the customs due upon commodities which were carried, and from persons who passed, over the sea. As he was sitting at the place where he received these customs, our Saviour commanded him to follow him. Matthew immediately obeyed; and from that time he became a constant attendant

upon our Saviour, and was appointed one of the twelve apostles. Soon after his call, Matthew made an entertainment at his house, at which were present Christ and some of his disciples, and also several publicans. (Matt. ix. 10, 11, &c.) After the ascension of our Saviour, he continued, with the other apostles, to preach the Gospel for some time in Judea; but as there is no farther account of him in any writer of the first four centuries, it is uncertain into what country he afterwards went, and also in what manner, and at what time, he died. What the Scripture says, that he was son of Alpheus, has given occasion to some to suppose that he was brother of James, son of Alpheus, or James the Less: but this is not probable.

In the few writings which remain of the apostolical fathers are manifest allusions to several passages in St. Matthew's Gospel; but the Gospel itself is not mentioned in any one of them. Papias, the companion of Polycarp, is the earliest author upon record that has expressly named Matthew as the author of a Gospel. The work itself of Papias is lost; but the quotation in Eusebius is such as to convince us, that in the time of Papias no doubt was entertained of the genuineness of St. Matthew's Gospel. The Gospel is repeatedly quoted by Justin Martyr, but the name of Matthew is not mentioned. It is both frequently quoted, and St. Matthew mentioned as its author, by Irenæus, Origen, Athanasius, Cyril, Epiphanius, Jerome, Chrysostom, and a long train of subsequent writers. Indeed it was universally received by the Christian church; and we may therefore conclude, upon the concurrent testimony of antiquity, that this Gospel is rightly ascribed to St. Matthew.

It is generally agreed, upon the most satisfactory evidence, that St. Matthew's Gospel was the first that was written: but though this is asserted by many ancient authors, none of them, except Irenæus and Eusebius, have said any thing concerning the exact time in which it was written. The only passage in which the former of these fathers mentions this subject is so obscure, that no positive conclusion can be drawn from it; and Eusebius, who lived a hundred and fifty years after Irenæus, merely says, that Matthew wrote his Gospel just before he left Judea to preach the religion of Christ in other countries; but, when that was, neither he nor any other ancient author informs us with certainty. The impossibility of settling this point upon ancient authority has occasioned a variety of opinions among moderns. Of the several dates assigned to this Gospel which deserve any attention, the earliest is the year 38, and the latest the year 64. It appears very improbable that the Christians should be left any considerable number of years with-

out a written history of our Saviour's ministry. It is certain that the apostles, immediately after the descent of the Holy Ghost, which took place only ten days after the ascension of our Saviour into heaven, preached the Gospel to the Jews with great success. Hence it is reasonable to suppose, that an authentic account of our Saviour's doctrines and miracles would very soon be committed to writing, for the confirmation of those who believed in his Divine mission, and for the conversion of others; and, more particularly, to enable the Jews to compare the circumstances of the birth, death, and resurrection of Jesus with their ancient prophecies respecting the Messiah. We may conceive that the apostles would be desirous of losing no time in writing an account of the miracles which Jesus performed, and of the discourses which he delivered, because the sooner such an account was published, the easier it would be to inquire into its truth and accuracy; and consequently, when these points were satisfactorily ascertained, the greater would be its weight and authority. These arguments appear strong in favour of an early publication of some history of our Saviour's ministry; and it may perhaps be acceded to the opinion of Mr. Jones, Mr. Wetstein, Dr. Owen, and Bishop Tomline, that St. Matthew's Gospel was written in the year 38.

There has also of late been great difference of opinion concerning the language in which St. Matthew wrote his Gospel. Many of the ancients, who allow the other Gospels to have been written in Greek, have delivered it as their opinion that St. Matthew wrote his Gospel in Hebrew. Mr. Wetstein says, 'Here we are of opinion that the Fathers do not so properly bear testimony, as deliver their own conjecture; which needs not be admitted, if it be not supported by good reasons, or may be refuted by probable arguments. Supposing, and taking it for granted, that Matthew wrote for the Jews in Judea, they concluded that he wrote in Hebrew. But there is no weight in that reason. The Greek language was at that time much used throughout the whole Roman empire, and particularly in Judea. Papias, who first advanced this opinion, was a weak and credulous man. Nor are there in our Greek Gospel any marks of its being a translation from another language.' Dr. Jortin observes, that 'in the time of Christ and his apostles the Greek was really the universal language. The New Testament is a proof of this, if proof were wanting. And this is one reason among many others, why St. Matthew probably wrote his Gospel in Greek.' The presumption, indeed, is strongly in favour of the opinion, that St. Matthew wrote his Gospel in Greek. But as the main point in dispute is, whether the present Greek copy is entitled to the authority

of an original or not; and as this is a question of real and serious importance, the principal arguments on both sides deserve consideration. The advocates of the Hebrew Gospel, Campbell, Michaelis, Marsh, &c. lay most stress on the testimonies of Papias, Bishop of Hierapolis, in Phrygia, A.D. 116, of Irenæus, A.D. 178, and the learned Origen, A.D. 230, which have been followed by several of the Fathers, Jerome, &c. Papias, as cited by Eusebius, says, 'Matthew composed the [sacred] oracles in the Hebrew dialect, and each interpreted them as he was able.' 2. Irenæus, as cited by Eusebius, says, 'Matthew published also a Scripture of the Gospel among the Hebrews, in their own dialect.' 3. Origen, as cited by Eusebius, says, 'As I have learned by tradition, concerning the four Gospels, which alone are received, without dispute, by the whole church of God under heaven. The first was written by Matthew, once a publican, afterwards an apostle of Jesus Christ; who published it for the believers from Judaism, composed in Hebrew letters.' On the other hand, Whitby, Lardner, Jones, Jortin, &c. contend, 1. that the testimony of Papias is vague and obscure; that he had not seen the Hebrew Gospel itself; that, by his own account, it could not have been intended for universal circulation, because every one was not able to interpret it; and that the Greek Gospel was published before his time, as appears from the express or tacit references to it, of Barnabas the apostle, A.D. 71, Clements Romanus, A.D. 96, Hermas, A.D. 100, Ignatius, A.D. 107, and Polycarp, A.D. 108, who were all prior to Papias, who all wrote in Greek, and who, unquestionably, referred to the Greek Gospels. 2. Irenæus, more critically translated, may well be understood to signify, that, in addition to his Greek Gospel, Matthew published also a Hebrew Gospel for the benefit of the Hebrews, or converts from Judaism, who used the vernacular language of Palestine. This was most probably the fact. This was the original basis of the Gospel of the Nazarenes, the Gospel of the Ebionites, the Gospel according to the Hebrews, cited by Origen, Epiphanius, and Jerome, which in process of time became so adulterated by these Judaizing converts, as to lose all authority in the church, and to be reckoned spurious. 3. With this the testimony of Origen perfectly corresponds; for surely when he cited *tradition* for the existence of a Hebrew Gospel written by Matthew for the converts from Judaism, he by no means denied, but rather presupposed, his Greek Gospel, written for all classes of Christians, composing the whole church of God under heaven, for whose use the Hebrew Gospel would be utterly inadequate. Indeed, it is sufficiently evident

that Origen himself considered the Greek as the only authentic original in his time. *Hales's New Analysis of Chronology*, vol. ii. book ii. pp. 664—666; *Bishop Watson's Theolog. Tracts*, vol. ii. pp. 45, 46; *Bishop Tomline's Elem. of Christ. Theology*, vol. i. pp. 296—301.

MATTHIAS, *Μαθίας*, signifies *gift of the Lord*. Matthias, the Apostle, was first in the rank of our Saviour's disciples, and one of those who continued with him from his baptism to his ascension. (Acts i. 21, 22.) It is very probable that he was of the number of the Seventy, as Clement of Alexandria, and other ancients, inform us. After the ascension of our Lord, the apostles retired to Jerusalem in expectation of the effusion of the Holy Ghost, as had been promised; and Peter stood up in the midst of the brethren, and proposed to fill up the place of Judas. To this the disciples agreed. Then they presented two persons, Joseph called Barsabas, and surnamed Justus; and Matthias. The lot fell on Matthias, who was associated with the eleven apostles.

There was a Gospel ascribed to Matthias; but it was universally rejected as spurious.

MEAT. The Hebrews had several kinds of animals which they refused to eat. Among domestic animals they only ate the cow, the sheep, and the goat; the hen and the pigeon, among domestic birds; besides several kinds of wild animals. To eat the flesh with the blood was forbidden them, much more to eat the blood without the flesh. We may form a judgment of their taste by what the Scripture mentions of Solomon's table. (1 Kings iv. 22, 23.) Thirty measures of the finest wheat flour were provided for it every day, and twice as much of the ordinary sort; twenty stall-fed oxen, twenty pasture-oxen, an hundred sheep, besides the venison of deer, roebucks, does, and wild fowls. It does not appear that the ancient Hebrews were very nice about the seasoning and dressing of their food. We find among them roast meat, boiled meat, and ragouts. They roasted the paschal lamb.

At the first settling of the Christian church, very great disputes arose concerning the use of meats offered to idols. Some newly converted Christians, convinced that an idol was nothing, and that the distinction of clean and unclean creatures was abolished by our Saviour, ate indifferently of whatever was served up to them, even among Pagans, without inquiring whether these meats had been offered to idols. They took the same liberty in buying meat sold in the markets, not regarding whether it was pure or impure according to the Jews, or whether it had been offered to idols. But other Christians, weaker, or less instructed, were offended at this liberty, and thought to eat of meat that had been offered to idols, was a kind of

partaking of that wicked and sacrilegious offering. This diversity in opinion produced some scandal, for which St. Paul thought it behoved him to provide a remedy. (Rom. xiv. 20. Tit. i. 15.) He determined, therefore, that all things were clean to such as were clean, and that an idol was nothing at all; that a man might safely eat of whatever was sold in the shambles, and need not scrupulously inquire whence it came; that if an unbeliever should invite a believer to eat with him, the believer might eat of whatever was set before him, &c. (1 Cor. x. 25, 26, 27.) But at the same time he enjoins, that the law of charity and prudence should be observed; that men should be cautious of scandalizing or offending weak minds; and that though all things may be lawful, yet all things are not always expedient; that no one ought to seek his own accommodation or satisfaction, but that of his neighbour; that if any one should say to us, 'This has been offered to idols,' we may not then eat of it, for the sake of him who gives the information, not so much for fear of wounding our own conscience, as his: in a word, that he who is weak, and thinks he may not indifferently use all sorts of food, should forbear, and eat herbs. (Rom. xiv. 1, 2.) Yet it is certain, that generally Christians abstained from eating meat that had been offered to idols.

ME'DIA, *Μέδία*, signifies *measure, habit, or covering*, otherwise *abundance*. It has been commonly thought, that Media was peopled by the descendants of Madai, son of Japheth. (Gen. x. 2.) The Greeks maintain that this country took its name from Medus the son of Medea. If, however, Madai and his immediate descendants did not people this country, some of his posterity might have carried his name thither; since we find it so often given to Media, from the times of the prophets Isaiah and Jeremiah, and from the transportation of the ten tribes, and the destruction of Samaria under Salmaneser, in the year of the world 3283. The expedition of the Argonauts, in which happened the rape of Medea, took place in the year of the world 2760, about forty years before the taking of Troy. Hence there is nothing impossible in the conjecture of the Greeks, that Media took its name from *Medus*, the son of Jason and Medea, and nothing contrary to Scripture, which speaks of the *Medes* from the time of Salmaneser. Dr. Hales says, that Media derived its name from its *midland* situation between the Caspian Sea and the Persian Gulf.

Media Proper was bounded by Armenia and Assyria Proper, on the west; by Persia, on the east; by the Caspian provinces, on the north; and by Susiana, on the south. It was an elevated and mountainous country, and formed a kind of pass between the cultivated parts of eastern and western Asia. Hence, from its geographical posi-

tion, and from the temperature, verdure, and fertility of its climate, Media was one of the most important and interesting regions of Asia.

'Into this country,' says Dr. Hales, 'the ten tribes, who composed the kingdom of Israel, were transplanted, in the Assyrian Captivity, by Tiglath-pileser and Salmaneser. The former prince carried away the tribes of Reuben, Gad, and half Manasseh, on the east side of Jordan, to Halah, and Habor, and Hara, and to the river of Gozan. His successor carried away the remaining seven tribes and a-half, to the same places, which are said to be 'cities of the Medes, by the river of Gozan.' (1 Chron. v. 26. 2 Kings xvii. 6.) The geographical position of Media was wisely chosen for the distribution of the great body of the captives; for, 1. it was so remote, and so impeded and intersected with great mountains and numerous and deep rivers, that it would be extremely difficult for them to escape from this natural prison, and return to their own country; 2. they would also be opposed in their passage through Kir, or Assyria Proper, not only by the native Assyrians, but also by their enemies, the Syrians, transplanted thither before them; 3. the superior civilization of the Israelites, and their skill in agriculture, and in the arts, would tend to civilize and improve those wild and barbarous regions; and 4. they could safely be allowed more liberty, and have their minds more at ease, than if they were subject to a more rigorous confinement nearer to their native country.' *Hales's New Analysis of Chronology*, vol. i. p. 458.

MEDIATOR, one who stands in a middle office or capacity betwixt two differing parties, and has a power of transacting every thing between them, and of reconciling them to each other. Hence a Mediator between God and man, is one whose office properly is to mediate and transact affairs between them relating to the favour of Almighty God, and the duty and happiness of man.

No sooner had Adam transgressed the law of God in Paradise, and become a sinful creature, than the Almighty was pleased in mercy to appoint a Mediator or Redeemer, who in due time should be born into the world, to make an atonement both for his transgression, and for all the sins of men. This is what is justly thought to be implied in the promise, that 'the seed of the woman should bruise the serpent's head;' that is, that there should, some time or other, be born, of the posterity of Eve, a Redeemer, who, by making satisfaction for the sins of men, and reconciling them to the mercy of Almighty God, should by that means bruise the head of that old serpent, the devil, who had beguiled our first parents into sin, and, in a great measure, destroy his empire and dominion among men. Thus it became a

necessary part of Adam's religion after the fall, as well as of that of his posterity after him, to worship God, through hopes in this Mediator. To keep up the remembrance of it, God was pleased, at this time, to appoint sacrifices of expiation, or atonement for sin, to be observed through all succeeding generations, till the Redeemer himself should come, who was to make the true and only proper satisfaction and atonement.

The custom of sacrificing, which appears to have been so early practised by Adam, and his sons of the very next generation, sufficiently shows the hope they had in a Mediator or Redeemer, who should, in due time, atone the justice of Almighty God by shedding his blood for sinners, and thereby make way for their pardon and reconciliation. The daily sacrifices of the Israelites were appointed as continual types and representations of that one great Sacrifice, that was to be once offered upon the cross for the sins of all mankind. Their high priest, who was to make atonement for the people, was no other than a type of that High Priest, who was, in after times, revealed to make atonement for us by his own blood. If the high priest under the law was permitted, once a year, to enter into the Holy of Holies, there to appear before the presence of the God of heaven, and to intercede with him for the people of Israel, the Scriptures will inform us that all this was intended for no other end or purpose, than to foreshow and point out that High Priest, who, after he had offered up himself a sacrifice for sinners, ascended up into the highest heavens, there to appear in the presence of God for us, and to continue for ever to make intercession for us with his Father.

If the notion of a Mediator so generally prevailed among mankind before the coming of our Saviour; if in the religion God established himself among his own people, for about two thousand years before, he was shadowed out to them under types, and other figurative representations, and yet more clearly described in the prophecies of after times; he in whom all those types and prophecies concurred, and had their full completion, must doubtless be the true Mediator: and thus they all concurred, it is certain, in the person of Jesus Christ. His mediatorial office principally consisted in procuring for us peace and reconciliation with Almighty God. To this end it was necessary that he should take our nature upon him, and become man; that so whatever he should do or suffer, being done by him as man, might be available to us men for our salvation: and as the first Adam, by sinning in our nature, brought sin and misery on his whole posterity; so it was necessary that our Lord, the second Adam, should take our nature upon him, in order to redeem us from it. This he did by his suffering on the cross, when he gave himself a ransom

for all; the dignity of his person, as the only begotten Son of God, adding a merit to his sufferings, that rendered him the only fit Mediator to intercede with God for man, and to reconcile us to his Heavenly Father.

Hence, the forgiveness of our sins is so often in Scripture attributed to the death of Christ, as the only meritorious cause of pardon. To this the whole work of our redemption is ascribed; and whatever he was enabled to do for us, as our Mediator, rests on the same foundation. St. Paul, after he has told us that 'the only Mediator between God and man is the man Christ Jesus, immediately adds, 'who gave himself a ransom for all;' plainly intimating that the whole ground of his mediation was the giving himself as a ransom for mankind, and paying the price of their redemption in his own blood. Indeed, whatever he was pleased to suffer as the Son of man must needs be infinitely meritorious, as he was also the Son of God. The union of the divine and human natures, in the person of our Saviour, is one of those incomprehensible mysteries, which we shall never in this life perfectly understand. But whatever were the manner of that union, we are sure the two natures still remained distinct. It was the manhood only that suffered, as St. Paul intimates, by saying, it was 'the Man Christ Jesus who gave himself a ransom for all.' Having thus fully atoned the justice of God for the sins of men by that meritorious sacrifice which he offered upon the cross, he was by that means authorized to offer pardon and salvation to all such as would repent, and believe, and obey his Gospel. Having thus expiated our sins, our Saviour 'sat down at the right hand of the majesty on high.' There he continues still to discharge for us the office of Mediator, by interceding for us with his Father, and pleading the merits of his most precious blood in our behalf, and to the obtaining of pardon and remission of our sins. Hence it is, that we are required to put up all our prayers to God in his name, and to hope for every blessing at his hands, through the merits and mediation alone of our blessed Saviour. *Clapham's Sermons*, vol. ii. serm. xxvii.

MELCHIZEDEK, מלכ־צֶדֶק, signifies justice. Melchizedek, king of Salem, was priest of the most high God. The Scripture tells us nothing of his father, or of his mother, or of his genealogy, or of his birth, or of his death. (Heb. vii. 1, 2, 3.) In this sense, as St. Paul says, he was a figure of Jesus Christ, who is a priest for ever, according to the order of Melchizedek, and not according to the order of Aaron, whose origin, life, and death, are known.

When Abraham returned from pursuing the four confederate kings, who had de-

feated the kings of Sodom and Gomorrah (Gen. xiv. 17, 18, 19, &c.) Melchizedek comes to meet Abraham as far as the valley of *Shaveh*, afterwards named the *king's valley*, and presents him with the refreshments of bread and wine; or, he offered bread and wine in sacrifice to the Lord, for he was a priest of the most high God. He blessed Abraham saying, 'Blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand.' Abraham, desirous to acknowledge in him the quality of priest of the Lord, offered him the tithes of all he had taken from the enemy. After this there is no mention made of the person of Melchizedek; only the Psalmist (cx. 4.) speaking of the Messiah, says, 'Thou art a priest for ever after the order of Melchizedek.'

St. Paul (Hebrew v. 6—10.) unfolds the mystery of Melchizedek. First he exalts the priesthood of Christ, as a priest for ever, after the order of Melchizedek, and who in this quality 'in the days of his flesh, offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared.' He also says, that our Saviour as a forerunner is entered for us into heaven, being made an high-priest for ever after the order of Melchizedek. For, he adds, to this Melchizedek, king of Salem, and priest of the most high God, Abraham gave tithe. Now Melchizedek is, according to the interpretation of his name, first, king of (*sedek*) justice; secondly, king of (*Salem*) peace; who is without father, without mother, without genealogy, who has neither beginning nor end of life. Consider therefore how great this Melchizedek is, since Abraham himself gives him tithe, and receives his blessing. Moreover, Levi, who receives tithes from others, paid it himself, as one may say, in the person of Abraham, since he was still in the loins of Abraham his ancestor, when Melchizedek met this patriarch.

"This Canaanitish prince," observes Dr. Hales, "was early considered as a type of Christ, in the Jewish church—'Thou art a priest for ever, after the order of Melchizedek,' (Psal. cx. 4.) who resembled Christ in the following particulars: 1. in his name, Melchizedek, 'king of righteousness;' 2. in his city, Salem, 'peace;' 3. in his offices of king and priest of the most high God; and 4. in the omission of the names of his parents and genealogy, the time of his birth and length of his life; exhibiting an indefinite reign and priesthood; according to the Apostle's exposition. (Heb. vii. 5.) And from whom, perhaps, our Lord adopted the symbols of bread and wine in the eucharist, as of primitive institution." *Hales's New Analysis of Chronology*, vol. ii. book i. p. 128.

MELITA, Μελίτη, signifies *honey-producing*. The island on which St. Paul was shipwrecked is usually reckoned to have been Malta. (Acts xxviii. 1.) However, Mr. Bryant, Dr. Hales, and some other eminent critics and commentators, have endeavoured to show that this could not be, for the vessel was then in Adria, the Adriatic Gulf; (Acts xxvii. 27.) and Malta lay too far to the south to be the island in question. It was, say they, an island on the Illyrian coast near Coreyra Nigra, and is the same as that which was anciently called Μελίτη, Μελήτινν, or Μελέρινν, and is now named Melida or Melede. But Mr. Bloomfield observes, 'that as to the opinion that the Melita here mentioned is the Malta of Illyrium (which is supposed by some writers of celebrity), it has been totally refuted by Cluverius, Scaliger, and Bochart, and is, indeed, preposterous to think of.' That Malta in the Mediterranean Sea is the island intended by St. Luke, Mr. Horne thinks evident for the following reasons: the apostle left the island in a ship of Alexandria that had wintered there, on her voyage to Italy; and after touching at Syracuse and Rhegium, landed at Puteoli, thus sailing in a direct course. The other Melita would be far out of the usual track from Alexandria to Italy; and, in sailing from it to Rhegium, Syracuse also would be out of the direct course. The fact, that the vessel was tossed all night before the shipwreck in the Adriatic Sea, does not militate against the probability of its afterwards being driven upon Malta; because the name Adria was applied to the whole Ionian Sea, which lay between Sicily and Greece. See ADRIA.

The tempestuous wind Euroclydon, which shipwrecked the apostle, was a violent easterly, or N.N.E. wind. (Acts xxvii. 14.) It was called by Herodotus, 'Hellespontine,' which shattered and dispersed the fleet of Xerxes, in the Persian war, and is now denominated by mariners, 'a Levanter.' *Bloomfield's Recensio Synoptica Annotationis Sacrae*, vol. v. p. 258; *Horne's Introduction*, vol. iii. p. 601; *Rennell's Herod.* p. 119; *Bryant's Observations and Enquiries relating to various parts of Ancient History*; *Hales's New Analysis of Chronology*, vol. i. p. 462.

MENNONITES, a sect in the United Provinces, in most respects the same with those in other places called Anabaptists. They had their rise in 1536, when Menno Simon, a native of Friesland, who had been a Romish priest, and a notorious profligate, resigned his rank and office in the Romish church, and publicly embraced the communion of the Anabaptists.

Menno was born at Witmarsum a village in the neighbourhood of Bolswort, in

Friesland, in the year 1505, and died in 1561, in the duchy of Holstein, at the country seat of a certain nobleman not far from the city of Oldefloe, who, moved with compassion by the view of the perils to which Menno was exposed, and the snares that were daily laid for his ruin, took him, with certain of his associates, into his protection, and gave him an asylum. The writings of Menno, which are almost all composed in the Dutch language, were published in folio at Amsterdam, in the year 1651. About the year 1557, Menno was earnestly solicited by many of the sect with which he had connected himself, to assume among them the rank and functions of a public teacher; and, as he looked upon the persons who made this proposal to be exempt from the fanatical frenzy of their brethren at Munster (though according to other accounts they were originally of the same stamp, only rendered somewhat wiser by their sufferings), he yielded to their entreaties. From this period to the end of his life, he travelled from one country to another with his wife and children, exercising his ministry, under pressures and calamities of various kinds, that succeeded each other without interruption, and constantly exposed to the danger of falling a victim to the severity of the laws. East and West Friesland, together with the province of Groningen, were first visited by this zealous apostle of the Anabaptists: thence he directed his course into Holland, Guelderland, Brabant, and Westphalia, continued it through the German provinces that lie on the coast of the Baltic Sea, and penetrated as far as Livonia. In all these places his ministerial labours were attended with remarkable success, and added to his sect a prodigious number of proselytes. Hence he is deservedly considered as the common chief of almost all the Anabaptists, and the parent of the sect that still subsists under that denomination. Menno was a man of genius, though not of a very sound judgment; he possessed a natural and persuasive eloquence, and such a degree of learning as made him pass for an oracle in the estimation of the multitude. He appears, moreover, to have been a man of probity, of a meek and tractable spirit, gentle in his manners, pliable and obsequious in his commerce with persons of all ranks and characters, and extremely zealous in promoting practical religion and virtue, which he recommended by his example as well as by his precepts. The plan of doctrine and discipline drawn up by Menno was of a much more mild and moderate nature than that of the furious and fanatical Anabaptists, whose tumultuous proceedings have been narrated under that article; but it was rather more severe,

though more clear and consistent, than the doctrine of the wiser branches of that sect, who aimed at nothing more than the restoration of the Christian church to its primitive purity. Accordingly, he condemned the plan of ecclesiastical discipline, which was founded on the prospect of a new kingdom to be miraculously established by Jesus Christ on the ruins of civil government and the destruction of human rulers, and which had been the pestilential source of such dreadful commotions, such execrable rebellions, and such enormous crimes. He declared, publicly, his dislike of that doctrine which pointed out the approach of a marvellous reformation in the church, by the means of a new and *extraordinary* effusion of the Holy Spirit. He expressed his abhorrence of the licentious tenets which several of the Anabaptists had maintained, with respect to the lawfulness of polygamy and divorce, and finally considered, as unworthy of toleration, those fanatics who were of opinion that the Holy Ghost continued to descend into the minds of many chosen believers, in as extraordinary a manner as he did at the first establishment of the Christian church, and that he testified his peculiar presence to several of the faithful, by miracles, predictions, dreams, and visions of various kinds. He retained, indeed, the doctrines commonly received among the Anabaptists, in relation to the baptism of infants, the *Millenium*, or thousand years' reign of Christ on earth, the exclusion of magistrates from the Christian church, the abolition of war, the prohibition of oaths, enjoined by our Saviour, and the vanity, as well as the pernicious effects of human science. But while Menno retained these doctrines in a general sense, he explained and modified them in such a manner, as made them resemble the religious tenets that were universally received in the Protestant churches; and this rendered them agreeable to many, and made them appear inoffensive even to numbers who had no inclination to embrace them. It, however, so happened, that the nature of the doctrines considered in themselves, the eloquence of Menno, which set them off to such advantage, and the circumstances of the times, gave a high degree of credit to the religious system of this famous teacher among the Anabaptists, so that it made a rapid progress in that sect. Thus it was in consequence of the ministry of Menno that the different sorts of Anabaptists agreed together in excluding from their communion the fanatics who dishonoured it, and in renouncing all tenets that were detrimental to the authority of civil government, and, by an unexpected coalition, formed themselves into one community.

Though the Mennonites usually pass for

a sect of Anabaptists, yet M. Herman Schyn, a Mennonite minister, who published their history and apology, maintains that they are not Anabaptists either in principle or by origin. However, nothing can be more certain than that the first Mennonite congregations were composed of the different sorts of Anabaptists; of those who had always been inoffensive and upright, and of those who, before their conversion by the ministry of Menno, had been seditious fanatics. Besides, it is alleged, that the Mennonites do actually retain at this day some of those opinions and doctrines which led the seditious and turbulent Anabaptists of old to the commission of so many and such enormous crimes. Such, in particular, is the doctrine concerning the nature of Christ's kingdom, or of the church of the New Testament, though modified in such a manner as to have lost its noxious qualities, and to be no longer pernicious in its influence.

The Mennonites are subdivided into several sects, of which the two principal are the *Flandrians*, or *Flemingians*, and the *Waterlandians*. The former derived their name from their being principally natives of Flanders; the latter, from a district in North-Holland, called Waterland, which they inhabited. The opinions, says Mosheim, that are held in common by the Mennonites, seem to be all derived from this fundamental principle,—that the kingdom which Christ established upon earth is a visible church, or community, into which the holy and just alone are to be admitted, and which is consequently exempt from all those institutions and rules of discipline, that have been invented by human wisdom for the correction and reformation of the wicked. This fanatical principle was avowed by the ancient Mennonites; but it is now almost wholly renounced. Yet, from this ancient doctrine many of the religious opinions that distinguish the Mennonites from all other Christian communities seem to be derived. In consequence of this doctrine, they admit none to the sacrament of baptism except persons that are come to the full use of their reason; they neither admit civil rulers into their communion, nor allow any of their members to perform the functions of magistracy; they pretend to deny the lawfulness of repelling force by force, and consider war, in all its shapes, as unchristian and unjust; they entertain the utmost aversion to the execution of justice, and more especially to capital punishments; and they also refuse to confirm their testimony by an oath. The particular sentiments that divided the more considerable societies of the Mennonites are the following. The rigid Mennonites, called the *Flemingians*, maintain, with various degrees of rigour, the opinions of their founder Menno as to the human nature of Christ, alleging that it

was produced in the womb of the Virgin by the creating power of the Holy Ghost; the obligation that binds us to wash the feet of strangers, in consequence of our Saviour's command; the necessity of excommunicating and avoiding, as one would do the plague, not only avowed sinners, but all those who depart, even in some slight instances pertaining to dress, &c. from the simplicity of their ancestors; the contempt due to human learning; and other matters of less moment. However, this austere system declines; and the rigid Mennonites are gradually approaching towards the opinions and discipline of the more moderate, or Waterlandians.

The first settlement of the Mennonites in the United Provinces was granted them by William, Prince of Orange, towards the close of the sixteenth century; but it was not before the following century that their liberty and tranquillity were fixed upon solid foundations, when, by a confession of faith published in the year 1626, they cleared themselves from the imputations of those pernicious and detestable errors that had been laid to their charge. In order to appease their intestine discords, a considerable part of the Anabaptists of Flanders, Germany, and Friesland, concluded their debates in a conference held at Amsterdam in the year 1630, and entered into the bonds of fraternal communion, each reserving to themselves a liberty of retaining certain opinions. This association was renewed and confirmed by new resolutions in the year 1649; in consequence of which the rigorous laws of Menno and his successors were in various respects mitigated and corrected. See ANABAPTISTS. *Mosheim's Eccles. Hist.* vol. iv. pp. 142—161; v. p. 45, 46.

MEPHIB/OSHETH, מִפְּיִשֶׁת, signifies *out of my mouth proceeds reproach*. MEPHIBOSHETH, son of Saul, and of his concubine Rizpah, was delivered up by David to the Gibeonites, to be hanged before the Lord. (2 Sam. xxi. 8, 9.)

MEPHIBOSHETH, son of Jonathan, otherwise named Meribbaal. Mephibosheth was very young, when his father Jonathan was killed in the battle of Gilboa. (2 Sam. iv. 4.) His nurse was in such consternation at this news, that she let the child fall, who from this accident was lame all his life. When David found himself in peaceable possession of the kingdom, he sought for all that remained of the house of Saul, that he might be kind to them in consideration of the friendship between him and Jonathan. He learned that there was a son of Jonathan called Mephibosheth, in the house of Ziba, a servant of Saul. The king sent for him, and told him that for the sake of Jonathan his father he would show kindness to him, that he should have his grandfather's estate, and eat always at his table. At the

same time he told Ziba, that he had given Mephibosheth all that belonged to Saul. (2 Sam. ix. 1, &c.)

Some years after this, when Absalom forced his father to leave Jerusalem, Mephibosheth ordered his servant Ziba to saddle him an ass, that he might accompany David; for, being lame, he could not go on foot. But Ziba went after David himself with two asses laden with provisions, and told him that Mephibosheth staid at Jerusalem, in hopes that the people of Israel would restore him to the throne of his ancestors. Then said David to Ziba, I give to you all that belonged to Mephibosheth. But when David returned to Jerusalem in peace, Mephibosheth appeared before him in deep mourning, having neither washed his feet, nor shaved his beard, since the king went. When David saw him, he learned the truth from him; nevertheless Ziba continued to possess half his estate. Mephibosheth left a son named Micah. The time of his death is not known. (1 Chron. viii. 34.)

ME'RAB, מֶרַב, signifies *he that fights, or disputes*; otherwise, *that multiplies*; or *mistress*. Merab was the eldest daughter of King Saul. She was promised to David in marriage, in reward for his victory over Goliath; yet Saul gave her to Adriel, the son of Barzillai, the Meholahite. (1 Sam. xiv. 49.; xviii. 17—19.) Merab had by him six sons, who were delivered to the Gibeonites, and hanged before the Lord. The text insinuates, that the six men that were delivered to the Gibeonites, were the sons of Michal, daughter of Saul, and wife of Adriel. But there is great suspicion, that the name of Michal has been inserted in the text instead of Merab. For 1. Michal did not marry Adriel, but Phaltiel; and 2. we nowhere read that Michal had six sons. Others think, these six were sons of Merab by birth, but of Michal by adoption.

MESOPOTA'MIA, אֲרַם נַהֲרַיִם, in Hebrew, *Aram-naharaim*, that is, *Syria of the two rivers*. The Greek word Mesopotamia also signifies *between the two rivers*. Mesopotamia is a famous province, situated between the rivers Tigris and Euphrates. The Hebrews call it *Aram-Naharaim*, or *Aram of the rivers*, because it was first peopled by Aram, father of the Syrians, and is situated between two rivers. This country is celebrated in Scripture as the first dwelling of men after the Deluge; and because it gave birth to Phaleg, Heber, Terah, Abraham, Nahor, Sarah, Rebekah, Rachel, Leah, and to the sons of Jacob. Babylon was in the ancient Mesopotamia, till by vast labour and industry the two rivers, Tigris and Euphrates, were reunited in one channel. The plains of Shinar were in this country. Balaam, son of Beor, was of Mesopotamia. (Deut. xxiii. 4.) Cushan-

rishathaim, king of Mesopotamia, subdued the Hebrews. (Judg. iii. 8.)

Besides the country commonly called Mesopotamia in Greek, Padan-aram, the plains of Aram, and Aram-Naharaim, in Hebrew, Syria of the two rivers, some mention another in Syria, between the river Marsyas and Orontes. This opinion is founded on what follows. First, the term Mesopotamia signifies simply a country lying between two rivers; and hence this name may be given to any country in such a situation, whatever rivers enclose it. Secondly, the title of Psalm lx. intimates, that David burnt Mesopotamia of Syria, and Syria of Zobah. But it is known that David did not make war with king Zobah but to enlarge his conquests as far as the Euphrates, and that Syria of Zobah was beyond this river. Thirdly, the book of Judith (ii. 24.) says, that Holofernes passed over the Euphrates, went through Mesopotamia, and destroyed all the high cities. It is certain, that this general came out of Assyria. Mesopotamia, properly so called, was in obedience to Nebuchadnezzar his master. He therefore passed over the Euphrates into Mesopotamia of Syria, of which we are speaking, and which was very different from that known to the Greeks and Romans between the Tigris and Euphrates. It remains to be inquired whether these objections are sufficiently strong to set aside the opinion of geographers, who acknowledge only one Mesopotamia, namely Aram-Naharaim. If the texts on which the objection is founded can be explained without the expedient of a second Mesopotamia, we ought not to have recourse to it. The title of Psalm lx. is of little authority, as the greater part of the titles of the Psalms have been placed there long after the authors composed them. Besides, it may be explained by saying, that David fought with Mesopotamia of Syria; that is, that he conquered the auxiliary troops which came from Mesopotamia, beyond the river Euphrates, to the assistance of Hadarezear and the Ammonites. (2 Sam. x. 16. 19.) With respect to the passage of Judith, it may be said, that Holofernes went over the Euphrates twice, by himself in person, or by his captains. The first time when he came into Syria and Cilicia, and reduced those provinces; the second time when he had conquered them, and when he re-passed the Euphrates to reduce some other people. It is not affirmed that he passed in his own person through all the countries mentioned in Judith. It is sufficient if this was done under his orders, and by his troops. Hence it appears, that nothing in the two texts objected obliges us to acknowledge this second Mesopotamia.

MESSIAH, משיח, Μεσσίας, Χριστός, signifies *anointed*. This name is given principally, and by way of eminence, to that

sovereign Deliverer formerly expected by the Jews, and still expected by them to this day. The Jews used to anoint kings, high-priests, and sometimes prophets. Saul, David, Solomon, and Joash, kings of Judah, received the royal unction. Aaron and his sons received the sacerdotal unction; and Elisha, the disciple of Elijah, the prophetic unction. (1 Kings xix. 16.) But sometimes the phrase 'to anoint for an employment,' signifies only a particular designation or choice for such an employment. It is said (2 Sam. xix. 10.) that the Israelites had anointed Absalom to be their king; but it does not appear that he received the royal unction. Cyrus, who founded the empire of the Persians, and who set the Jews at liberty, is called 'the anointed of the Lord.' (Isaiah xlv. 1.) In Ezekiel (xxviii. 14), the name of Messiah is given to the king of Tyre.

St. Luke (iv. 18.) relates, that our Saviour entering a synagogue at Nazareth, opened the book of the prophet Isaiah, and read as follows: 'The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor.' He then showed them, that this prophecy was accomplished in his own person. St. Peter speaking to Cornelius, the centurion, (Acts x. 37.) says, 'God anointed Jesus of Nazareth with the Holy Ghost, and with power.' It is not recorded, that Jesus Christ ever received any external official unction; and, therefore, his anointing must be understood in a figurative and spiritual sense, to denote his designation or appointment to the office of Messiah. Some, however, have supposed, that when the Spirit descended on Jesus, at his baptism, he then received a peculiar, solemn, and appropriate unction.

Of the many prophecies in the Old Testament, that relate to the coming of the Messiah, we shall only mention those which most distinctly point out the appearance of this great Personage. The first is the promise made to our first parents immediately after the Fall, contained in the sentence pronounced against the serpent, that had betrayed Eve, (Gen. iii. 14, 15.): 'Because thou hast done this,' said God, 'thou art cursed above all cattle. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' This prophecy, in the opinion of all the Christian expositors, relates to the destruction of the empire of sin, or Satan, by the coming and death of the Messiah, who was to be born of a woman. The next prophecy is that of the patriarch Jacob, when upon his death-bed he gave his prophetic blessings to all his sons. On this occasion, the good old man is very particular in blessing Judah, of whose seed and tribe our Lord was born: 'The sceptre

shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come.' (Gen. xlix. 10.) Shiloh here signifies the person *sent*; and this was always interpreted by the Jewish doctors as a direct prophecy concerning the sending of the Messiah. The completion of it was very remarkable in the coming of our Saviour. Israel long enjoyed a sceptre of its own; and even after they were in subjection to the Romans, they had a governor over them of the tribe of Judah, till a little before the birth of Christ, when Herod obtained the kingdom, and was the first governor not of Jewish race. Since that period, there has not been any regal power in Judah,—no king, no prince, no governor, ruling over them with the emblem of power, the sceptre; no lawgiver, no judicial authority, has been known among them since the coming of Christ.—The third remarkable prediction concerning the Messiah, is that delivered by the prophet Isaiah, (vii. 14.): 'Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel,' that is, *God with us*. The same prophet is very particular in describing the many and great blessings attending the nativity of this divine Personage.—The last prophecy we shall mention under this head, is that of Daniel's seventy weeks, which determines the very time of the coming and death of the Messiah. 'And after three score and ten weeks shall Messiah be cut off, but not for himself,' (Dan. ix. 26.): that is, at the end of four hundred and ninety years, reckoning a day for a year, as is usual in the prophetic style. This is the clearest prophecy in the Old Testament respecting the coming of the Messiah; and it determines it to the very time in which Jesus Christ accordingly came.

The ancient Hebrews, being instructed by the prophets, had clear notions of the Messiah; but these were gradually depraved: and when Jesus appeared in Judea, the Jews entertained a false conception of the Messiah, expecting a temporal monarch and conqueror, who should subject the whole world. Hence they were scandalized at the outward appearance, the humility, and seeming weakness of our Saviour. The modern Jews, lying under still greater mistakes, form to themselves chimerical ideas of the Messiah, utterly unknown to their forefathers.

The ancient prophets had foretold, that Messiah should be God and man, exalted and abased, master and servant, priest and victim, king and subject, mortal, and a victor over death, rich and poor; a king, a conqueror, glorious; a man of griefs, involved in infirmities, unknown, in a state of abjection and humiliation. All these contrarieties were to be reconciled in the person of the Messiah, as they really were

in the person of Jesus. It was known that the Messiah was to be born (1.) of a virgin, (2.) of the tribe of Judah, (3.) of the race of David, (4.) in the village of Bethlehem; that he was to continue for ever, that his coming was to be concealed, that he was the great prophet promised in the law, that he was both the Son and Lord of David, that he was to perform great miracles, that he should restore all things, that he should die and rise again, that Elias should be the forerunner of his appearance, that a proof of his verity should be the cure of lepers, life restored to the dead, and the Gospel preached to the poor; that he should not destroy, but perfect and fulfil the law; that he should be a stone of offence, and a stumbling-block, against which many should bruise themselves; that he should suffer infinite oppositions and contradictions; that from his time idolatry and impiety should be banished; and that a strange people should submit themselves to his authority.

When Jesus appeared in Judea, these notions were common among the Jews. Our Saviour appeals even to themselves, and asks, if these are not the characters of the Messiah? and if they do not see their completion in himself? The evangelists take care to put the Jews in mind of them, proving by them, that Jesus is the Christ whom they expected. They quote the prophecies made to them, which then were acknowledged to belong to the Messiah, though they have been controverted by the Jews since. It may be seen in the early fathers of the church, and in the most ancient Jewish authors, that in the beginning of Christianity they did not call in doubt many prophecies which their forefathers understood of the Messiah. But in succeeding ages they began to deny that the passages we quote against them should be understood of the Messiah, endeavouring to defend themselves from arguments out of their own Scriptures. After this they fell into new schemes, and new notions, concerning the Messiah.

Some of them, as the famous Hillel, who lived, according to the Jews, before Christ, maintain that the Messiah was already come, in the person of king Hezekiah. Others, that the belief of the coming of the Messiah is no article of faith, and he that denies this doctrine makes only a small breach in the law; he only lops off a branch from the tree, without hurting the root. This was affirmed by Joseph Albo, the Jew, in a conference held in Spain, in the presence of Pope Benedict XIII. Buxtorf says, that the greater part of the modern Rabbins believe that the Messiah has been come a long time, but keeps himself concealed in some part of the world or other, and will not manifest himself, because of the sins of the Jews. Jarchi affirms, that the Hebrews believed the Messiah was born

on the day of the last destruction of Jerusalem by the Romans. Some assign him the terrestrial paradise for his habitation; others, the city of Rome, where, according to the Talmudists, he keeps himself concealed among the leprous and infirm, at the gate of the city, expecting Elias to come to manifest him.

A great number believe that he is not yet come; but they are strangely divided about the time and circumstances of his coming. Some expect him at the end of six thousand years. They suppose Jesus Christ to be born in the year of the world 3761. Add to this number 1835, it will make 5596—consequently they have 404 years to expect still. Kimchi, who lived in the twelfth century, was of opinion, that the coming of the Messiah was very near. David, the grandson of Maimonides, was advised with in this matter; Maimonides himself had been consulted about it; but neither of them could say any thing to the purpose. At length, tired out with these uncertainties, they have pronounced an anathema against all who shall pretend to calculate the time of the coming of the Messiah.

To reconcile those prophecies which seem to oppose each other, some have had recourse to an hypothesis of two Messiahs,—one in a state of humiliation, in poverty, and sufferings; the other in splendour, glory, and magnificence; but both of them to be mere men. The first is to proceed from the tribe of Joseph, and the family of Ephraim; his father is to be called Huziel, and himself Nehemiah. He is to appear at the head of an army, composed of the tribes of Ephraim and Manasseh, of Benjamin and part of Gad, and shall make war with the Idumæans, for so are designated the Christians and Romans, whose empire they are to destroy, and bring back the Jews in triumph to Jerusalem. The second Messiah is to be of the race of David, is to bring the first Messiah to life again, to assemble all Israel, to raise those that are dead, to rebuild the temple of Jerusalem, and to rule over the whole world.

Jesus Christ gives warning to his disciples, that false prophets and false Messiahs should arise, (Mark xiii. 22.); that they should perform signs and wonders, by which even the elect themselves would be in danger. The event has verified his prediction. Every age among the Jews has produced false prophets and false Christs, who have succeeded in deceiving many of that nation. One appeared even in the age of Christ himself; this was Simon Magus, who reported at Samaria that he was the great power of God. (Acts viii. 9.) In the following century, Barchochebas by his impostures drew the most terrible persecutions on the Jews that they had ever suffered. See BARCHOCHÉBAS.

About A.D. 434, there appeared in the isle of Candia a false Messiah, called Moses, who pretended to be the ancient legislator of the Jews, descended from heaven to procure a glorious deliverance for the Jews of that island, by making them pass over the sea, into the Land of Promise. The Jews of Candia were foolish enough to be persuaded by him; many of them jumped into the sea in expectation that it would open to give them a safe passage. A great number were drowned, and the rest got out again as well as they could; the impostor was sought for to be punished, but he disappeared. This made it suspected that he might be some demon, who had assumed a human shape to abuse the Jews.

A.D. 530, there appeared in Palestine a false Messiah called Julian; he gave himself out to be a conqueror, and assured his followers that he would deliver them from the oppression of the Christians by force of arms. Misled by such promises, the Jews took arms, and killed many Christians. But the emperor Justinian sending troops, Julian was taken and executed, and his party dispersed.

A.D. 714, a Jew, called Serenus, pretended to the Spanish Jews that he would conduct them to Palestine, and set up his empire there. Several believed in this new Messiah, forsook their country and their business, and began to follow him. But they soon found him out to be a cheat, and had time enough to repent of their credulity.

The twelfth century was very fruitful in this kind of impostures; there appeared no less than seven or eight in France, Spain, Persia, &c. One, who appeared in Moravia, was said to have the secret of rendering himself invisible when he pleased, and to charm the eyes of those who followed him.

All these impostures, and their ill success, have not been able to cure the Jews of their whimsical notions concerning the Messiah whom they expect. One of their nation, born at Aleppo, in the seventeenth century, called Zabatai Tzevi, attempted about A.D. 1666 to be received as the Messiah. He had concerted this design very early, and learned whatever might be necessary for the better acting of his part. He preached in the fields before the Turks, who only derided him; but his disciples were in great admiration of him. He bragged that he could raise himself up above the clouds, as Isaiah had foretold, (xiv. 14.) And having asked his disciples if they had not seen him do it, he reproached the blindness of those who had sincerity enough not to affirm it. He was summoned before the heads of the synagogue at Smyrna, where he then resided, and was condemned to death: but no one would execute this sentence; so that they

were contented to banish him. Having gone through Greece, he came to Alexandria, and thence to Gaza, where he found a Jew called Nathan Levi, or Benjamin, whom he persuaded to act the part of the prophet Elias, who was to go before the Messiah. They came to Jerusalem, where Nathan declared Tzevi to be him whom they expected. Part of the Jews of the country were seduced into the cheat; but the wiser sort opposed, and excommunicated him. Tzevi departed for Constantinople, where the Grand Signior caused him to be apprehended, and ordered him to be run through with a sword, to try if he was invulnerable. Tzevi, however, chose to turn Mahometan rather than suffer death; and thus this imposture ended. *Basnage's Hist. of the Jews*, tome iii. lib. v. cap. 18; *Calmef's Dictionary*; *Broughton's Hist. Dict.* vol. ii. pp. 86—92.

METHODISTS. *Name.*—The body of Christians to which this name is chiefly and properly applied, are the followers of the Rev. John Wesley, who was the founder of this numerous society. This name was first given to Messrs. John and Charles Wesley, and some serious young students who associated with them, by a student of Merton College, Oxford, on account of the regularity which they maintained in their lives, and pursued in their studies; in allusion to a certain college of physicians at Rome, who flourished about the time of Nero, and were remarkable for putting their patients under regimen, and practising medicine by *method*, and, therefore, were called *Methodists*. The term, however, is applied to the followers of Mr. Whitfield, and to the English Independents patronized by the late Countess of Huntingdon. But there is only *one* body to which the name properly belongs; and these are the followers of John Wesley, whose opinions they hold, and whose discipline they maintain.

Rise and Founders.—The Methodist Society was first founded at Oxford in 1729. Mr. John Wesley, then a fellow of Lincoln College, Mr. Charles Wesley, student of Christ Church, Mr. Richard Morgan, commoner of Christ Church, and Mr. Kirkman of Merton College, set apart some evenings in the week for reading the Greek Testament, conversation, and prayer. The next year, two or three of Mr. John Wesley's pupils, and one of Mr. Charles Wesley's, desired the liberty of meeting with them. In 1732, Mr. Benjamin Ingham, of Queen's College, and Mr. Broughton, of Exeter, were added to the number. Soon after, they were joined by Mr. Clayton, of Brazenose College, and two or three of his pupils, and by Mr. James Hervey, pupil to Mr. John Wesley, and in 1735, by the celebrated Mr. George Whitfield, of Pembroke College, then in his 18th year. This

society of Collegians is considered as the first Methodists. They formed rules for the regulation of their time and studies, for reading the Scriptures, and self-examination. They also received the Lord's Supper every week. They visited the prisoners in the castle, and the sick poor in the town; and they instituted a fund for the relief of the poor. In order to accomplish this benevolent design, Mr Wesley abridged himself, not only of all superfluities, but of many of the necessities of life.

In 1735, Messrs. John and Charles Wesley, Mr. Ingham, and Mr. Delamotte, sailed for Georgia, in order to preach the Gospel to the Indians. Whilst on their passage, Mr. John Wesley adopted the plan of preaching *extempore*; and from that time made it his constant practice, so long as he lived. During the voyage, they still maintained that regularity in the distribution of their time, and that singular seriousness in conversation, which at first procured them the name of *Methodists*. It appears, however, that they failed in their design of preaching the Gospel to the Indians. Whilst Mr. Wesley was employed at Savannah, several circumstances of a disagreeable nature occurred, which induced him to return to England, after an absence of nearly two years, when he was succeeded by Mr. Whitfield, whose repeated labours in that part of the world are well known.

Upon Mr. Wesley's return to England, he was invited to preach in several churches, but the concourse of people who followed him being great, and some of his tenets rather strange, the genteel part of the congregation were annoyed by the crowds, and the clergy took offence at his doctrines, so that the churches in general were soon shut against him. He was, therefore, at length compelled to take the open air, and commence *field preacher*. This seeming departure from decorum he justified on several grounds, among which he observes, that *field preaching* was a sudden *expedient*, and a thing submitted to, rather than chosen; 'because,' says he, 'I thought preaching even *thus*, better than *not* preaching at all.' This may be considered as the commencement of his *itinerancy*. On May 1, 1738, Mr. Wesley formed his hearers into a society, in which he was assisted by Peter Bohler, a young Moravian teacher; and this was the first regular society formed by Mr. Wesley, though it seems he did not consider this as the origin of Methodism, which he referred to an earlier period. The Rev. George Whitfield had, during this time, been labouring chiefly in America, where he imbibed certain doctrines, contrary to those taught by Mr. Wesley. On his return to England, in 1741, a separation took place between him and Mr. Wesley. See **WHITFIELDITES**.

Progress and Present State of Methodism.

—Mr. Wesley finding his societies increasing very fast in London, Bristol, and other places, selected from his followers those whom he thought the best qualified to instruct the rest. This was the origin of his *lay-preachers*. We are told by a follower of Mr. Wesley, that he was at first exceedingly averse from employing them; but that having in vain solicited assistance from some of the established clergy, and not being able to give due attention to all his societies, and at the same time to extend his sphere of action, necessity obliged him to have recourse to this measure. Speaking of these ‘unlettered men,’ Mr. Wesley affirmed, that they had ‘help from God for that great work, the saving of souls from death, since he had enabled, and did enable them still, to turn many to righteousness.—Thus hath he destroyed the wisdom of the wise, and brought to nought the understanding of the prudent.’ Though Mr. Wesley and some of his associates had taken orders regularly in the church of England, yet this circumstance, which increased their ministerial respectability in the general estimation, did not add to their consequence in the opinion of the devotees of grace, who were ready to listen with profound attention to the effusions of the lowest and most illiterate mechanics. We are told, indeed, that the labours of these unlettered men were eminently useful in every part of the kingdom, and numerous societies were formed. Even the colliers of Kingswood, and the miners of Cornwall, who were extremely ignorant, ferocious, and wicked, listened to the discourses of these itinerants, by whom some thousands of them were reclaimed from their vicious courses.

It appears from the minutes of the eighty-fifth annual conference, held in London, in July and August 1828, that the following number of members belong to the Methodist Society:—

| | |
|------------------------------|---------|
| In Great Britain..... | 245,194 |
| In Ireland..... | 22,760 |
| In our foreign stations..... | 36,917 |

| | |
|--|---------|
| Under the British and Irish conferences..... | 304,871 |
| Under the American conferences in 1827..... | 381,997 |

Total number throughout the world 686,868

This number, however, is exclusive of regular travelling preachers, who are statedly employed in the work of the ministry. Of these, and of supernumerary and superannuated preachers, the number is as follows:—

| | |
|-------------------------------------|-----|
| In Great Britain, | |
| Regular preachers..... | 741 |
| Supernumerary and superannuated | 88 |
| In Ireland, | |
| Regular preachers in the circuits.. | 87 |

| | |
|---|------|
| Missionaries..... | 21 |
| Supernumerary and superannuated preachers..... | 37 |
| In the foreign stations, | |
| Regular preachers and assistant missionaries on the list..... | 169 |
| Supernumerary and superannuated preachers..... | 3 |
| In the American connection in 1827, | |
| Regular preachers in circuits, and missionaries to the Indians..... | 1465 |
| Supernumerary and superannuated preachers..... | 111 |
| Total of preachers throughout the world..... | 2722 |

From the same minutes it appears, that there has been an increase in the year ending July 1828, of 7955 members in Great Britain, and of 161 in Ireland, as compared with the minutes of the year 1827; and that there was an increase in the United States of America of 21,197 in the year 1827. The Methodist Magazine for February 1829, states that the receipts for the Wesleyan Methodist Societies, for the last year, amounted to upwards of fifty thousand pounds, and that the expenditure was upwards of forty-six thousand pounds. The same work also states, that the amount of contributions for the Methodist Societies, from the 13th day of December 1828, is 16,566*l.* 7*s.*

Doctrines.—1. The Methodists hold the doctrine of Original Sin. They maintain the total fall of man in Adam, and his utter inability to recover himself, or take one step towards his recovery, ‘without the grace of God preventing him, that he may have a good will, and working with him, when he has that good will.’

2. They hold General Redemption. They assert ‘that Christ, by the *grace* of God, tasted death for every man.’ This *grace* they call *free*, as extending itself *freely* to all. They say, that ‘Christ is the Saviour of all men, especially of them that believe;’ and that consequently they are authorized to offer salvation to all, and ‘preach the Gospel to every creature.’

3. They hold Justification by Faith. ‘Justification,’ says Mr. Wesley, ‘sometimes means our acquittal at the last day. (Matt. xii. 37.) But this is altogether out of the present question; for that justification whereof our articles and homilies speak, signifies present forgiveness, pardon of sins, and consequently acceptance with God, who therein (Rom. iii. 25.) declares his righteousness, or justice, and mercy, by or for ‘the remission of the sins that are past, saying, I will be merciful to thy unrighteousness, and thine iniquities I will remember no more.’ I believe the condition of this is faith, (Rom. iv. 5, &c.); I mean not only, that without faith we cannot be justified; but also, that as soon as any one has true faith, in that moment he is justified.

Faith, in general, is a Divine supernatural evidence, or conviction, of things not seen, not discoverable by our bodily senses, as being either past, future, or spiritual. Justifying faith implies, not only a Divine evidence, or conviction, that God was in Christ, reconciling the world unto himself, but a sure trust and confidence that Christ died for my sins; that he loved me, and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him.'

This faith, Mr. Wesley affirms, 'is the gift of God. No man is able to work it in himself. It is a work of Omnipotence. It requires no less power thus to quicken a dead soul, than to raise a body that lies in the grave. It is a new creation, and none can create a soul anew, but He who at first created the heavens and the earth. It is the free gift of God, which he bestows, not on those who are *worthy* of his favour, not on such as are *previously holy*, and so fit to be crowned with all the blessings of his goodness, but on the ungodly and unholy: on those who, till that hour, were fit only for everlasting destruction; those in whom was no good thing, and whose only plea was, 'God be merciful to me a sinner.' No merit, no goodness, in man, precedes the forgiving love of God. His pardoning mercy supposes nothing in us but a sense of mere sin and misery; and to all who see, and feel, and own, their wants, and their utter inability to remove them, God freely gives faith, for the sake of him in whom he is always well pleased.'

'Good works follow this faith, (Luke vi. 43.) but cannot go before it; much less can sanctification, which implies a continued course of good works, springing from holiness of heart. But it is allowed, that entire sanctification goes before our justification, at the last day. (Heb. xii. 14.) It is allowed also, that repentance, (Mark i. 15.) and fruits meet for repentance, (Matt. iii. 8.) go before faith. Repentance absolutely must go before faith; fruits meet for it, if there be an opportunity.'

Mr. Wesley maintained also *salvation in general* by faith. 'By salvation I mean,' says he, 'not barely, according to the vulgar notion, deliverance from hell, or going to heaven, but a present deliverance from sin; a restoration of the soul to its primitive health, its original purity; a recovery of the Divine nature; the renewal of our souls after the image of God, in righteousness and true holiness, in justice, mercy, and truth. This implies all holy and heavenly tempers, and, by consequence, all holiness of conversation. Now, if by salvation we mean a present salvation from sin, we cannot say holiness is the condition of it; for it is the thing itself. Salvation, in this sense, and holiness, are synonymous terms. We must therefore say, "we are

saved by faith." Faith is the condition of this salvation; for without faith, we cannot be thus saved.' But though the Methodists renounce all works from having any part in a sinner's justification, yet they maintain that good works uniformly flow from it.

4. The Methodists hold the Witness of the Spirit. This is defined by Mr. Wesley as follows: 'The testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given himself for me; that all my sins are blotted out, and I, even I, am reconciled to God. The manner how the Divine testimony is manifested to the heart, I do not take upon me to explain. Such knowledge is too wonderful and excellent for me, I cannot attain to it. The wind bloweth, and I hear the sound thereof: but I cannot tell whence it cometh, or whither it goeth. As no man knoweth the things of a man, save the spirit of a man that is in him; so the manner of the things of God knoweth no man, save the Spirit of God. But the fact we know, namely, that the Spirit of God does give a believer such a testimony of his adoption, that, while it is present to the soul, he can no more doubt the reality of his sonship, than he can doubt the shining of the sun, while he stands in the full blaze of his beams.' He also declares his sentiments on this point, in a quotation from Bishop Pearson: 'It is the office of the Holy Ghost,' says that prelate, 'to assure us of the adoption of sons, to create in us a sense of the paternal love of God towards us, to give us an earnest of our everlasting inheritance. The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. (Rom. v. 5.) For as many as are led by the Spirit of God, they are the sons of God. And because we are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father. For we have not received the spirit of bondage again to fear, but we have received the Spirit of Adoption, whereby we cry, Abba, Father; the Spirit itself bearing witness with our spirit, that we are the children of God.' (Rom. viii. 14. 16.)

5. They hold Christian Perfection. The Methodists maintain, that, by virtue of the blood of Jesus Christ, and the operations of the Holy Spirit, it is their privilege to arrive at that maturity in grace, and participation of the Divine nature, which excludes sin from the heart, and fills it with perfect love to God and man. This they denominate *Christian perfection*. The subject will be best stated in their own words, by laying before the reader a few extracts from the minutes of their conferences. Q. 'What is implied in being a perfect Christian?' A. 'The loving the Lord our God with all our heart, and with all our mind, and soul, and strength.' (Deut. vi. 5.; xxx. 6. Ezek.

xxxvi. 25. 29.) Q. "Does this imply that all inward sin is taken away?" A. "Without doubt, or how could he be said to be saved from all his uncleannesses?" Q. "Is there any clear Scripture promise of this, that God will save us from all sin?" A. "There is; (Psalm cxxx. 8.) 'He shall redeem Israel from all his iniquities.' This is more largely expressed in the prophecy of Ezekiel: 'Then will I sprinkle clean water upon you,' &c. (Ezek. xxxvi. 25—29.) No promise can be more clear. To this the Apostle plainly refers in that exhortation; 'having these promises,' &c. (2 Cor. vii. 1.) Equally clear and express is that ancient promise, 'the Lord thy God will circumcise thine heart,' &c. (Deut. xxx. 6.)" Q. "But does any assertion answerable to this occur in the New Testament?" A. "There does, and that laid down in the plainest terms, (1 John iii. 8.): 'For this purpose the Son of God was manifested, that he might destroy the works of the devil;' without any limitation, or restriction; but all sin is the work of the devil; parallel to which is that assertion of St. Paul, (Eph. v. 25—27.) 'Christ loved the Church, and gave himself for it,' &c. To the same effect is his assertion, (Rom. viii. 3, 4.) 'God sent his Son, that the righteousness of the law might be fulfilled in us,' &c. Q. "Does the New Testament afford any farther ground for expecting to be saved from all sin?" A. "Undoubtedly it does, both in those prayers and commands which are equivalent to the strongest assertions." Q. "What prayers do you mean?" A. "Prayers for entire sanctification; which, were there no such thing, would be mere mockery of God. Such, in particular, are, 1. 'Deliver us from evil;' now when this is done, when we are delivered from all evil, there can be no sin remaining. 2. 'Neither pray I for these alone.' (John xvii. 20. 23.) 3. 'I bow my knees unto the Father of our Lord Jesus Christ,' &c. (Ephes. iii. 14. 16. 19.) 4. 'The very God of peace sanctify you wholly. And I pray God,' &c. (1 Thess. v. 23.)" Q. "What commands are there to the same effect?" A. 1. "'Be ye perfect as your Father which is in heaven is perfect.' (Matt. v. 48.) 2. 'Thou shalt love the Lord thy God with all thy heart,' &c. (Matt. xxii. 37.) If the love of God fill all the heart, no sin can be there." Q. "But how does it appear that this is to be done before the moment of death?" A. "First, from the very nature of a command, which is not given to the dead, but to the living. 'Thou shalt love God with all thy heart,' cannot mean thou shalt do this when thou diest, but, while thou livest. Secondly, from express texts of Scripture: 'The grace of God that bringeth salvation hath appeared to all men,' &c. (Titus ii. 11. 14.) 'He hath raised up a horn of salvation for us,' &c. 'That he would grant unto us that

we,' &c. (Luke i. 69. 74, 75.)" Q. "Is there any example in Scripture of persons who had attained to this?" A. "Yes, St. John, and all those of whom he says in his First Epistle (iv. 17.) 'Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world.'"

This doctrine Mr. Wesley endeavoured to modify by observing, that 'Christian perfection does not imply an exemption from ignorance or mistake, infirmities or temptations; but it implies the being so crucified with Christ, as to be able to testify, 'I live not, but Christ liveth in me,' (Gal. ii. 20.) and 'hath purified my heart by faith.' (Acts xv. 9.) Again, he observes on the same subject as follows: 'To explain myself a little further on this head, 1. Not only *sin*, properly so called, that is, a voluntary transgression of a known law; but *sin*, improperly so called, that is, an involuntary transgression of a divine law, known or unknown, needs the atoning blood. 2. I believe there is no such perfection in this life as excludes these involuntary transgressions, which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. 3. Therefore *sinless perfection* is a phrase I never use, lest I should seem to contradict myself. 4. I believe a person filled with the love of God is still liable to these involuntary transgressions. 5. Such transgressions you may call *sins*, if you please; I do not, for the reasons above mentioned.'

Church Discipline and Government.—Mr. Wesley drew up certain regulations, or rules, which are still observed by his followers. Each society is divided into smaller companies, called Classes, each of which consists of from twelve to twenty persons, one of whom, generally a person of more experience than the rest, is styled the Leader. It is the business of a leader, 1. To see each person in his class once a week, at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give to the poor, or toward the support of the Gospel. 2. To meet the minister and stewards of the society once a week, in order to inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved; to pay to the stewards what they have received of their several classes in the week preceding; and to show their account of what each person has contributed.

There is only one condition previously required of those who desire admission into this society, namely, a desire to flee from the wrath to come, to be saved from their sins. But in order to continue therein, it is expected that all the members should continue to evidence this desire of salvation: First, By doing no harm, by avoiding evil of every kind; such as taking the name of

God in vain, profaning the sabbath, drunkenness, fighting and broiling, brother going to law with brother, dealing in unaccustomed goods, taking unlawful interest, speaking evil of magistrates and ministers, acting unfairly, costly dress, fashionable amusements, borrowing money without a probability of returning it, or taking up goods without a probability of paying for them, &c. Secondly, By doing good, according to their ability, as they have opportunity, to all men: to their bodies, by feeding the hungry, clothing the naked, and visiting or helping them that are sick or in prison; to their souls, by instructing, reproving, or exhorting, all they have any intercourse with. By doing good, especially to them that are of the household of faith, employing them in preference to others, and, by this means, assisting each other in business; by diligence and frugality in their temporal concerns; by perseverance, and patiently enduring reproach, &c. Thirdly, By attending on all the ordinances of God: such as the public worship of God; the ministry of the word, either read or expounded; the Lord's Supper; family and private prayer; searching the Scriptures, fasting, &c. These are the general rules of the society. If any of the members do not observe them, or habitually break any of them, they are admonished, and borne with for a season; but, if they repent not, expulsion follows.

A number of these societies united together form what is called a Circuit. A Circuit generally includes a large market-town, and the circumjacent villages, to the extent of ten or fifteen miles. To one circuit, two or three, and sometimes four, preachers are appointed, one of whom is styled the Superintendent; and this is the sphere of their labours for at least one year, or not more than two years. Once a quarter, the preachers meet all the classes, and speak personally to each member. Those who have walked orderly the preceding quarter then receive a ticket. These tickets are in some respects analogous to the tesserae of the ancients, and answer all the purposes of the commendatory letters spoken of by the apostle. Their chief use is to prevent imposture. After the visitation of the classes, a meeting is held, consisting of all the preachers, leaders, and stewards, in the circuit. At this meeting, the stewards deliver their collections to a circuit steward, and every thing relating to temporal matters is publicly settled. At this meeting the candidates for the ministry are proposed, and the stewards, after officiating a definite period, are changed. It is superior to a leader's meeting, and is called a Quarterly Meeting.

A number of these circuits, from five to ten, more or fewer, according to their extent, form a District, the preachers of which meet annually. Every district has a chair-

man, who fixes the time of meeting. These assemblies have authority, 1. to try and suspend preachers who are found immoral, erroneous in doctrine, or deficient in abilities; 2. to decide concerning the building of chapels; 3. to examine the demands from the circuits respecting the support of the preachers, and of their families; and 4. to elect a representative to attend and form a committee, four days before the meeting of the conference, in order to prepare a draught of the stations for the ensuing year. The judgment of this meeting is conclusive until conference, to which an appeal is allowed in all cases.

The Conference, strictly speaking, consists only of a hundred of the senior travelling preachers, in consequence of a deed of declaration executed by Mr. Wesley, and enrolled in Chancery. But, generally speaking, the conference is composed of the preachers elected at the preceding district meetings as representatives; of the other superintendents of the districts; and of every preacher who chooses to attend; all of them (except the probationers) having an equal right to vote, &c. whether they belong to the hundred or not. At the conference, every preacher's character undergoes the strictest scrutiny; and if any charge be proved against him, he is punished accordingly. The preachers are also stationed; the proceedings of the subordinate meetings are reviewed; and the state of the connexion at large is considered. It is the supreme court of the Methodists, over which there is no control, and from whose decisions there is no appeal. The conference is commonly held in London, at Leeds, Bristol, and Manchester, in rotation, about the latter end of July; and the time which it occupies seldom exceeds a fortnight.

Ordinances and Worship.—Class Meetings are each composed of from twelve to twenty persons, one of whom is styled the Leader. When they assemble, which is once a week, the leader gives out a few verses of a hymn, which they join in singing. He then makes a short prayer; after which, he converses with each member respecting Christian experience, gives suitable advice to all, and concludes by singing and praying.

Band Meetings consist of about four or five members, who are nearly of the same age, in nearly similar circumstances, and of the same sex, who meet together once a week, in order to speak their minds more freely than it would be agreeable to do in a promiscuous assembly of members, such as a class meeting. The meeting is conducted in nearly the same manner as a class meeting. At stated periods, those who meet in these private bands, meet all together, forming a public or select band, when, after singing and prayer, any of the members are at liberty to rise and speak their experience. After a few of them have spoken, the meeting, as usual, is concluded with singing and prayer.

Watch-nights are rather similar to the vigils of the ancients, which they kept on the evenings preceding the grand festivals. They are held once a quarter. On these occasions, three or four of the preachers officiate, and a great concourse of people attend. The service commences between eight and nine at night. After one of the ministers has preached, the rest pray and exhort, giving out at intervals suitable hymns, which the congregation join in singing till a few minutes after twelve o'clock, when they conclude.

Love-feasts are also held quarterly. No persons are admitted who cannot produce a ticket to show that they are members, or a note of admittance from the superintendent. However, any serious person, who has never been present at one of these meetings may be supplied with a note for once, but not oftener, unless he becomes a member. The meeting begins with singing and prayer. Afterwards, small pieces of bread, or plain cake, and some water, are distributed; and all present eat and drink together, in token of their Christian love to each other. Then if any persons have any thing particular to say concerning their present Christian experience, or the manner in which they were first brought to the knowledge of the truth, they are permitted to speak. When a few of them have spoken, a collection is made for the poor, and the meeting is concluded with singing and prayer. This institution has no relation to the Lord's Supper. The elements of the Lord's Supper are bread and wine; but at the love-feasts, bread and water only are used. The Methodists consider the former as a positive institution, which they are bound to observe as Christians; the latter as merely prudential, which they observe because they think them scriptural and edifying. They suppose that St. Jude (12.) alludes to these love-feasts, when, speaking of some evil doers, that associated with the Christians, he says, 'These are spots in your feasts of love;' and that of them also the apostle Peter speaks. (2 Pet. ii. 13.) *Adam's Religious World*, vol. iii. pp. 87—123; *Mosheim's Eccles. Hist.* vol. vi. p. 311, edit. 1811.

METHODIST NEW CONNEXION, or NEW ITINERANCY. *Date and Grounds of the Separation.*—Mr. Wesley professed a strong attachment to the church of England, and exhorted the societies under his care to attend her service, and receive the sacrament of the Lord's Supper from the regular clergy. But in the latter part of his life, he thought proper to assume the episcopal office, so as to consecrate some to the office of bishops, and ordain several priests for America and Scotland: but, as one or two of these his bishops have never left England, since their appointment to the office, some think that he intended a regular ordination should take place, when the state of the

connexion might render it necessary.—During his life, some of the societies petitioned to have preaching in their own chapels in church hours, and the Lord's Supper administered by the travelling preachers. This request, however, he generally refused; and, where it could be conveniently done, sent some of the clergymen, who officiated at the New Chapel, London, to perform these solemn offices.

The same request was renewed soon after his death, by many of the societies; when they had the mortification to find that this question was decided by *lot*, and not by the use of reason and serious discussion; which, together with some other real or imaginary grounds of offence, soon brought on a division and separation.

A separation took place in 1797. The Methodist New Connexion declare the grounds of this separation to be *church government and discipline*, and not doctrines, as affirmed by some of their opponents. They object to the Old Methodists, for having formed a hierarchy, or priestly corporation; and they say, that, in so doing, they have robbed the people of those privileges, which, as members of a Christian church, they are entitled to by reason and Scripture. The New Connexion have, therefore, attempted to establish every part of their church government on popular principles, and profess to have united, as much as possible, the ministers and the people in every department of it. This is quite contrary, say they, to the original government of the Methodists, which, in the most important cases, is confined to the ministers only, as appears by considering the conference or yearly meeting; for of this meeting no person, who is not a *travelling preacher*, has ever been suffered to enter as a member. Indeed, this is the point to which the preachers have always stedfastly adhered with the utmost firmness and resolution, and on which the division, at present, is said entirely to rest. They are also upbraided by the members of the New Connexion with having abused the power which they have assumed. The New Methodists are sometimes called Kilhamites, from Mr. Alexander Kilham, who took so active a part in the separation, that he is considered by many as the head and founder of the New Connexion. Though these are the points on which the division seems principally to have rested, yet there are several other things that have contributed to it. The attachment of the Old Methodists to the established church, which originated in Mr. Wesley, and was much cherished by him and many of the preachers, and also the dislike to the church, in many others of the preachers and of the societies, were never-failing subjects of contention. As all parties are distinguished in their con-

tests by some badge or discriminating circumstance, so here the receiving or not receiving the Lord's Supper, in the established church, was long considered as the criterion of Methodistical zeal or disaffection. Thus the rupture which had been long foreseen by intelligent persons, and for which the minds of the Methodists had been undesignedly prepared, became inevitable when Mr. Wesley's influence no longer interfered.

Government, Discipline, &c.—The New Methodists profess to proceed upon liberal, open, and ingenuous principles, in the construction of their plan of church government; and their ultimate decision in all disputed matters is in their popular annual assembly, chosen, by certain rules, from among the preachers and societies. To them it appears agreeable, both to reason and the customs of the primitive church, that the people should have a voice in the temporal concerns of the societies, should vote in the election of church officers, and give their suffrages in spiritual concerns. When this subject was discussed, in the conference at Leeds, in 1797, various arguments were produced on both sides of the question; and on its being decided against them, the dissentients proposed a plan for a new Itinerancy, and formed themselves into a meeting, in order to carry it into immediate effect. Of this meeting Mr. William Thom was chosen president, and Mr. Alexander Kilham, secretary. A form of church government, suited to an itinerant ministry, was drawn up at the request of the meeting by these two brethren, and, with a few alterations, was accepted by the conference of preachers and delegates.

The preachers and people are incorporated in all meetings for business, not by temporary concession, but by the essential principles of their constitution; for the private members choose the class leaders; the leaders' meeting nominates the stewards; and the society confirms or rejects the nomination. The quarterly meetings are composed of the general stewards and representatives chosen by the different societies of the circuits; and the fourth quarterly meeting of the year appoints the preacher and delegates of every circuit that shall attend the general conference.

Numbers.—In the year 1806, the New Methodists had 18 circuits, upwards of 30 preachers, and about 5918 members. *Adam's Religious World*, vol. iii. pp. 134—139.

METHU'SELAH, מֶתְשֶׁלַח, signifies *he has sent his death*; otherwise, *the arms of his death*; otherwise, according to the Hebrew and Syriac, *spoil of his death*; otherwise, *man that demands*. Methuselah, son of Enoch, (Gen. v. 21, 22.) was born in the year of the world 687, begat Lamech in 874, and died in the year of the world 1656, aged

nine hundred and sixty-nine years; the greatest age attained by any mortal man. This same year, the year of the world 1656, was the year of the Deluge.

MICAH, מִיכָיִהוּ, *Michaihu*, signifies *who is like to God*? Micah, of the tribe of Ephraim, was son of a rich widow, who became an occasion of falling to Israel. (Judg. xvii. xviii.) The mother of Micah had laid by a reserve of eleven hundred shekels, about 125*l.* 10*s.* This money being missing, she was in a great passion about it, and even uttered heavy imprecations against the thief.—Whether Micah had taken it himself, or whether he recovered it from some one who had taken it, he comes and tells his mother that it was in his custody. The mother recovered her temper, and, blessing her son for his diligence, told him it was dedicated to God; that she would have an ephod made with it, and kept at their house, for the use of a domestic chapel. She immediately causes an ephod or priestly habit to be prepared with this money, and images of metal. He made one of his own sons priest; and afterwards a young Levite.

It is believed this happened in the interval of time, after the death of Joshua, and the elders that succeeded him, till Othniel judged Israel. During this time the tribe of Dan, being straitened in their inheritance, sent six hundred men to seek a more convenient settlement. They passed by Micah's house, on the mountains of Ephraim, and desired the Levite, who resided there, to inquire of the Lord about the success of their expedition. He answered them, that the Lord would prosper their undertaking. They came a second time to the house of Micah; and, having persuaded the priest to their party, they took away the ephod, and the graven images, and went their way. Micah runs after them, crying out; but they threaten him, and oblige him to retire. Having taken Laish, they there set up the idol purloined from Micah, and appointed Jonathan, son of Gershom, the son of Moses, their priest. This idol continued here all the time the house of God was at Shiloh, and to the captivity of the country, or, according to another version of the Hebrew, to the time of the deliverance of the country. Some understand it, of the deliverance of the country by Samuel; and others, of the captivity of the ten tribes by the kings of Assyria, Shalmaneser, and Tiglath-pileser. During all this time, the city of Laish, otherwise called Dan, was a place of idolatry and superstition; worshipping either the teraphim of Micah, or the golden calves of Jeroboam.

MICAH, מִכָּה, signifies *poor, humble, otherwise, who strikes, or is struck*; otherwise, *who is there*? otherwise, *the waters*

here. Micah, the Morasthite, or of Moresa, a village near the city Eleutheropolis, in the south of Judah, is the seventh in order of the twelve lesser prophets. He prophesied under Jotham, Ahaz, and Hezekiah, kings of Judah, about fifty years, from about the year of the world 3245, or the beginning of the reign of Jotham, to the year of the world 3306, or the last year of Hezekiah. Some have confounded him, but very improperly, with Micaiah, son of Imlah, who lived in the kingdom of the ten tribes, under the reign of Ahab. The spurious Dorotheus says, that Micah was buried in the burying-place of the Anakim, whose habitation had been at Hebron. This prophet was contemporary with Isaiah, and has some expressions in common with him. Compare Isaiah ii. 2. with Micah iv. 1. and Isaiah xli. 15. with Micah iv. 13.

The prophecy of Micah contains only seven chapters. He first foretells the calamities of Samaria; afterwards he prophesies against Judah; then he exclaims against the iniquities of Samaria: he foretells the captivity of the ten tribes, and their return. The third chapter contains a pathetic invective against the princes of the house of Jacob, and the judges of the house of Israel; which Calmet thinks is intended against the chiefs of the kingdom of Judah, the judges, the magistrates, the priests, the false prophets, &c. We are informed by Jeremiah, (xxvi. 18, 19, &c.) that this prophecy was pronounced in the time of Hezekiah; and that in the days of Jehoiakim it protected Jeremiah from death, who prophesied much the same against Jerusalem, as Micah had done.

After these terrible denunciations, Micah speaks of the reign of the Messiah, and the establishment of his kingdom. He points out particularly that the Messiah should be born at Bethlehem, and that his dominion should extend to the utmost parts of the earth. The fifth chapter describes the flourishing state of the Jews in their own country, after their return from the captivity. The last two chapters contain a long invective against the iniquities of Samaria. He then foretells the fall of Babylon, and the re-establishment of Israel.

‘The style of Micah,’ says Bishop Tomline, ‘is nervous, concise, and elegant, often elevated and poetical, but sometimes obscure from sudden transitions of subject; and the contrast of the neglected duties of justice, mercy, humility, and piety, with the punctilious observance of the ceremonial sacrifices, affords a beautiful example of the harmony which subsists between the Mosaic and Christian dispensations, and shows that the law partook, in some degree at least, of that spiritual nature, which more immediately characterizes the religion of Jesus.’

Bishop Tomline's Elem. of Christ. Theol. vol. i. p. 125.

MICAI'AH, מִיכָאֵל, *Mīchā'el*, signifies *who is like to God?* Micaiah, or Michaiah, was the son of Imlah, of Ephraim, and a prophet of the Lord. It is thought that it was Micaiah, though the Scripture does not mention his name, who directed one of his associates to strike him, and to wound him; which he refusing, Micaiah told him a lion should meet and kill him: which happened accordingly. Micaiah, meeting another, desired of him the same thing, which he performed. Thus the prophet being disfigured, threw dust in his face, and went to meet king Ahab. He complained that being charged with a prisoner, he had escaped, but his ransom was required of him. The king gave sentence against him. At this the prophet wiping the dust off his face, and discovering himself to Ahab, said, Just so says the Lord to thee; because thou hast let go a man deserving of death, thy life shall answer for his life, and thy people for his people. He spoke of Benhadad, king of Syria, whom Ahab had suffered to escape when he was in his power. (1 Kings xx. 35.)

About three years after, when Ahab made war against Benhadad king of Syria, he invited Jehoshaphat, king of Judah, to accompany him in this expedition. (1 Kings xxii. 3, 4, 5, &c.) Jehoshaphat, who was then at Samaria, consented, but desired that a prophet of the Lord might be consulted about their success; for he would not rely on the prophets of Baal, who had assured Ahab of victory. They then brought Micaiah, the son of Imlah, before the kings, and desired him by the way, that his words might agree with the words of the other prophets, who all had promised the king success. Ahab having inquired of him, whether they should march against Ramoth-gilead or not, Micaiah answered, March on and prosper, the Lord shall deliver it into thine hands. The king replied, I adjure thee in the name of the Lord, to answer only according to the truth. Then Micaiah says to him with a more serious countenance,—I saw all Israel dispersed upon the mountains, like sheep that have no shepherd; and the Lord said, They have no captain, let every one return in peace to his own house. Micaiah added, I saw the Lord sitting on his throne, and the heavenly host on his right hand and on his left. And the Lord said, Who shall seduce Ahab, king of Israel, to march against Ramoth-gilead, that he may die there? One answered one thing, and another another. Then an evil spirit stepped forth, and said, I will seduce Ahab, by putting a lie into the mouth of all his prophets. The Lord said to him, Go, and thou shalt succeed. Now has the Lord put a lying spirit in the mouth of all thy prophets, and has passed sentence against thee.

At the same time Zedekiah, son of Chenaanah, stepped up to Micaiah, and gave him a blow on the face, saying, 'Which way went the Spirit of the Lord from me to speak unto thee?' To whom Micaiah replied, 'This thou shalt see, when thou shalt skulk from chamber to chamber to hide thyself. Then Ahab, king of Israel, said to his people, Take Micaiah and carry him to Amon the governor of Samaria, and let him be fed with bread of affliction, and with water of affliction, till I return in peace. Micaiah answered, If thou return at all in peace, the Lord has not spoken by me. The event justified the prediction of Micaiah. We hear no more of Micaiah the son of Imlah.

MICHAEL, מִיכָאֵל, signifies *who is like to God* ? otherwise, *humility, poorness of God*. The Scripture account of Michael is, that he was an arch-angel, who presided over the Jewish nation, as other angels did over the Gentile world, as is evident of the kingdoms of Persia and Greece, (Dan. x. 13.); that he had an army of angels under his command, (Rev. xii. 7.); that he fought with the dragon, or Satan and his angels; and that, contending with the devil, he disputed about the body of Moses. (Jude 9.) With respect to the combat between Michael and the Dragon, some authors understand it literally, and think it denotes the expulsion of certain rebellious angels, with their head or leader from the presence of God. Others take it in a figurative sense, and refer it either to the contest that happened at Rome, between St. Peter and Simon Magus, in which the apostle prevailed over the magician; or to those violent persecutions under which the church laboured for three hundred years, and which happily ceased when the powers of the world became Christian. Among the commentators, who maintain the former opinion, is Grotius; and among those who understand it in a figurative sense, are Hammond and Mede.

The contest respecting the body of Moses, is likewise taken both literally and figuratively. Those who understand it literally, are of opinion, that Michael, by the order of God, hid the body of Moses after his death; and that the devil endeavoured to discover it, as a fit means to entice the people to idolatry, by a superstitious worship of his relics. But this dispute is figuratively understood to be a controversy about rebuilding the temple, and restoring the service of God among the Jews at Jerusalem; the Jewish church being properly styled the body of Moses. It is thought by some, that this story of the contest between Michael and the devil, was taken by St. Jude out of an apocryphal book, called 'The Assumption of Moses.' Might not the apostle have used it merely as a popular illustration, without vouching for the fact, of that sober and wholesome doctrine, not to speak evil of dignities, from the example of an arch-

angel, who did not venture to rail even at the devil, but meekly said, 'The Lord rebuke thee?' *Hales's New Analysis of Chronology*, vol. ii. book ii. p. 1144; *Michælis's Introduction to the New Testament*, vol. vi. p. 392.

MICHAL, מִיכָאֵל, signifies *who is it that has all* ? otherwise, *who is perfect, or complete* ? otherwise, *the whole is water* ; otherwise, *defence*. Michal was daughter of king Saul. The Hebrews think, that she was also named Eglah, and was mother of Ithream, (2 Sam. iii. 5.) but this opinion has no foundation. Michal falling in love with David, and her father Saul being informed of it, he was not a little glad, saying, I will give her to David for a wife, that he may fall by the hands of the Philistines. Saul therefore bid his confidants insinuate to David to improve his good fortune. David at first declined; but, finding his valour might serve instead of a dowry, he doubled what Saul required as proofs of his victory over the Philistines, and Saul gave him his daughter Michal.

Some time after, Saul sent his guards after David, to seize him in his own house during the night, and to bring him with them on the morrow. But Michal let him down through a window, and he escaped. Michal then took a figure, and laid it in David's bed, and put a pillow of goat's hair for its bolster, and covered it with a cloth. Saul sent next morning to take David, and gave orders that he should be brought in his bed; but they found nothing except a figure, and Michal excused herself by saying, that David threatened to kill her if she did not favour his escape. Some time after, Saul gave Michal to Phalti, or Phaltiel, son of Laish of Gallim.

David, when he came to the crown, caused Michal to be restored to him; and this was one condition that he stipulated with Abner. Then David sent messengers to Ishbosheth, who sent her back to David, and Phaltiel followed her weeping as far as Bahurim. The Hebrews pretend, that Phaltiel never came near Michal, who in strictness could not be his wife, since she never had been divorced from David. Others believe that Michal had five sons by Phaltiel, whom the Gibeonites executed. (2 Sam. xxi. 8, 9.) See MERAB.

David, from the very beginning of his reign, had formed a design of translating the ark of the covenant from Shiloh to Jerusalem, where he had fixed his habitation. This pious design he executed with great pomp and ceremony; he himself leaping and dancing for joy in this solemnity. Michal observing this at a window, where she had placed herself to see the procession, conceived no small contempt for king David; and, when he returned to his palace, she upbraided him with descending to such meannesses, as to dance and play among his

servants, acting rather like a buffoon than a king. David vindicated himself by telling her, that he would dance and appear still more vile before the Lord, who had preferred him to be king of Israel, before her father and all his family. Michal had no children to the day of her death, which the Scripture seems to impute to these reproaches made to David. The time of her death is unknown.

MID'IAN, מִדְיָן, signifies *judgment*; otherwise, *measure, habit, covering*. Midian was the fourth son of Abraham and Keturah. (Gen. xxv. 2.) The Midianites, (Numb. xxii. 4. 7.; xxv. 15.; xxxi. 2, &c.) whose daughters seduced Israel, even to the worshipping of Baal-peor, were descendants of Midian, the son of Abraham. The Midianites, who were overcome by Hadad son of Bedad, king of Edom, (Gen. xxxvi. 35.) and those who oppressed Israel, and were defeated by Gideon, (Judg. vi. 1, 2, &c.; vii. 1, 2, &c.) were also descended from Midian, son of Abraham, whose habitation was east of the Dead Sea, and south of the country of Moab. Their capital city was called Midian, and its remains were to be seen in the time of Jerome and Eusebius. It was situated on the Arnon, and south of the city Ar, or Areopolis.

The Lord intended to punish the Midianites, because their daughters had seduced Israel to the worship of Peor. God says to Moses, 'Take a thousand men out of each tribe, and send them under the command of Phinehas, son of the high priest Eleazar, to execute my vengeance against the Midianites. Phinehas marched therefore at the head of twelve thousand men, having with him the ark of the covenant, according to some commentators, and the trumpets of the tabernacle. He defeated the Midianites, and slew five of their kings, Evi, Rekem, Zur, Hur, and Reba, who reigned over several cities of the country of Midian, lying east of the Dead Sea. God permitted also, that the wicked prophet Balaam should be involved in their misfortune, and lose his life. The Israelites took the women, the children, the flocks, and whatever belonged to the Midianites; they burned their cities, villages, and forts; and they brought into their camp all the booty they had got in this expedition.

MIDIAN was probably the son of Cush, since Zipporah the wife of Moses, who was a Midianite, was nevertheless a Cushite, (Numb. xii. 1.); and since Habakkuk (iii. 7.) puts the Midianites with the Cushites, as if they were synonymous, or at least neighbours. This Midian peopled the country of Midian, east of the Red Sea. Into this country Moses withdrew, and there married Zipporah the daughter of Jethro. (Exod. ii. 15, &c.) It was these Midianites who trembled for fear, when they heard the Hebrews had passed through the Red Sea.

(Hab. iii. 7.) Abulfeda, speaking of the city of Midian, says, 'Madyan is a city, in ruins, on the shore of the Red Sea, on the side opposite to Tabuc, from which it is distant about six days' journey. At Midian may be seen the famous well, where Moses watered the flocks of Schoaib, for thus the Mahometans call Jethro. This city was the capital of the tribe of Midian among the Israelites. According to Ibusaid, the bay of the Red Sea in this place is about one hundred thousand paces wide.'

It should seem as if the Orientals knew no other Midianites than those on the shore of the Red Sea, near Mount Sinai, among whom Moses took refuge.

MIGDOL, מִגְדֹּל, signifies *a tower, or greatness*, and was a frontier town of Lower Egypt towards the Red Sea, between which and that sea the Israelites encamped. (Exod. xiv. 2.) It is there rendered by the Septuagint Magdolos; and there also Herodotus represents Nekus, or Pharaoh-Necho, as gaining a great victory over the Jews; mistaking Magdolos for Megiddo. Jeremiah represents it as belonging to Egypt proper, (Jer. xlv. 14.) and in the neighbourhood of Tahpanes or Daphnæ. The Itinerary of Antoninus reckons it a little to the south of the Delta, about twelve miles from Pelusium.

On the contrary, the learned editor of Calmet's Dictionary considers Migdol 'a tower,' which he places at *Bir Suez*, 'the well of water,' because he thinks this well was worth protecting by a tower, there being no other fresh water, then known, in the neighbourhood. He observes, that nobody acquainted with the value and scarcity of water in the East, will imagine that a tower, if inhabited, could be of use, or its inhabitants or garrison subsist, without water. It was necessary, therefore, for the protection of this water for the use of the inhabitants at Baal-zephon, that a tower should secure it. He has placed, he says, Baal-zephon at Suez, because it adjoins to Pi-hahiroth; so that whatever station was 'in the face of Pi-hahiroth,' was also in the face of Baal-zephon. See BAAL-ZEPHON, and PI-HAHIROTH. *Fragments annexed to Calmet's Dictionary*, No. xxxix. p. 69; *Hales's New Analysis of Chronology*, vol. i. p. 376.

MILE'TUS, or MILETUM, Μίλητος, signifies *red, or deep purple*. Miletus was a town in the province of Caria, in Asia Minor. This city, situated beyond the river Meander, was originally a colony of Cretans. It became so powerful, that it sent out settlers to a great number of cities on the Euxine Sea, and many others on the continent. 'Miletus,' says Dr. Chandler, 'was once exceedingly powerful, and illustrious. Its early navigators extended its commerce to remote regions. The whole Euxine Sea, the Propontis, Egypt, and other countries, were frequented by its

ships, and settled by its colonies. It boasted a venerable band of memorable men; Hecataeus, an early historian, and Thales, the father of philosophy. It withstood Darius, and refused to admit Alexander. It has been styled the metropolis and head of Ionia; the bulwark of Asia; chief in war and peace; mighty by sea; the fertile mother which had poured forth her sons to every quarter, counting not fewer than seventy-five cities descended from her. It afterwards fell so low as to furnish a proverbial saying, 'The Milesians were once great;' but if we compare its ancient glory, and its subsequent humiliation, with its present state, we may justly exclaim, 'Miletus how much lower art thou now fallen!' It is now called by the Turks Melas, or according to Mr. Cruttwell, Milet.

St. Paul going from Corinth to Jerusalem, passed by Miletus, and as he went by sea, and so could not take Ephesus in his way, &c. he caused the bishops of the church of Ephesus to come to Miletus, which was about twelve leagues from thence. (Acts xx. 14, 15, &c.) *Sacred Geography; Dr. Chandler's Travels.*

MILETUS, a city of Crete. It seems proper to refer to this Miletus, what St. Paul says, (2 Tim. iv. 20.) 'Trophimus have I left at Miletus sick;' because when St. Paul visited Miletus near Ephesus, (Acts xx. 17.) Trophimus went with him to Jerusalem, and St. Paul did not return to that Miletus. *Additions to Calmet's Dictionary.*

MILLENARIANS. *Name.*—Millenarians are those who believe, according to an ancient tradition in the church, grounded on some doubtful texts in the book of Revelation and other Scriptures, that our Saviour shall reign a *thousand years* with the faithful upon earth after the first resurrection, before the full completion of final happiness; and their name, taken from the Latin word *mille*, a thousand, has a direct allusion to the duration of this spiritual empire, which is styled the Millennium. The same name is also given to many who reject the literal interpretation of the Millennium, both as to its nature and its duration.

Origin, Rise, and Progress.—A Millennium, or a future paradisaical state of the earth, is viewed by some as a doctrine not of Christian, but of Jewish origin. The tradition which fixes the duration of the world in its present imperfect state to 6,000 years, and announces the approach of a Sabbath of 1,000 years of universal peace and plenty, to be ushered in by the glorious advent of the Messiah, has been traced up to Elias, a rabbinical writer, who flourished about two centuries before the birth of Christ, and, by some, even to Elias the Tishbite. It certainly obtained among the Chaldeans from the earliest times; and it is countenanced by Barna-

bas, Irenæus, and other primitive writers, and also by the Jews at the present day. But though the theory is animating and consolatory, and not very improbable, yet, as it has not the sanction of Scripture to support it, we are not bound to respect it any further than as a doubtful tradition. The Jews understood several passages of the prophets, as Zechariah, (xiv. 16.) &c. of the Millennium, in which, according to their carnal apprehensions, the Messiah is to reign on earth, and to bring all nations within the pale, and under subjection to the ordinances of the Jewish church.

Justin Martyr, the most ancient of the fathers, was a great supporter of the doctrine of the Millennium, or that our Saviour shall reign with the faithful upon earth, after the resurrection, for a thousand years, which he declares was the belief of all orthodox Christians. But this opinion is not generally followed; for, though there has been, perhaps, no age of the church in which this doctrine was not admitted by one or more divines of the first eminence, it yet appears, from the writings of Eusebius, Irenæus, and others among the ancients, as well as from the histories of Dupin, Mosheim, and other moderns, that it was never adopted by the whole church, nor formed an article of the established creed in any nation. Origen, the most learned of the fathers, and Dionysius, bishop of Alexandria, usually, for his immense erudition, surnamed the Great, both opposed the doctrine that prevailed on the subject in their day; and Dr. Whitby, in his learned treatise on the subject, proves, first, that the Millennium was never generally received in the church of Christ; and, secondly, that there is no just ground to think it was derived from the apostles.

On the other hand, Dr. T. Burnet, and others, maintain that it was very generally admitted till the Nicene Council, in 325, or till the fourth century. The doctor supposes Dionysius of Alexandria, who wrote against Nepos, an Egyptian bishop, before the middle of the third century, to have been the first that attacked this doctrine; but Origen had previously assailed it in many of his fictitious additions. The truth seems to be, as Mr. Gray remarks, 'that a spiritual reign of Christ was believed by all who carefully examined the Scriptures, though the popular notions of the Millennium were often rejected; and ancient as well as modern writers, assailed the extravagant superstructure, not the Scriptural foundation of the doctrine.' During the interregnum in England, in the time of Cromwell, there arose a set of enthusiasts, sometimes called Millenarians, but more frequently *Fifth Monarchy Men*, who expected the sudden appearance of Christ to establish on earth a new monarchy or kingdom. In consequence of this, some

of them aimed at the subversion of all human government. In ancient history we read of four great monarchies, the Assyrian, Persian, Grecian, and the Roman; and these men, believing that this new spiritual kingdom of Christ was to be the *fifth*, obtained the name by which they were called. They claimed to be the saints of God, and to have the dominion of saints, (Dan. vii. 27.) expecting that, when Christ was come into this kingdom, to begin his reign on earth, they, as his deputies, were to govern all things under him. They went so far as to give up their own Christian names, and assume others from Scripture, like the Manicheans of old.

Distinguishing Tenets.—About the middle of the fourth century, the Millenarians held the following tenets: 1. that the city of Jerusalem should be rebuilt, and that the land of Judea should be the habitation of those who were to reign on the earth a thousand years; 2. that the first resurrection was not to be confined to the martyrs, but that, after the fall of Antichrist, all the just were to rise, and all that were on the earth were to continue for that space of time; 3. that Christ shall then come down from heaven, and be seen on earth, and reign there with his servants; 4. that the saints, during this period, shall enjoy all the delights of a terrestrial paradise.

These opinions were founded on several passages in Scripture, which the Millenarians, among the fathers, understood in no other than a literal sense; but which those moderns, who hold nearly the same opinion, consider as partly literal, and partly metaphorical. Of these passages, that upon which the greatest stress has been laid, is perhaps Rev. xx. 1—7. This passage the ancient Millenarians took in a sense grossly literal, and taught, that, during the Millennium, the saints on earth were to enjoy every bodily delight. Most of the moderns, on the other hand, consider the power and pleasures of this kingdom as wholly spiritual; and they represent them as not to commence till after the conflagration of the present earth. But that this last supposition is a mistake, the following verses assure us; for we are there told, that, ‘when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth;’ and we have no reason to believe that he will have such power or such liberty in ‘the new heavens and the new earth, wherein dwelleth righteousness.’

The opinions of the moderns on this subject may be reduced to two. 1. Some believe that Christ will reign personally on the earth, and that the prophecies of the Millennium point to a resurrection of martyrs and other just men, to reign with him a thousand years in a visible kingdom. 2.

Others are inclined to believe, that, by the reign of Christ and the saints for a thousand years on earth, ‘nothing more is meant than that, before the general judgment, the Jews shall be converted,—genuine Christianity be diffused through all nations, and mankind enjoy that peace and happiness, which the faith and precepts of the Gospel are calculated to confer on all by whom they are sincerely embraced.’ The state of the Christian church, say they, will be, for a thousand years before the general judgment, so pure and so widely extended, that, when compared with the state of the world in the ages preceding, it may, in the language of Scripture, be called a resurrection from the dead. In support of this interpretation, they quote two passages from St. Paul, in which a conversion from Paganism to Christianity, and a reformation of life, is called a *resurrection from the dead*. (Rom. vi. 13. Ephes. v. 14.) There is indeed an order in the resurrection, (1 Cor. xv. 23.) but we nowhere observe mention made of a *first* and *second* resurrection at the distance of 1000 years from each other: yet, were the Millenarian hypothesis well founded, the words should rather have run thus: ‘Christ the first fruits, then the martyrs at his coming, and a thousand years afterwards the residue of mankind,—then cometh the end,’ &c.

Mr. Joseph Mede, Dr. Gill, Bishop Newton, Mr. Winchester, Mr. Eyre, Mr. Kett, &c., are advocates for the first of these opinions, and contend for the *personal reign* of Christ on earth. ‘When these great events shall come to pass,’ says Bishop Newton, ‘of which we collect from the prophecies, this to be the proper order; the Protestant witnesses shall be greatly exalted, and the 1260 years of their prophesying in sackcloth, and of the tyranny of the beast, shall end together; the conversion and restoration of the Jews succeed; then follows the ruin of the Ottoman empire; and then the total destruction of Rome, and of Antichrist. When these great events, I say, shall come to pass, then shall the kingdom of Christ commence, or the reign of the saints upon earth. So Daniel expressly informs us, that the kingdom of Christ and the saints will be raised upon the ruins of the kingdom of Antichrist. (Dan. vii. 26, 27.) So likewise St. John saith, (Rev. xx. 2—6.) that upon the final destruction of the beast and of the false prophet, “Satan is bound,” &c. It is, I conceive, to these great events, the fall of Antichrist, the re-establishment of the Jews, and the beginning of the glorious Millennium, that the three different dates in Daniel of 1260 years, 1290 years, and 1335 years, are to be referred. And as Daniel saith, (xii. 12.) “Blessed is he that waiteth and cometh to the 1335 years,” so St. John saith, (Rev. xx. 6.) “Blessed and holy, is he that hath part in the *first* resurrection.”

Blessed and happy indeed will be this period: and it is very observable, that the martyrs and confessors of Jesus, in Papal as well as Pagan times, will be raised to partake of this felicity. Then shall all those gracious promises in the Old Testament be fulfilled,—of the amplitude and extent,—of the peace and prosperity,—of the glory and happiness of the church in the latter days. Then, in the full sense of the words, (Rev. xi. 15.) “Shall the kingdoms of this world become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.” According to tradition, these thousand years of the reign of Christ and the saints, will be the *seventh* Millennium of the world; for as God created the world in six days, and rested on the seventh, so the world, it is argued, will continue 6000 years, and the *seventh* thousand will be the great *Sabbatism*, or holy rest to the people of God: “One day being with the Lord as a thousand years, and a thousand years as one day.” (2 Pet. iii. 8.) According to tradition too, these thousand years of the reign of Christ and the saints are the *great day of judgment*, in the morning or beginning whereof, shall be the coming of Christ in flaming fire, and the particular judgment of Antichrist, and the first resurrection; and in the *evening* or *conclusion* whereof, shall be the *general resurrection* of the dead, small and great; “and they shall be judged every man according to his works.”

Such is the representation of the Millennium, as given by those who embrace the opinion of Christ's reigning *personally* on earth during the period of *one thousand years*. But Dr. Whitby, Mr. Lowman, Dr. Priestley, &c. contend against the literal interpretation of the Millennium, both as to its nature and duration. Dr. Priestley, entertaining an exalted idea of the advantages to which our nature may be destined, treats the limitation of the world's duration to *seven* thousand years, as a rabbinical fable; and he intimates, that the thousand years may be interpreted *prophetically*, in which sense every day would signify a *year*, and the Millennium continue *three hundred and sixty-five thousand years*! Again, he supposes that there will be no resurrection of any individuals, till the general resurrection; and that the Millennium implies only the *revival of religion*. It would seem, however, that Dr. Priestley was inclined, at a later period of his life, to the *personal reign of Christ*. The author of the ‘Illustrations of Prophecy’ contends, that in the Millennium an amelioration of the human race will gradually take place, by *natural* means, throughout the world.

On this subject, Mr. Evans seems to be correct when he says, ‘that we cannot suggest our opinions with too great a degree of modesty.’ Mr. Faber also observes, that ‘respecting the yet future and mysterious

Millennium, the less that is said upon the subject the better. Unable myself to form the slightest conception of its *specific* nature, I shall weary neither my own nor my reader's patience with premature remarks upon it. That it *will* be a season of great blessedness is certain; further than this we know nothing *definitely*.’

The Millenarians do not form a sect distinct from others, but their distinguishing tenet, in one view or other, prevails in a greater or less degree among most denominations into which the Christian world is divided. *Adam's Religious World*, vol. iii. pp. 362—374; *Mr. Robert Gray's Discourses*, Discourse x.; *Bishop Newton's 25th and 26th Dissertations on the Prophecies*.

MINISTER, one who attends, or waits on another. Thus, Elisha was the minister of Elijah, and rendered him services of various kinds (2 Kings iii. 11.); and Joshua was the servant of Moses. (Exod. xxiv. 13.; xxxiii. 11.) These persons by no means felt themselves degraded by their stations, but in due time succeeded to the offices of their masters. In like manner, John Mark was minister to Paul and Barnabas (Acts xiii. 5.). Christ is called a minister of the true, that is, the heavenly sanctuary.

The office of the *minister of the synagogue*, (Luke iv. 20.) consisted in keeping the book of the law, in observing that those who read in it read correctly, &c. The Rabbins say, that he was the same as the angel of the church, or overseer. Lightfoot says, Baal Aruch expounds the *chazan*, or minister of the congregation, by *sheliach hatzibbor*, or angel of the congregation. Some understand the word *chazan* to answer to the Greek *diákonos*, *deacon*.

Ministers were servants, yet servants not menial, but honourable. Those who dispense the word, and conduct the service of God; those who dispense the laws, and promote the welfare of the community; the holy angels, who, in obedience to the Divine commands, protect, preserve, succour, and benefit the godly; are all ministers, beneficial ministers, to those under their charge. (Heb. viii. 2. Exod. xxx. 10. Levit. xvi. 15. 1 Cor. iv. 1. Rom. xiii. 6. Psalm civ. 4.) *Supplem. Addenda to Calmet's Dict.; Prideaux*, part i. book vi.

MIRACLE has been defined, an event out of the ordinary and settled course of nature, and such as could not have been produced either by the operation of its general laws, or the combination of contingent circumstances; or, an operation performed by any particular agent, which transcends his skill and power, and which required the assistance of a supernatural Being.

Mr. Hume has insidiously or erroneously maintained, that a miracle is contrary to experience; but in reality it is only different from experience. Experience in-

forms us, that *one* event has happened often; testimony informs us, that *another* event has happened once, or oftener. That diseases should be *generally* cured by the application of external causes, and, *sometimes*, at the mere word of a prophet, and without the visible application of causes, are facts not inconsistent with each other in the nature of things themselves, nor irreconcilable according to our ideas. Each fact may arise from its own proper cause; each may exist independently of the other; and each is known by its own proper proof, whether of sense or testimony. As secret causes often produce events contrary to those we *do* expect from experience, it is equally conceivable, that events should sometimes be produced which we *do not* expect. To pronounce, therefore, a miracle to be false, because it is different from experience, is only to conclude against its general existence, from the very circumstance which constitutes its particular nature; for if it were not different from experience, where would be its singularity? Or what particular proof could be drawn from it, if it happened according to the ordinary train of human events, or was included in the operation of the general laws of nature? We grant that it does differ from experience; but we do not presume to make our experience the standard of the divine conduct. He that acknowledges a God, must at least admit the possibility of a miracle. The Atheist, that makes him inseparable from what is called nature, and binds him to its laws by an insurmountable necessity; that deprives him of will, and wisdom, and power, as a distinct and independent Being; may deny even the very possibility of a miraculous interposition, which can in any instance suspend or counteract those general laws by which the world is governed. But he who allows of a First Cause, in itself perfect and intelligent, abstractedly from those effects which his wisdom and power have produced, must, at the same time, allow that this Cause can be under no such restraints as to be debarred the liberty of controlling its laws as often as it sees fit. Surely the Being that made the world can govern it, or any part of it, in such a manner as he pleases; and he that constituted the very laws by which it is in general conducted, may suspend the operation of those laws in any given instance, or impress new powers on matter, in order to produce new and extraordinary effects.

In judging of miracles there are certain criteria, peculiar to the subject, sufficient to conduct our inquiries, and warrant our determination. Assuredly they do not appeal to our ignorance, for they presuppose not only the existence of a general order of things, but our actual knowledge

of the appearance that order exhibits, and of the secondary material causes, from which it, in most cases, proceeds. If a miraculous event were effected by the immediate hand of God, and yet bore no mark of distinction from the ordinary effects of his agency, it would impress no conviction, and probably awaken no attention. Our knowledge of the ordinary course of things, though limited, is real; and therefore it is essential to a miracle, both that it differ from that course, and be accompanied with peculiar and unequivocal signs of such difference. We have been told, that the course of nature is fixed and unalterable; and, therefore, it is not consistent with the immutability of God to perform miracles. But, surely, they who reason in this manner, beg the point in question. We have no right to assume, that the Deity has ordained such general laws as will exclude his interposition; and we cannot suppose that he would forbear to interfere, where any important end could be answered. This interposition, though it controls, in particular cases, the energy, does not diminish the utility of those laws. It leaves them to fulfil their own proper purposes, and effects only a distinct purpose for which they were not calculated. If the course of nature implies the general laws of matter and motion, into which the most opposite phenomena may be resolved, it is certain, that we do not yet know them in their full extent; and, therefore, that events, which are related by judicious and disinterested persons, and at the same time imply no gross contradiction, are possible in themselves, and capable of a certain degree of proof. If the course of nature implies the whole order of events, which God has ordained for the government of the world, it includes both his ordinary and extraordinary dispensations, and among them miracles may have their place, as a part of the universal plan. It is, indeed, consistent with sound philosophy, and not inconsistent with pure religion, to acknowledge that they were disposed by the Supreme Being at the same time with the more ordinary effects of his power; that their causes and occasions were arranged with the same regularity; and that, in reference chiefly to their concomitant circumstances of person and times, to the specific ends for which they were employed, and to our idea of the immediate necessity there is for a divine Agent, miracles differ from common events, in which the hand of God acts as efficaciously, though less visibly. On this consideration of the subject, miracles, instead of contradicting nature, form a part of it. All I object to is, that what our limited reason, and scanty experience may comprehend, should be represented as a full and exact view of the possible or ac-

tual varieties which exist in the works of God.

If we be asked, whether miracles are *credible*? we reply, that, abstractedly considered, they are not totally incredible; that they are capable of indirect proof from analogy; and of direct, from testimony: that in the common and daily course of worldly affairs, events, the improbability of which, antecedently to all testimony, was very great, are proved to have happened by the authority of competent and honest witnesses; that the Christian miracles were objects of real and proper experience to those who saw them; and that whatsoever the senses of mankind can perceive, their report may substantiate. Should it be asked, whether miracles were *necessary*? and whether the end proposed to be effected by them could warrant so immediate and extraordinary an interference of the Almighty, as such extraordinary operations suppose? to this we might answer, that, if the fact be established, all reasonings *à priori* concerning their necessity must be frivolous, and may be false. We are not capable of deciding on a question, which, however simple in appearance, is yet too complex in its parts, and too extensive in its object, to be fully comprehended by the human understanding. Whether God could, or could not, have effected all the ends designed to be promoted by the Gospel, without deviating from the common course of his Providence, and interfering with its general laws, is a speculation that a modest inquirer would carefully avoid; for it carries on the very face of it a degree of presumption, totally unbecoming the state of a mortal being. Infinitely safer is it for us to acquiesce in what the Almighty has done, than to embarrass our minds with speculations about what he might have done. Inquiries of this kind are generally inconclusive, and always useless. They rest on no solid principles, are conducted by no fixed rules, and lead to no clear conviction. They begin from curiosity or vanity; they are prosecuted amidst ignorance and error; and they frequently terminate in impious presumption, or universal scepticism. God is the best, and, indeed, the only judge, how far miracles are proper to promote any particular design of his Providence; and how far that design would have been left unaccomplished, if common and ordinary methods only had been pursued. So from the absence of miracles we may conclude, in any supposed case, that they were not necessary; from their existence, supported by fair testimony, in any given case, we may infer with confidence that they are proper. A view of the state of the world in general, and of the Jewish nation in particular, and an examination of the nature

and tendency of the Christian religion, will point out very clearly the great expediency of a miraculous interposition: and when we reflect on the gracious and important ends that were to be effected by it, we shall be convinced that it was not an idle and useless display of divine power; but that while the means effected and confirmed the end, the end fully justified and illustrated the means. If we reflect on the almost irresistible force of prejudice, and the strong opposition it universally made to the establishment of a new religion, on the demolition of rites and ceremonies, which authority had made sacred, and custom had familiarized; if we reflect on the extent and importance, as well as the singularity, of the Christian plan; what was its avowed purpose to effect, and what difficulties it was necessarily called to struggle with before that purpose could be effected; how much it was opposed by the opinions and the practice of the generality of mankind; by philosophy; by superstition; by corrupt passions, and inveterate habits; by pride, and sensuality; in short, by every engine of human influence,—whether formed by craft, or aided by power; if we seriously reflect on these things, and give them their due force, (and experience shows us that we can scarcely give them too much,) we shall be induced to admit even the necessity of a miraculous interposition, at a time when common means must inevitably, in our apprehensions, have failed of success.

The revelation of the divine will by inspired persons is, as such, miraculous; and, therefore, before the adversaries of the Gospel can employ, with propriety, their objections to the particular miracles on which its credibility is rested, they should show the impossibility of any revelation. In whatever age the revelation is given, succeeding ages can know it only from testimony; and if they admit, on the report of their fellow-creatures, that God had inspired any being with the preternatural knowledge of his will, why should they deny that he had enabled the same being to heal the sick, or to cleanse the leprous? How, may it be asked, should the divine Teacher give a more direct and consistent proof of his preternatural commission, than by displaying those signs and wonders, which mark the finger of God? That the apostles could not be deceived, and that they had no temptation to deceive, has been repeatedly demonstrated. So powerful, indeed, is the proof adduced in support of their testimony, that the infidels of these latter days have been obliged to abandon the ground on which their predecessors stood; to disclaim all moral evidences arising from the character and relation of eye-witnesses; and to maintain, upon metaphysical, rather than historical

principles, that miracles are utterly incapable, in their own nature, of existing in any circumstances, or of being supported by any evidence. *Dr. White's Sermons, Sermon vii. pp. 284, &c., Notes pp. l. li. &c.*

MIR/IAM, מִרְיָם, *Mapiām*, signifies *exalted*; otherwise, *bitterness of the sea*; otherwise, *myrrh of the sea*; otherwise, *lady*, or *mistress of the sea*. Miriam, sister of Moses and Aaron, and daughter of Amram and Jochebed, was born about the year of the world 2424. She might be ten or twelve years old when her brother Moses was exposed on the banks of the Nile, since Miriam was watching there, and offered herself to Pharaoh's daughter to fetch her a nurse. The princess accepting the offer, Miriam fetched her own mother, to whom the young Moses was given to nurse. (Exod. ii. 4, 5, &c.) It is thought that Miriam married Hur, of the tribe of Judah; but it does not appear that she had any children by him.

Miriam had the gift of prophecy, as she insinuates, (Exod. xv. 20. Numb. xii. 2). "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" After the passage of the Red Sea, Miriam led the choirs and dances of the women, and sung with them the canticle, Sing ye to the Lord, &c. whilst Moses sung it in another choir of men. (Exod. xv. 21.) When Zipporah, the wife of Moses, arrived in the camp of Israel, Miriam and Aaron disputed with her, speaking against Moses on her account. (Numb. xii. 1, 2, 3, &c.) This conduct the Lord punished by visiting Miriam with a leprosy. Aaron interceded with Moses for her recovery, and besought the Lord, who ordered her to be shut out of the camp seven days.

We are acquainted with no subsequent particulars of the life of Miriam. Her death happened in the first month of the fortieth year after the Exodus, at the encampment of Kadesh in the wilderness of Zin. (Numb. xx. 1.) The people mourned for her, and she was there buried.

MISHNA, or MISNA, מִשְׁנָה, signifies *repetition*, and is properly the code of the Jewish civil law. The Mishna contains the text; and the Gemara, which is the second part of the Talmud, contains the commentaries: so that the Gemara is, as it were, a glossary on the Mishna. The Mishna consists of various traditions of the Jews, and of explanations of several passages of Scripture. These traditions serving as an explication of the written law, and supplementary to it, are said to have been delivered to Moses during the time of his abode upon the Mount; which he afterwards communicated to Aaron, Eleazar, and his servant Joshua. By these they were transmitted to the seventy elders; by them to the prophets, who communicated them to the men of the Great San-

hedrim, from whom the wise men of Jerusalem and Babylon received them. According to Dr. Prideaux, they passed from Jeremiah to Baruch, from him to Ezra, and from Ezra to the men of the Great Synagogue, the last of whom was Simon the Just, who delivered them to Antigonus of Socho. From him they came down in regular succession to Simeon, who took our Saviour in his arms; to Gamaliel, at whose feet Paul was brought up; and last of all, to Rabbi Judah the Holy, who committed them to writing in the Mishna.

Dr. Prideaux, rejecting this Jewish fiction, observes, that after the death of Simon the Just, about 299 years before Christ, arose the Tannaim or Mishnaical doctors, who, by their comments and conclusions, added to the number of those traditions which had been received and allowed by Ezra and the men of the Great Synagogue. Hence, towards the middle of the second century after Christ, under the reign of the Roman emperor Antoninus Pius, it was found necessary to commit these traditions to writing. This was requisite, because the traditions had been so much increased, that they could no longer be preserved by the memory of man; and also because their country had suffered considerably in the reign of the emperor Adrian, and many of their schools being dissolved, and their learned men cut off, the usual method of preserving their traditions had failed. Lest, therefore, the traditions should be forgotten and lost, it was resolved that they should be collected and committed to writing. Rabbi Judah, who was at that time rector of the school at Tiberias in Galilee, and president of the Sanhedrim at that place, undertook the work. He compiled it in six books, each consisting of several tracts, which altogether form the number of sixty-three. Doctor Prideaux computes that the Mishna was composed about the year 150 of our Lord. Dr. Lightfoot, however, says, that Rabbi Judah compiled the Mishna about the year of Christ 190, in the latter end of the reign of Commodus, or, as some compute, in the year of Christ 220. Dr. Lardner is of opinion, that this work could not have been finished before the year 190, or later.

Thus the book called the Mishna was formed; a book which was received by the Jews with great veneration, and which has been always held in high esteem among them. Their opinion of it is, that all the particulars which it contains were dictated by God himself to Moses upon Mount Sinai, as well as the written word itself; and, consequently, that it must be of the same divine authority, and ought to be as religiously observed. See GEMARA, TALMUD. *Prideaux's Connection*, vol. ii. p. 468, &c. edit. 1749; *Lardner's Collection of Jewish and Heathen Testimonies*, vol. i. p. 178.

MISREPRESENTATION, the act of wilfully representing a thing otherwise than it is. We ought to be careful not to misrepresent the actions of others; and we should, with equal solicitude, avoid any misrepresentations of their words. Verbal misrepresentations may be productive of the greatest injury, and are indicative of radical malevolence. Words in themselves, and taken in their insulated state, are capable of diverse meanings; and he who reports any impressions without noticing what went before, or what followed after, may easily pervert the most harmless into the most criminal expressions; or cause the foulest inferences to be drawn from the most innocent discourse. What confusion and inquietude in society, what suspensions of confidence, what interruptions of good neighbourhood, what bitterness and animosity, are occasioned by verbal misrepresentations! How often has the fondest love been thus blighted, and the warmest friendship turned cold! The perverse construction, the imperfect repetition, or the mutilated statement, of what others have said, is one of the common expedients which the artful and treacherous know so well how to employ to serve their own sinister ends, to promote their own interested views, and to produce endless feuds, inextinguishable jealousies, and irreconcilable animosities. As the words of men may thus be misrepresented to serve the most mischievous purposes, it earnestly behoves us, on all occasions, when we repeat the discourse of others, to adhere as closely as possible to the words, and never wilfully to deviate from the sense. We ought to beware of stating that to have been designed as a positive declaration, which was intended only as a casual supposition; we are not to represent that as a literal affirmation, which was meant only as an incidental illustration, or a figurative ornament; for it is possible in this way to render an exact copy of the words, and yet a malicious perversion of the sense. But when we report what others have said, and particularly when the interest of the individual is in the least degree concerned in the fidelity of the representation, we are not only to repeat the expressions that were used, but the sense which they were at the time designed to bear, and which was evident either from the context of the discourse, or from the manner of the speaker.

By subtle queries, invidious remarks, and treacherous insinuations, the slanderer infuses doubt into the mind of one, respecting the integrity or the conduct of another; and thus he often effects his purpose with more safety than he could by a more open and direct attack. Thus he gradually, but surely, undermines the reputation of his neighbour, or supplants those who seem to stand in the way of his own advancement.

As secret is more dangerous than open hostility, so the characters of men are often more irreparably injured by calumnious suggestions, than by unreserved and unqualified calumnies. Sometimes slander is covered in the garb of praise; but then the praise is never bestowed except where it is likely to prove injurious to the person, by the aversions which it occasions, or the jealousy which it inflames. We have all many faults, but the slanderer aggravates them by his description. Regardless of an adherence to truth, he distorts and magnifies whatever he relates. Where the habit of falsehood, as in the base calumniator, is joined with a malevolent disposition, venial defects are magnified into criminal atrocities; and a trivial speck, almost too small to be noticed, is spoken of as an incurable ulceration. The malevolence of the slanderer is never willing to balance the vices with the virtues, the defects with the perfections, of the human character; but he censures and condemns without moderation or indulgence. Men cannot insure the effect which they intend, the issue of their actions, or the success of their exertions. We may deserve, but we cannot command, success. Good endeavours and honest efforts are in our power, but the ultimate event is in the hands of God. But when things go wrong, when good endeavours are frustrated, and pernicious effects issue from good principles or meritorious attempts, which could neither have been prevented nor foreseen, then how apt are men to impute the unexpected effect to deliberate contrivance, and to slander the intention which they ought to praise! Thus, those who are ever ready to calumniate what merits praise, impute the good which follows any particular course of action to chance, and the evil to design. *Feloves's Body of Theology*, vol. ii. p. 324—329.

MITYLENE, Μιτυλήνη, signifies *purity*, *cleansing*, or *press*. Mitylene was a large and beautiful city of the island of Lesbo. It claimed the primacy of the other cities; and, at length, it has given its name to the island itself. It was celebrated for learning and letters, no less than for power. Strabo and Mela describe the island of Lesbos as being called Mitylene in their time; and if it had this name in the days of St. Luke, then perhaps that writer may mean the island rather than the city, when he says, 'We came to Mitylene.' (Acts xx. 14.) *Taylor's Sacred Geography*.

MIZ'RAIM, or **MISRAIM**, מִצְרַיִם, *Misraim*, signifies *tribulations*, or *who is streightened or blocked up*. Mizraim was the son of Ham, and father of Ludim, Ananim, Lehabim, Naphtuhim, Pathrusim, and Casluhim. (Gen. x. 6—13.) Egypt is commonly called in Scripture the land of Mizraim; and it is still denominated by the

Arabians and other nations Misr. The name Mizraim is also sometimes used for the land of Egypt, sometimes for him that first peopled it, and sometimes for the inhabitants themselves. The word Mizraim, which is in the dual number, may express both Egypts, the superior and inferior, or the two parts of this country, as divided by the Nile. The city of Cairo, the capital of Egypt, as well as Egypt itself, is to this day called Misr by the Arabians. But the natives call it Chemi, that is, the Land of Cham, or Ham, as it is also sometimes called by the Hebrews. (Psal. lxxviii. 12.; cv. 23.; cvi. 22.)

The city of Memphis, in Hebrew Moph or Noph, and which was long the capital of Egypt, had also the name of Misr. The Oriental geographers say, that from the time of the conquests of Alexander, it had the name of Bablion or Babylon, in memory of the ancient Babylon of Chaldæa. But the cities of Memphis, Babylon, and Cairo, though not far from one another, and built from the ruins of each other, are not strictly in the same place. Cairo is east of the Nile, and old Memphis west.

MOAB, מואב, signifies of his father. Instead of Moab, the ancients pronounced Meab, *the waters of the father, the son of the father*; waters representing generation.

Moab was the son of Lot, and of his eldest daughter. (Gen. xix. 31, &c.) He was born about the same time as Isaac, in the year of the world 2108. He was father of the Moabites, whose habitation was beyond Jordan and the Dead Sea, on both sides the river Arnon. Their capital city was situated on that river; and was called Ar or Areopolis, or Ariol of Moab, or Rabbah Moab, that is, the capital of Moab, or Kir-haresh, that is, a city with brick walls. This country was originally possessed by a race of giants called Emim. (Deut. ii. 11, 12.) The Moabites conquered them, and afterwards the Amorites took a part from the Moabites. (Judg. xi. 13.) Moses conquered that part which belonged to the Amorites, and gave it to the tribe of Reuben. The Moabites were spared by Moses, for God had restricted him. (Deut. ii. 9.) But there always was a great antipathy between the Moabites and the Israelites, which occasioned many wars between them. Balaam seduced the Hebrews to idolatry and uncleanness, by means of the daughters of Moab, (Numb. xxv. 1, 2.) and Balak, king of this people, endeavoured to prevail on Balaam to curse Israel. God ordained, that the Moabites should not enter into the congregation of his people, because they had the inhumanity to refuse the Israelites a passage through their country, nor would supply them with bread and water in their necessity.

Eglon, king of the Moabites, was one of

the first that oppressed Israel after the death of Joshua. Ehud killed Eglon, and Israel expelled the Moabites. (Judg. iii. 12, &c.) Hanun, king of the Ammonites, having insulted David's ambassadors, David made war against him, and subdued Moab and Ammon: under which subjection they continued till the separation of the ten tribes. The Ammonites and the Moabites continued in subjection to the kings of Israel to the death of Ahab.

Presently after the death of Ahab, the Moabites began to revolt. (2 Kings iii. 4, 5.) Mesha, king of Moab, refused the tribute of an hundred thousand lambs, and as many rams, which till then had been customarily paid, either yearly, or at the beginning of every reign; which of these two is not clearly expressed in Scripture. The reign of Ahaziah was too short to make war with them; but Jehoram, son of Ahab, and brother to Ahaziah, having ascended the throne, thought of reducing them to obedience. He invited Jehoshaphat, king of Judah, who with the king of Edom, then his vassal, entered Moab, where they were near perishing with thirst, but were miraculously relieved. (2 Kings iii. 16, &c.)

It is not easy to perceive what were the circumstances of the Moabites from this time; but Isaiah, at the beginning of the reign of king Hezekiah, threatens them with a calamity, which was to happen three years after his prediction, and which probably referred to the war that Shalmaneser king of Assyria made with the ten tribes, and the other people beyond Jordan.

Amos (i. 13, &c.) also foretold great miseries to them, which, probably, they suffered under Uzziah and Jotham, kings of Judah, or under Shalmaneser, (2 Chron. xxvi. 7, 8.; xxvii. 5.) or lastly, the war of Nebuchadnezzar, five years after the destruction of Jerusalem: we believe this prince carried them captive beyond the Euphrates, as the prophets had threatened, (Jerem. ix. 26.; xii. 14, 15.; xxv. 11, 12.; xlviii. 47.; xlix. 3. 6. 39.; 16.) and that Cyrus sent them home again, as he did the rest of the captives. After their return from captivity, they multiplied, and fortified themselves, as the Jews and other neighbouring people did; still in subjection to the kings of Persia, afterwards conquered by Alexander the Great, and in obedience to the kings of Syria and Egypt successively, and finally to the Romans. There is a probability also, that, in the later times of the Jewish republic, they obeyed the Asmonean kings, and afterwards Herod the Great.

The principal deities of the Moabites were Chemosh and Baal-peor. The Scripture speaks of Nebo, of Baal-meon, and of Baal-dibon, as gods of the Moabites: but it is likely these are rather names of places where Chemosh and Peor were worshipped;

and that Baal-dibon, Baal-meon, and Nebo, are no other than Chemosh adored at Dibon, or at Meon, or on Mount Nebo.

MODERATION imports such proper government of our passions and pleasures, as shall prevent us from running into extremes of any kind, and shall produce a calm and temperate frame of mind. Moderation ought to take place in our wishes, pursuits, expectations, pleasures, and passions.

1. We should be moderate in our *wishes*. The active mind of man is seldom or never satisfied with its present condition, how prosperous soever. Originally formed for a wider range of objects, for a higher sphere of enjoyments, it finds itself, in every situation of fortune, straitened and confined. Sensible of deficiency in its state, it is ever sending forth the fond desire, the aspiring wish, after something beyond what is enjoyed at present. Assuredly, there is nothing unlawful in our wishing to be freed from whatever is disagreeable, and to obtain a fuller enjoyment of the comforts of life. But when these wishes are not tempered by reason, they are in danger of precipitating us into extravagance and folly. If we suffer our fancy to create to itself worlds of ideal happiness; if we feed our imagination with plans of opulence and splendour far beyond our rank; if we fix our wishes on certain stages of high advancement, or certain degrees of uncommon reputation or distinction, as the sole stations of felicity; the assured consequence will be, that we shall become unhappy in our present state, unfit for acting the part and discharging the duties that belong to it; we shall discompose the peace and order of our minds, and foment many hurtful passions. Here, then, let moderation begin its reign, by bringing within reasonable bounds the wishes that we form. As soon as they become extravagant, let us check them by proper reflections on the fallacious nature of those objects which the world hangs out to allure desire.

2. We should be moderate in our *pursuits*. When the active pursuits in which we engage rise beyond moderation, they fill the world with great disorders, often with flagrant crimes. Yet, all ambition is not to be condemned; nor ought high pursuits, on every occasion, to be checked. Some men are formed by nature, for rising into conspicuous stations of life. In following the impulse of their minds, and properly exerting the talents with which God has blessed them, there is room for ambition to act in a laudable sphere, and to become the instrument of much public good. But this may safely be pronounced, that the bulk of men are ready to over-rate their own abilities, and to imagine themselves equal to higher things than they were ever designed for by nature. We should, therefore, be sober in fixing our aims, and planning our destined

pursuits. We should beware of being led aside from the plain path of sound and moderate conduct, by those false lights which self-flattery is always ready to hang out. By aiming at a mark too high, we may fall short of what it was in our power to have reached. Instead of attaining to eminence, we may not only expose ourselves to derision, but bring upon our heads manifold disasters.

3. We should be moderate in our *expectations*. When our state is flourishing, and the course of events proceeds according to our wish, we ought not to suffer our minds to be vainly lifted up. We ought not to flatter ourselves with high prospects of the increasing favours of the world, and the continuing applause of men. By want of moderation in our hopes, we not only increase dejection when disappointment comes, but we accelerate disappointment; we bring forward, with greater speed, disagreeable changes in our state. For the natural consequence of presumptuous expectation, is rashness in conduct. He, who indulges confident security, of course neglects due precautions against the dangers that threaten him; and his fall will be foreseen and predicted. He not only exposes himself unguarded to dangers; but he multiplies them against himself. By presumption and vanity, he either provokes enmity or incurs contempt. A temperate spirit, and moderate expectations, are the best safeguard of the mind in this uncertain and changing state. They enable us to pass through the world with most comfort. When we rise in the world, they contribute to our elevation; and if we fall, they render our fall the lighter.

4. We should be moderate in our *pleasures*. It is an invariable law of our present condition, that every pleasure which is pursued to excess converts itself into poison. What was intended for the cordial and refreshment of human life, through want of moderation, we turn to its bane. No sooner do we pass the line which temperance has drawn, than pernicious effects succeed. Could the monuments of death be laid open to our view, they would read a lecture in favour of moderation, much more powerful than any that the most eloquent preacher can give. We should behold the graves peopled with the victims of intemperance; we should behold those chambers of darkness hung round, on every side, with the trophies of luxury, drunkenness, and sensuality. So numerous should we find those martyrs of iniquity, that it may safely be asserted, where war or pestilence has slain its thousands, intemperate pleasure has slain its ten thousands.

5. We should be moderate in all our *passions*. This exercise of moderation is the more requisite, because every passion in human nature has of itself a tendency to

run into excess. All passion implies a violent emotion of mind. Of course it is apt to derange the regular course of our ideas, and to produce confusion within. Of some passions, such as anger and resentment, the excess is so obviously dangerous, as loudly to call for moderation. He who gives himself up to the impetuosity of such passions, without restraint, is universally condemned. Of the insidious growth of passion, therefore, we have great reason to beware. Let us be persuaded, that moments of passion are always moments of delusion; that nothing truly is what it then seems to be; that all the opinions which we then form are erroneous; and that all the judgments which we then pass are extravagant. Let moderation accustom us to wait till the fumes of passion be spent; till the mist which it has raised begin to be dissipated. On no occasion let us imagine that strength of mind is shown by violence of passion. It is the strength of one who is in the delirium of a fever, or under the disease of madness. True strength of mind is shown in governing and resisting passion, and acting, on the most trying occasions, according to the dictates of conscience and right reason. *Blair's Sermons*, vol. iii. serm. xii.

MOLINISTS, a sect in the Romish church, who follow the doctrine and sentiments of the Jesuit Molina, relating to sufficient and efficacious grace. In the year 1588, he published a book to show that the operations of divine grace are entirely consistent with the freedom of human will; and he introduced a new kind of hypothesis to remove the difficulties attending the doctrines of predestination and liberty, and to reconcile the jarring opinions of Augustinians, Thomists, Semi-Pelagians, and other contentious divines. He affirmed that the decree of predestination to eternal glory was founded on a previous knowledge and consideration of the merits of the elect; that the grace, from whose operation these merits are derived, is not efficacious by its own intrinsic power only, but also by the consent of our own will, and because it is administered in those circumstances in which the Deity, by that branch of his knowledge which is called *scientia media*, foresees that it will be efficacious. The kind of prescience, denominated in the schools *scientia media*, is that foreknowledge of future contingents that arises from an acquaintance with the nature and faculties of rational beings, of the circumstances in which they shall be placed, of the objects that shall be presented to them, and of the influence which these circumstances and objects must have on their actions. *Mosheim's Eccles. Hist.* vol. iii. pp. 475, 476.

MO'LOCH, מוֹלֵךְ, signifies *king*. Moloch, Molech, Milcom, or Melchom, was a god of the Ammonites. The word Moloch, signifies *king*, and Melchom, signifies *their king*. Moses in several places forbids the Israelites, under the penalty of death, to dedicate their children to Moloch, by making them pass through the fire, in honour of that god. (Lev. xviii. 21.; xx. 2, 3, 4, 5.) God himself threatens to pour out his wrath against such a man. There is great probability that the Hebrews were addicted to the worship of this deity, even before their coming out of Egypt, since Amos, (v. 26.) and after him St. Stephen, (Acts vii. 43.) reproaches them with having carried in the wilderness the tabernacle of their god Moloch. Solomon built a temple to Moloch, upon the Mount of Olives, (1 Kings xi. 7.); and Manasseh, a long time after, imitated his impiety, making his son pass through the fire in honour of Moloch. (2 Kings xxi. 3, 4.) It was chiefly in the valley of Tophet and Hinnom, east of Jerusalem, that such idolatrous worship was paid. (Jerem. xix. 5, 6, &c.)

Some are of opinion that they contented themselves with making their children leap over a fire sacred to Moloch; by this they consecrated them to some false deity; and, by this lustration, they purified them; this being an usual ceremony among the heathens on other occasions. Some believe that they made them pass through two fires opposite each other, for the same purpose. Others maintain that they rarely burnt their children as sacrifices to Moloch, (Psalm cvi. 37. Isaiah lvii. 5. Ezek. xvi. 20, 21.; xxiii. 37, 39.); it is said, (2 Kings xvii. 31.) that the inhabitants of Sepharvaim burnt their children in the fire to Anammelech and Adrammelech, their gods. It is, however, supposed that the Scripture expression, "causing the children to pass through the fire," may signify carrying them over the fire, as Sonnerat mentions to have been customary in India. By this means they were not destroyed, nor injured, except by being profaned. Mr. Bellamy observes, that the custom of passing the children through fire to Moloch, was similar to that of passing children through water at this day in baptism, as a sign that they are received into the church. The Ammonites being worshippers of the solar fire represented by this idol, this passing them before the fire which was burning at his altar, was an outward sign that these children were considered as belonging to that religion. It may, however, be doubted, whether the expression "burned," which occurs in some parts of Scripture, should be taken in a milder sense than that of slaying by fire.

When David conquered the Ammonites, (1 Chron. xx. 2.) he took the crown of

their god Milcom, which weighed a talent of gold, and made a crown of it for himself. The great weight of this crown renders it probable, that David did not wear it upon his head, but caused it to be hung upon his throne, over his head. See CROWN.

Some believe that Moloch was the same as Saturn, to whom it is well known that human sacrifices were offered. Some think he was Mercury, some Venus, some Mars or Mithra; but the most probable opinion is, that Moloch signified the sun, or the king of heaven. *Calmel's Dict.*; *Fragments annexed to Calmel's Dict.* No. li. p. 99; *Bellamy's History of all Religions*, p. 32.

MONASTERY, a convent or house built for the reception of religious orders; whether it be abbey, priory, nunnery, or the like. Monastery is only properly applied to the houses of monks, mendicant friars, and nuns; the rest are more properly called religious houses. The houses belonging to the several religious orders which obtained in England and Wales, were cathedrals, colleges, abbeys, priories, preceptories, commanderies, hospitals, friaries, hermitages, chantries, and free chapels. These were under the direction and management of various officers. When William the Conqueror came over into England, he found about a third part of the lands in the possession of the clergy. Upwards of three thousand one hundred and eighty religious houses were suppressed by Henry VIII. and his predecessors. It is computed that fifty thousand persons were contained in these several religious houses. The sum total of the clear yearly revenue of the several religious houses, at the time of their dissolution, of which we have any accounts, seems to have been, 140,785*l.* 6*s.* 3*d.* As the value of money is now seven or eight times what it was in the days of Henry VIII., we cannot reckon the whole at less than a million sterling a year. Besides this, there were many other religious foundations dissolved, of which we have no account. The plate and goods of different kinds, which came into the hands of the king at the same time, were of immense value.

As to the merits of these institutions, authors are much divided. While some have considered them as beneficial to learning, piety, and benevolence, others have thought them very injurious. Mr. Gilpin, speaking of Glastonbury Abbey, observes, 'Its fraternity is said to have consisted of five hundred established monks, besides nearly as many retainers on the abbey. Above four hundred children were not only educated in it, but entirely maintained. Strangers from all parts of Europe were liberally received, classed according to their sex and nation, and might

consider the hospitable roof under which they lodged as their own. Five hundred travellers, with their horses, have been lodged at once within its walls; while the poor, from every side of the country, waited the ringing of the alms-bell; when they flocked in crowds, young and old, to the gate of the monastery, where they received, every morning, a plentiful provision for themselves and their families:—all this appears great and noble. On the other hand, when we consider five hundred persons bred up in indolence, and lost to the commonwealth; when we consider that these houses were the great nurseries of superstition, bigotry, and ignorance; the stewards of sloth, stupidity, and perhaps intemperance; when we consider that the education received in them had not the least tincture of useful learning, good manners, or true religion, but tended rather to vilify and disgrace the human mind; when we consider that the pilgrims and strangers who resorted thither were idle vagabonds, who got nothing abroad that was equivalent to the occupations they left at home; and when we consider, lastly, that indiscriminate alms-giving is not real charity, but an avocation from labour and industry, checking every idea of exertion, and filling the mind with abject notions, we are led to acquiesce in the fate of these foundations, and view their ruins, not only with a picturesque eye, but with moral and religious satisfaction.' See *MONK*. *Gilpin's Observations on the Western Parts of England*, p. 138, 139; *Burn's Eccles. Law*, vol. ii. pp. 69, &c.; *Buck's Theolog. Dict.* vol. ii. p. 152.

MONEY. The Scripture often speaks of gold, silver, brass, or certain sums of money, of purchases made with money, or of current money, of money of a certain weight; but we do not observe coined or stamped money till late: which has induced a belief, that the ancient Hebrews took gold and silver only by weight. They considered only the purity of the metal, and not the stamp.

The most ancient manner of commerce was by way of barter, or exchanging one sort of merchandise for another. One man gave what he could spare to another, who gave him in return what he also did not want. Afterwards, the more precious metals were used in traffic, as things whose values are more generally known and stated. Lastly, they contrived to give this metal a certain mark, a certain weight, and a certain degree of alloy, to fix its value, and to save buyers and sellers the trouble of weighing and examining the metal.

Abraham weighs out four hundred shekels of silver to purchase Sarah's tomb, (*Gen.* xxiii. 15, 16.); and the Scripture observes, that he paid this in current

money to the merchant. Joseph was sold by his brethren to the Midianites for twenty pieces of silver. (Gen. xxxvii. 28.) The brethren of Joseph bring back with them into Egypt the money they found in their sacks, in the same weight as they had given. (Gen. xliii. 21.) Isaiah describes the wicked weighing silver, in a balance, to make an idol of it, (Isaiah xlv. 6.); and Jeremiah (xxxii. 10.) weighs seventeen pieces of silver in a pair of scales, to pay for a field he had bought. In these and many other passages, there are only these three things mentioned: 1. The metal is gold or silver, and never copper, which was not used in traffic as money. 2. The weight, a talent, a shekel, a gerah or obolus, of the weight of the sanctuary, and of the king's weight. 3. The alloy, of pure or fine gold and silver, and of good alloy, as received by the merchant. It is no where spoken of the impression or of the coinage; but it is said, they weighed the silver or other commodities, by the shekel and the talent. This shekel, therefore, and this talent, were not fixed and determined pieces of money, but weights that were applied to all things used in commerce.

It is generally thought that Darius, son of Hystaspes, first began to coin gold; yet the inference that the money which Abraham paid for the sepulchre of Machpelah, was not coined because it was weighed, does not appear to be quite conclusive. Ezekiel (xlv. 12.) reduces the gerah and maneh or mina, which were originally foreign money, and probably Persian, to the weight of that of the Hebrews. Under the dominion of the Persians, the Hebrews were scarcely at liberty to coin money of their own, being under the obedience of these princes, and very low in their own country. They were still less able under the Chaldeans during the Babylonish captivity: nor did they afterwards under the Grecians, to whom they were subject till the time of Maccabeus, to whom Antiochus Sidetes granted the privilege of coining money in Judea. (1 Mac. xv. 6.) This is the first Hebrew money, properly so called, of which we know. There were shekels and demi-shekels of silver.

MONK, anciently denoted a person who retired from the world to give himself up entirely to God, and to live in solitude and abstinence. The word is derived from the Latin *monachus*, and that from the Greek *μόναχος*, 'solitary.'

Amongst the innumerable corruptions of Christianity which have prevailed in the Catholic church, there is none that makes a more conspicuous figure than the institution of monachism or monkery; and, if traced to its origin, it will be found strikingly to exemplify the truth of the maxim, that, as some of the largest and loftiest trees

spring from very small seeds, so the most extensive and wonderful effects sometimes arise from very inconsiderable causes. In times of persecution, during the first ages of the church, whilst 'the heathen raged, and the rulers took counsel together against the Lord, and against his anointed,' many pious Christians, male and female, married and unmarried, justly accounting that no human felicity ought to come in competition with their fidelity to Christ, and diffident of their own ability to persevere in resisting the temptations with which they were incessantly harassed by their persecutors, took the resolution to abandon their professions, and worldly prospects, and, whilst the storm lasted, to retire to unfrequented places, far from the haunts of men, the married with or without their wives, as agreed between them, that they might enjoy in quietness their faith and hope, and, exempt from the temptations to apostacy, employ themselves principally in the worship and service of their Maker. The cause was reasonable, and the motive praiseworthy; but the reasonableness arose solely from the circumstances. When the latter were changed, the former vanished, and the motive could no longer be the same. When there was not the same danger in society, there was not the same occasion to seek security in solitude. Accordingly, when persecution ceased, and the profession of Christianity was rendered perfectly safe, many returned without blame from their retirement, and resumed their stations in society. Some, indeed, familiarized by time to a solitary life, at length preferred, through habit, what they had originally adopted through necessity. They did not, however, waste their time in idleness; they supported themselves by their labour, and gave the surplus in charity. But they never thought of flattering themselves by vows or engagements, because, by so doing, they must have exposed their souls to new temptations, and perhaps greater dangers. It was, therefore, a very different thing from that system of monkery which afterwards became so prevalent, though, in all probability, it suggested the idea of it, and may be considered as the first step towards it.

Egypt, the fruitful parent of superstition, afforded the first example, strictly speaking, of the monastic life. Anthony, an illiterate youth of that country, in the times of Athanasius, distributed his patrimony, deserted his family and house, and took up his residence among the tombs, and in a ruined tower, and, after a long and painful noviciate, at length advanced three days' journey into the desert, to the eastward of the Nile, where discovering a lonely spot which possessed the advantages of shade and water, he fixed his last abode. His example and his lessons infected others, whose

curiosity pursued him to the desert; and before he quitted life, which was prolonged to the term of one hundred and five years, he beheld a numerous progeny imitating his original. The prolific colonies of monks multiplied with rapid increase on the sands of Libya, upon the rocks of Thebais, and the cities of the Nile. Even to the present day the traveller may explore the ruins of fifty monasteries, which were planted to the south of Alexandria, by the disciples of Anthony. Inflamed by the example of Anthony, a Syrian youth, whose name was Hilarion, fixed his dreary abode on a sandy beach, between the sea and a morass, about seven miles from Gaza. The austere penance in which he persisted forty-eight years, diffused a similar enthusiasm, and innumerable monasteries were soon distributed over all Palestine. In the west, Martin of Tours, 'a soldier, a hermit, a bishop, and a saint,' established the monasteries of Gaul; and the progress of monkery is said not to have been less rapid, or less universal, than that of Christianity itself. Every province, and, at last, every city of the empire, was filled with their increasing multitudes. The disciples of Anthony spread themselves beyond the tropic, over the Christian empire of Ethiopia. The monastery of Bangor, in Flintshire, a few miles south of Wrexham, contained above two thousand monks, and from thence a numerous colony was dispersed amongst the barbarians of Ireland; and Iona, one of the western isles of Scotland, which was planted by the Irish monks, diffused over the northern regions a ray of science and superstition.

These unhappy exiles from social life were impelled by the dark genius of superstition to persuade themselves that every proselyte who entered the gate of a monastery trod the steep and thorny path of eternal happiness. The popular monks, whose reputation was connected with the fame and success of the order, assiduously laboured to multiply the number of their fellow captives. They insinuated themselves into noble and opulent families, and the specious arts of flattery and seduction were employed to secure those proselytes who might bestow wealth or dignity on the monastic profession. The lives of the monks were consumed in penance and solitude; undisturbed by various occupations which fill the time, and exercise the faculties, of reasonable, active, and social beings. They passed their lives, without personal attachments, among a crowd which had been formed by accident, and were detained in the same prison by force or prejudice. Their days were *professedly* employed in vocal or mental prayer; they assembled in the evening, and were awakened in the night for the public worship of the monastery; and to such a pitch was absurdity at

length carried, that one class of them came ultimately to sink under the painful weight of crosses and chains, and their emaciated limbs were confined by collars, bracelets, gauntlets, and greaves of massy iron.

The ethics of monks is a mere caricature of virtue, in which every feature is exaggerated, distorted, or out of place; and, as hath often happened in other matters, though the likeness is preserved, what is beautiful in the original, is hideous in the copy. The doctrines of Christianity are divinely adapted to the state of man in this world, considered as a fallen and corrupted being. They exhibit a remedy for his moral depravity in the grand and interesting truths which the Gospel proclaims as the objects of his faith, the ground of his hope, and the motives of his love and joy. But he is called to the exercise of a self-denial, the mortification of his fleshly appetites, disconformity to the course of this world, patience under sufferings of various kinds, and in the way of well-doing, to seek for glory, honour, and immortality, in the world to come. In the system of monkery all these Christian virtues are carried to the most ridiculous extreme. How grossly must men's notions of truth and rectitude be perverted, who can think that the all-wise Creator gave hands to any man to be kept in a position which unfitted them for being of use to himself or others; that he gave the faculty of speech, but not to be employed in communicating knowledge! Yet these things are the subject of panegyric even from the pen of Gregory Nazianzen, a person of unquestionable talents and virtue. 'To go into a convent,' said Dr. Johnson, 'for fear of being immoral, is as if a man should cut off his hands for fear he should steal.' To suffer with patience and fortitude, when called to it, for the cause of truth, is both virtuous and heroic; but the self-inflicted penances of the miserable hermit serve as a testimony of nothing so much as the idiocy or insanity of the sufferer; for with regard to God, they are derogatory from his perfections; they exhibit him as an object rather of terror than of love, as a tyrant rather than the parent of the universe. *Jones's History of the Waldenses*, pp. 228—233.

MONOTHELITES, a denomination in the seventh century. They received their name from *μόνος*, 'single,' and *θέλημα*, 'will;' because they allowed only of one will in Jesus Christ.

The orthodox belief, that Jesus Christ was possessed of the wills and operations peculiar both to his divinity and humanity, was first opposed by Theodore, Bishop of Pharon, who contended that the humanity was so united to the divinity, that, though it fully possessed its own faculties, yet its operation must be ascribed to the divinity. Cyrus, Bishop of Phasis, adopted the opi-

nions of Theodore; and the sect of which they were the leaders were termed Monothelites, from their affirming that the two natures in Christ were so constituted, that he possessed only one will and one operation, which they termed Theandric. Protected and nurtured by imperial approbation, the Monothelites became a very considerable sect. The decisions of the sixth general council at Constantinople determined that their opinions were not consistent with the purity of the Christian faith. The Monothelites were formally condemned; and, though sometimes the objects of royal favour, yet they were in general contemned and depressed. Thus persecuted, they retired to the neighbourhood of Mount Libanus: but in the twelfth century they abjured their schismatical opinions, and were admitted into communion with the Romish church. Our concern for the difficulties they sustained after their condemnation cannot but be lessened by the consideration of the cruelties which in the day of their power they were tempted to commit against their orthodox brethren. The Abyssinian church appears still to retain the opinions of the Monothelites. *Gregory's Hist. of the Christian Church*, vol. i. pp. 397, 398; *Mosheim's Eccles. Hist.* vol. ii. p. 36.

MONTANISTS, a denomination that arose in the second century, and derived their name from Montanus, their leader. Montanus, a native of Ardaba, in Mysia, affected to believe himself the Paraclete or Comforter, and that he was sent to perfect the moral doctrines of Christ. He made a distinction between the Comforter promised by Christ to his apostles, and the Holy Spirit which was shed upon them on the day of Pentecost, and considered the former as a Divine teacher, which character he himself assumed. He and his followers pretended to the gift of prophecy, and extraordinary illumination, and were distinguished by their extreme austerity. Not less averse to the arts which improve, than to the innocent enjoyments which embellish human life, Montanus anathematized all those sciences which have polished or entertained mankind. Not only the male, but even the female disciples of this heretic pretended to the gifts of inspiration; amongst whom two ladies of distinguished quality resigned their husbands, and every delightful domestic connexion, to preach in public according to the dictates of their prophetic spirit, which was generally exerted in denunciations of woe to the world, particularly to the Roman empire.

The following observations of Dr. Priestley respecting the Montanists must be received with some allowance, as a particular Providence forms an essential article of the Christian faith, and consequently the divine influence occasionally exerted upon the human mind. In the main, however,

they are judicious and sensible. 'That persons of Montanus's turn of thinking should mistake the natural emotions of their own minds for divine impulses, is not at all extraordinary. This we see to have been the case with persons of all religions—Heathens, Mahometans, and Christians. We find even at this day how unwilling men of good sense in other respects are to give up all idea of supernatural assistance, or of invisible miracles, such as are incapable of any proper proof, especially upon extraordinary occasions. When they see men make great exertions either in doing or suffering, they are apt to imagine that they have the aid of more power than their own. They are apt to think so with respect to themselves. The early Christians had this idea with respect to the power of bearing torture in martyrdom; whereas the natural powers of man, and the principles of Christianity, will appear to those who consider the force of them, abundantly sufficient for all that we read of men having borne or done in those circumstances.' *Gregory's Hist. of the Christian Church*, vol. i. pp. 99, 100.

MONTH. The ancient Hebrews had no particular names for their months. They said, the first, second, third, &c. In Exodus (xiii. 4.) Moses mentions the month Abib, or the month of the young ears of corn, or of the new fruits. This is probably the Egyptian name of the month, which the Hebrews afterwards called Nisan, and which was the first of the holy year. Every where else Moses marks out the months by their order of succession: and the same method is observed in the books of Joshua, Judges, and Samuel. Under Solomon we read of the month Ziph, which is the second month of the holy year, and which answers to that afterwards called Jiar. In the same chapter we read of the month Bul, which is the eighth of the holy year, and answers to Marschevan, or October. Lastly, in chapter viii. 2, of the same book, we read of the month Ethanim, or the month of the valiant, which answers to Tisri, the seventh of the holy year.

Critics are not agreed about the origin of these names of the months. Scaliger thought Solomon borrowed them from the Phœnicians, with whom he had much intercourse. Grotius believes they came from the Chaldæans, and F. Hardouin fetches them from the Egyptians. However this be, we see nothing of them, either before or after Solomon. But after the captivity of Babylon, they continued the names of the months as they had found them among the Chaldæans and Persians.

The names of the Hebrew months, according to the order of the holy year:

1. Nisan, answering to part of our March and April.
2. Jiar. April and May.
3. Sivan. May and June.

4. Thammuz... June and July.
5. Ab..... July and August.
6. Elul..... August and September.
7. Tisri September and October.
8. Marshevan. October and November.
9. Casleu November and December.
10. Thebet..... December and January.
11. Sebat..... January and February.
12. Adar..... February and March.

The names of the Hebrew months, according to the order of the civil year:—

1. Tisri, answering to part of our September and October.
2. Marshevan, October and November.
3. Casleu November and December.
4. Thebet..... December and January.
5. Sebat January and February.
6. Adar..... February and March.
7. Nisan..... March and April.
8. Jiar..... April and May.
9. Sivan..... May and June.
10. Thammuz. . June and July.
11. Ab..... July and August
12. Elul..... August and September.

At first the Hebrews followed the same distribution of their year and months, as Egypt. Their year consisted of 365 days, and of twelve months, each of thirty days. This appears by the enumeration of the days of the year of the Deluge. (Gen. vii.) The twelfth month was to have thirty-five days; and they have no intercalary month, but at the end of one hundred and twenty years, when the beginning of the year following was out of its place thirty whole days.

After the coming out of Egypt, which happened in the month of March, God ordained that the holy year, that is the calendar of religious feasts and ceremonies, should begin at Nisan, the seventh month of the civil year, which the Hebrews have always continued to begin at the month Tisri, answering to our September. After the Babylonish captivity, the Jews, being but an handful of people in the midst of others surrounding them, complied with such customs and manners of dividing times and seasons, as were used by the people that ruled over them; first of the Chaldæans, afterwards of the Persians, and, lastly, of the Grecians. They took the names of the months from the Chaldæans and Persians, and perhaps their manner of dividing years and months. However, we cannot be sure of this, not exactly knowing the plan of the Chaldæan months. But we see plainly by Ecclesiasticus (xliii. 6.), by the Maccabees, by Josephus, and by Philo, that in their time they followed the custom of the Grecians: that is, that their months were lunar, and their years solar.

These lunar months were each of twenty-nine days and a half, or, rather, one was of thirty days, the following of twenty-nine, and so on alternately: that which had thirty days was called a full or complete month; that which had but twenty-nine days was

called incomplete. The new moon was always the beginning of the month, and this day they called Neomenia, new moon day, or new month. They did not begin it from that point of time in which the moon is in conjunction with the sun, but from the time at which she becomes visible after that conjunction. And to determine this moment, it is said, they had people posted on elevated places, to inform the Sanhedrim as soon as possible. Proclamation was then made, 'The feast of the new moon, the feast of the new moon;' and the beginning of the month was proclaimed by sound of trumpet. For fear of any failing in the observance of that command which directed certain ceremonies at the beginning of each month, they continued the Neomenia two days; the first was called the day of the moon's appearance, the other of the moon's disappearance. So say the Rabbins: but there is great probability, that, if this was ever practised, it was only in provinces distant from Jerusalem. For in the temple, and in the capital city, there was always a fixed calendar, or at least a fixed decision for festival days, determined by the house of judgment.

We said that the months of the Jews answered to ours, Nisan to March and April, Jiar to April and May, &c.; for the lunar months cannot be reduced exactly to the solar ones. The vernal equinox falls between the twentieth and twenty-first of March, according to the course of the solar year; but in the lunar year the new moon will fall in the month of March, and the full moon in the month of April. So that the Hebrew months will commonly answer to two of our months, the end of one, and the beginning of the other.

Twelve lunar months making only three hundred and fifty-four days and six hours, the Jewish year was short of the Roman by twelve days. To recover the equinoctial points from which this difference of the solar and lunar year would separate the new moon of the first month, the Jews every three years intercalated a thirteenth month, which they called *Ve-adar*, the second Adar. By this means the lunar year equalled the solar; because in thirty-six solar months there would be thirty-seven lunar months. The Sanhedrim regulated this intercalation, and this thirteenth month was placed between Adar and Nisan; so that the passover was always celebrated the first full moon after the equinox.

MOON. *Luna*. The Lord created the sun and the moon on the fourth day of the world, to preside over day and night, and to distinguish times and seasons. (Gen. i. 15, 16.) As the sun presides over day; so the moon presides over night; the sun regulates the course of a year, the moon the course of a month; the sun is, as it were, king of the host of heaven, the moon is

queen. Moses speaks of the moon as of a luminous body not much inferior to the sun; yet it is certain that the moon, when compared to the sun, is only a very small body. But the sacred author speaks in a popular manner. They call that a great light which appears great to us; not meaning to determine its absolute magnitude. The moon was appointed for the distinction of seasons, of festival days, and days of assembling. (Ps. civ. 19.)

We do not know whether the Hebrews understood the cause of lunar eclipses; but they always speak of them in terms which intimate that they considered them as wonders, and as effects of the power and wrath of God. When the prophets speak of the destruction of empires, they often say that the sun shall be covered with darkness; the moon withdraw her light; and the stars fall from heaven. (Isai. xiii. 10.; xxiv. 23. Ezek. xxxii. 7, 8. Joel ii. 10.; iii. 15.) But we cannot perceive that there is any direct mention of an eclipse.

Among the Orientals in general, and the Hebrews in particular, the worship of the moon was more extensive, and more famous, than that of the sun. (Deut. iv. 19.; xvii. 3.) Moses bids the Israelites take care, when they see the sun, the moon, the stars, and the host of heaven, not to pay them any superstitious worship, because they were only creatures appointed for the service of all nations that are under heaven. Job (xxxi. 26, 27.) also speaks of the same worship: 'If I beheld the sun when it shined, or the moon walking in brightness, and my heart has been secretly enticed, or my mouth hath kissed my hand,' in token of adoration. The Hebrews worshipped the moon by the name of Meni, of Astarte, of the goddess of the groves, of the queen of heaven, &c. The Syrians adored her as Astarte, Urania, or Coelestis; the Arabians, as Alilat; the Egyptians, as Isis; the Greeks, as Diana, Venus, Juno, Hecate, Bellona, Minerva, &c.

MORALITY is the relation or proportion which actions bear to a given rule, and is generally used in reference to a good life. If this life be considered as preparatory to another, that other must be regarded as retrospective to this; and to what else can it be retrospective, but to the moral good or evil of our actions, or, in other words, to our conduct as beings accountable for our conduct? As the morality or immorality of our present conduct is usually found, even in this life, to have some degree of connexion with our happiness, we cannot but suppose that, in a future life, that connexion will be found still closer; and that the actions of men in a probationary state will regulate their appropriate portion of happiness or misery in a state of retribution. Thus we see that the light of nature, or the inferences of reason, reflecting on the dif-

ferent tendencies of good and evil, and the moral constitution of the world, concur to support the authoritative declarations of revealed religion, that God will, in a future life, render to every man according to his works.

Let us notice the effect of Christianity upon one who was long a *hater* of it, and yet became its illustrious defender; I mean the apostle Paul. What was his character before his conversion to Christianity? That of a furious bigot, an unrelenting persecutor of those whose religious opinions were different from his own; a man who 'breathed threatenings and slaughter' against others, whose only crime was sublime virtue; a man who delighted in sanguinary scenes, who held the clothes of those that stoned martyrs, gnashing his teeth for vexation all the time, that he was too young to be more actively engaged in the brutal scene; a man whose principal delight was in making 'havoc of the church,' disturbing domestic privacy, 'entering into houses, and haling men and women to prison;' who 'punished them oft in every synagogue, and compelled them to blaspheme, and, being exceedingly mad against them, persecuted them unto strange cities.' (Acts vii. 58.; viii. 1-3.; ix. 1.; xxvi. 10, 11. 19.) How different were his actions and his sentiments after he had been converted on his way to Damascus, and became 'obedient unto the heavenly vision!' Observe how pure, how elevated, how benevolent, how peculiarly fitted to the wants of universal society, are the ethics become of the man who had just before found his greatest pleasure and glory in persecuting and torturing his fellow-creatures! 'Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly-affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Mind not high things. Be not wise in your own conceits. Live peaceably with all men. Avenge not yourselves, but rather give place unto wrath. If thine enemy hunger, feed him; if he thirst, give him drink. Be not overcome of evil, but overcome evil with good.' (Rom. xii. 9-21.) Where, except in the Bible, or in books which inculcate the sentiments of the Bible, will you find such a group of admirable peace-inspiring precepts? Observe, again, how this apostle depicts the sublime importance of charity, or love. 'Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I

have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I give my body to be burned, and have not charity, it profiteth me nothing.' (1 Cor. xiii. 1—3.) Surely this was not always the language of the fanatical persecutor Saul! Whence then did he derive these elevated sentiments, this preference of universal benevolence to the most splendid and miraculous endowments? Are these the notions of a vile impostor, or of a poor deluded enthusiast, or of one whom 'much learning has made mad'? No: they are the genuine productions of the religion of Jesus, invariably manifested in a greater or less degree wherever that religion is efficacious; and proving clearly that that religion proceeds from Him who wills the harmony and the happiness of the physical and rational world. *Gregory's Letters on the Evidences, Doctrines, and Duties of the Christian Religion*, vol. i. pp. 251—254.

MORAVIANS, or UNITED BRETHREN.
Names.—The name of Moravians, or Moravian Brethren, was in England given to the members of a foreign Protestant church, calling itself the *Unitas Fratrum*, or United Brethren. This church formerly consisted of three branches—the Bohemian, Moravian, and Polish. After its renovation, in the year 1722, some of its members came to England in 1728, who, being of the Moravian branch, became known by that appellation; and all those who joined them, and adopted their doctrines and discipline, have ever since been called Moravians. Strictly speaking, however, that name is not applicable to them, nor generally admitted, either by themselves, or in any public documents, in which they are called by their proper names, the *Unitas Fratrum*, or United Brethren.

The few remaining members of the ancient church of the United Brethren in Bohemia, Moravia, and Poland, being much persecuted by the Popish clergy, many of them left all their possessions, and fled with their families into Silesia and Saxony. In Saxony they found protection from a Saxon nobleman, Nicholas Lewis, Count of Zinzendorf, who gave them some waste land on one of his estates, on which, in 1722, they built a village at the foot of a hill, called the Hut-Berg, or Watch-hill. This occasioned them to call their settlement *Herrnhut*, the watch of the Lord. Hence their enemies designated them in derision by the name of *Herrnhuters*, which is altogether improper, but by which they are known in some countries abroad.

Rise, Progress, and History.—By their own account, this community derive their origin from the ancient Bohemian and Moravian Brethren, who existed as a distinct people ever since the year 1457, when,

separating from those who took up arms in defence of their protestations against Popish errors, they formed a plan for church fellowship and discipline, agreeable to their insight into the Scriptures, and called themselves at first, *Fratres Legis Christi*, or Brethren after the Law of Christ, and afterwards, on being joined by others of the same persuasion in other places, *Unitas Fratrum*, or *Fratres Unitatis*. By degrees they established congregations in various places, and spread themselves into Moravia and other neighbouring states. Being anxious to preserve among themselves regular episcopal ordination, and, at a synod held at Lhota in 1467, taking into consideration the scarcity of ministers regularly ordained among them, they chose three of their priests ordained by Calixtine bishops, and sent them to Stephen, Bishop of the Waldenses, then residing in Austria, by whom they were consecrated bishops; co-bishops, and con-seniores, being appointed from the rest of their presbyters. In 1468, a great persecution arose against them, and many were put to death. In 1481, they were banished from Moravia, when many of them fled as far as Mount Caucasus, and established themselves there, till driven away by subsequent troubles.

In the mean time, disputes respecting points of doctrine, the enmity of the Papists, and other causes, raised continual disturbances and great persecutions at various periods, till the reformation by Luther, when they opened a correspondence with that eminent reformer and his associates, and entered into several negociations, both with him and Calvin, concerning the extension of the Protestant cause. But their strict adherence to the discipline of their own church, founded, in their view, on that of the primitive churches, and the acknowledged impossibility of its application among the mixed multitude, of which the Lutheran and Calvinist churches consisted, occasioned a cessation of co-operation; and, in the sequel, the brethren were again left to the mercy of their persecutors, by whom their churches were destroyed, and their ministers banished, till the year 1575, when they obtained an edict from the Emperor of Germany, for the public exercise of their religion. This toleration was renewed in 1609, and liberty granted them to erect new churches. But a civil war, which broke out in Bohemia in 1612, and a violent persecution which followed it in 1621, again occasioned the dispersion of their ministers, and brought great distress upon the brethren in general. Some fled into England, others to Saxony and Brandenburg; whilst many, overcome by the severity of the persecution, conformed to the rites of the church of Rome.

About the year 1640, by incessant persecution, and the most oppressive measures, this ancient church was brought to so low

an ebb, that it appeared nearly extinct. The persecutions which took place at the beginning of the eighteenth century were the occasion that many of the scattered descendants of the Bohemian and Moravian Brethren at length resolved to quit their native land, and seek liberty of conscience in foreign countries. Some emigrated into Silesia, and others into Upper Lusatia, a province of Saxony, adjoining to Bohemia. The latter, as before observed, found a protector in Nicholas count Zinzendorff, a pious, zealous man, and a Lutheran by education. He hoped that the religious state of the Lutherans in his neighbourhood would be greatly improved by the conversation and example of these devout emigrants; and he, therefore, sought to prevail upon the latter to join the Lutheran church altogether. To this the brethren objected, being unwilling to give up their ancient discipline, and would rather proceed to seek an asylum in another place; when the count, struck with their stedfast adherence to the tenets of their forefathers, began more maturely to examine their pretensions; and, being convinced of the justness of them, he procured for the brethren the renovation of their ancient constitution, and ever after proved a most zealous promoter of their cause. He is, therefore, very justly esteemed by them as the chief instrument in the hand of God in restoring the sinking church, and, in general, gratefully remembered for his disinterested and indefatigable labours in promoting the interests of religion, both at home and abroad. In 1735, having been examined and received into the clerical order, by the theological faculty at Tubingen, in the duchy of Wurtemberg, he was consecrated a bishop of the brethren's church. Dr. Potter, then archbishop of Canterbury, congratulated him on this event, and promised his assistance to a church of confessors, of whom he wrote in terms of the highest respect, for their having maintained the pure and primitive faith and discipline, in the midst of the most tedious and cruel persecutions. His Grace, who was well versed in the principles of church government, admitted the Moravian episcopal succession, and, in conformity with his sentiments, the Parliament of Great Britain, after mature investigation, acknowledged the *Unitas Fratrum* to be an ancient Protestant episcopal church, and passed an act in their favour in 1749.

After the establishment of a regular congregation of the United Brethren at Herrnhut, multitudes of pious persons from various parts flocked to it, many of whom had private opinions in religious matters, to which they were strongly attached. This occasioned great disputes, which even threatened the destruction of the society;

but, by the indefatigable exertions of count Zinzendorff, these disputes were allayed, and the statutes being drawn up, and agreed to in 1727, for better regulation, brotherly love and union were re-established, and no schism whatever, in point of doctrine, has, since that period, disturbed the peace of the church.

Distinguishing Tenets.—The doctrine of the United Brethren does not differ in essentials from that of other Protestant churches. It has, however, been much misrepresented by various authors. Though they themselves admit that they were joined by some persons who had previously imbibed extravagant notions, and who propagated these notions with zeal among their new friends, in a phraseology unscriptural and extremely reprehensible, yet opinions and practices have been attributed to them of an exceptionable nature, which they totally disavow. Much also of the extravagance and absurdity which has been laid to the charge of count Zinzendorff, is not to be attributed to him, but to those persons who, taking down in short hand his extempore sermons, and other discourses, in which he made use of very bold expressions, printed and published them without his knowledge and consent. The synods of the Brethren, however, have protested against and cancelled several collections of hymns and other writings, which contained improper and unscriptural expressions, though at a certain period suffered to be published without sufficient revision; but their resolutions and apologies are of course less known to the public, than the invectives of their enemies.

Though the Brethren acknowledge no other standard of truth than the sacred Scriptures, they in general profess to adhere to the Augsburg confession of Faith. Both in their summary of Christian doctrine (which is used for the instruction of their children,) and in their general instructions and sermons they teach the doctrine of the Trinity; and in their prayers, hymns, and litanies, address the Father, Son, and Holy Ghost, in the same manner as is done in other Christian churches. Yet they chiefly direct their hearers to Jesus Christ, as the appointed channel of the Deity, in whom God is known and made manifest to man. They dwell on what he has done and suffered, and on the glorious descriptions given of him as an Almighty Saviour. They recommend love to him, as the constraining principle of the Christian's conduct; and their general manner is more by beseeching men to be reconciled to God, than by alarming them by the terrors of the law, and the threatenings against the impenitent, which they, however, do not fail occasionally to set before their hearers.

They avoid, as much as possible, every thing that would lead to controversy; and though they strongly insist upon salvation by grace alone through faith, yet they will not enter into any explanation, or give any decided opinion, concerning particular election. They have, therefore, been considered by high Calvinists as leaning to Arminianism, and by others, as Calvinists; but they themselves decline the adoption of either name. They profess to believe that the kingdom of Christ is not confined to any party, community, or church; and they consider themselves, though closely united in one body, or visible church, as spiritually joined in the bond of Christian love to all who are taught of God, and belong to the universal church of Christ, however much they may differ in forms, which they deem non-essentials.

Worship, Government, and Discipline.—

The worship of the Moravians is chiefly directed to God, in the person of our Lord Jesus Christ; though in doctrine they are strict Trinitarians. All the great festivals celebrated in other Protestant churches are attended to by them with due solemnity; and, during the whole of the Passion-week, they have daily services for the contemplation of our Lord's last discourses and sufferings. On Maunday Thursday they celebrate the Lord's Supper, and also on every fourth Sunday throughout the year. They have prescribed forms of prayer for baptisms, both of children and adults, and for burials; a litany which is read every Sunday morning, and one for early service on Easter morning, besides others which they call liturgies, and which are chiefly sung and chaunted.

Though all profane songs and dramatic music are prohibited throughout their church by the synods, yet they value and carefully cultivate music, both vocal and instrumental, as a science; and, where they have the means, they use it in their religious worship, with peculiar effect. Some of their services consist entirely in singing, (the whole congregation joining,) when a succession of verses forms a connected contemplation of some Scripture subject. Two texts of Scripture are appointed for every day in the year. Their ordination services, their manner of celebrating the Lord's Supper, and other church transactions, peculiar to themselves, are very solemn and impressive. Their chapels are without pews, but have moveable benches. Plainness, neatness, and convenience, are their chief study in their construction. Persecutions originally, and afterward inclination, caused the Moravian Brethren to have a predilection for forming settlements, where they may live without disturbance, and in which their children and young people are not exposed to the

allurements of vice, nor obliged to see and hear the conduct and language of the profane and dissolute. In these settlements they have separate houses for single men, single women, and widows. In these houses, all persons who are able, and have not an independent support, labour in their own occupation, and contribute a stipulated sum for board and lodging. Community of goods does not, nor ever did, exist among them, though it has been often reported, and very generally believed. Even the contributions towards their charitable establishments and missions are perfectly voluntary.

Their schools are numerous, and conducted upon a plan which has recommended them to great numbers of persons not belonging to the community, as the best seminaries for moral education.

Their church is episcopal; but, though they consider episcopal ordination as necessary to qualify the servants of the church for their respective functions, they allow to their bishops no elevation of rank, or pre-eminent authority. The Moravian church, from its first establishment, has been governed by *Synods*, consisting of deputies from all the congregations, and by other subordinate bodies, which they call *Conferences*. According to their regulations, episcopal ordination, of itself, does not confer any power to preside over one or more congregations; and a bishop can discharge no office except by the appointment of a Synod, or of its delegate, the elders' conference of the unity. Presbyters among them can perform every function of the bishop, except ordination. Deacons are assistants to Presbyters, much in the same way as in the church of England. Deaconesses are retained, for the purpose of privately admonishing their own sex, and visiting them in their sickness; but they are not permitted to teach in public, and far less to administer the sacraments. They have also *Seniores Civiles*, or lay elders, in contradistinction to spiritual elders or bishops, who are appointed to watch over the constitution and discipline of the unity of the brethren, &c. The Synods are generally held once in seven years; and, besides all the bishops, and the deputies sent by each congregation, those women who have appointments, as above described, if on the spot, are also admitted as hearers, and may be called upon to give their advice in what relates to the ministerial labour among their own sex; but they have no decisive vote in the Synod. The votes of all the other members are equal. In questions of importance, or of which the consequence cannot be foreseen, neither the majority of votes, nor the unanimous consent of all present, can decide: but recourse is had to the *lot*, which, however, is never made use of except after mature

deliberation and prayer; nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

The Synod takes into consideration the inward and outward state of the unity, and the concerns of the congregations and missions, and takes cognizance of errors in doctrine, or deviations in practice, &c. Towards the conclusion of every Synod, a kind of executive board is chosen, which is called the *Elders' Conference of the Unity*. At present it consists of thirteen elders, and is divided into four committees, or departments. 1. The *Missions' department*, which superintends all the concerns of the mission into heathen countries. 2. The *Helpers' department*, which watches over the purity of doctrine, and the moral conduct of the different congregations. 3. The *Servants' department*, to which the economical concerns of the unity are committed. 4. The *Overseers' department*, of which the business is to see that the constitution and discipline of the brethren be every where maintained. Each department meets, as a committee, to consider the particular subjects committed to it; but no resolution has the least force till it be laid before the whole assembly of the *Elders' Conference of the Unity*, and have the approbation of that body, whose powers are very extensive.

Besides this general *Conference of Elders*, which superintends the affairs of the whole unity, there is a conference of elders belonging to each congregation, which directs its affairs, and to which all the members of the congregation are subject. This body, which is called the '*Elders' Conference of the Congregation*,' consists, 1. of the *Minister*, as president, to whom the ordinary care of the congregation is committed, except when it is very numerous, and then the general inspection of it is entrusted to a separate person, called '*Congregation Helper*;' 2. of the *Warden*, whose office it is to superintend, with the aid of his council, all outward concerns of the congregation, and to assist every individual with his advice; 3. of a *Married Pair*, who care particularly for the spiritual welfare of the married people; 4. of a *Single Clergyman*, to whose care the single men and boys are more particularly committed; and 5. of *those women* who assist in caring for the spiritual and temporal welfare of their own sex, and who, in this conference, have equal votes with the men. The *Elders' Conference of each Congregation* is answerable for its proceedings to the *Elders' Conference of the Unity*; and visitations from the latter to the former are held from time to time, that the affairs of each congregation, and the conduct of its immediate governors, may be intimately known to the supreme executive government of the whole church. In every country they have superintendents

of their congregations in it, whom they called *Provincials*. These are generally bishops, but a priest is likewise eligible to that office.

In *marriage* they may form a connexion with those only who are of their own communion. The brother who marries a person not of their congregation, is considered as having quitted their church fellowship. There is, however, no objection to a sister's marrying a person of approved piety in another communion; and some, by express licence, are permitted still to join in their church ordinances, as before. A brother may make his own choice of a partner in the society, and both parties may reject the proposals made to them; but as all intercourse between the different sexes is less frequent among them than elsewhere, and few opportunities of forming particular attachments are found, they usually rather refer the choice to their friends and intimates, than decide for themselves. As the lot must be cast to sanction their union, each receives his partner as a divine appointment; and, however strange this method may appear, there are perhaps no where fewer unhappy marriages to be found than among the brethren. In their settlements, at all hours, whether day or night, some persons of both, sexes are appointed by rotation to pray for the society.

Missions. What chiefly characterizes the Moravians, and holds them up to the attention and admiration, and for the example of all others, is their missionary zeal. In this they are superior to every other body of Christians whatever. Their missionaries are all of them volunteers; for it is an inviolable maxim with them to persuade no man to engage in missions. They are all of one mind as to the doctrines they teach, and seldom make an attempt where there are not several of them in the mission. Their zeal is calm, steady, and persevering. They would reform the world, but are careful how they quarrel with it. They carry their point by address, and the insinuations of modesty and mildness which commend them to all men, and give offence to none. The habits of silence, quietness, and decent reserve, mark their character. 'When brethren or sisters find themselves disposed to serve God among the heathen, they communicate their wishes and views to the committee appointed by the synods of the brethren to superintend the missions, in a confidential letter. If, on particular inquiry into their circumstances and connexions, no objection is found, they are considered as candidates. As to mental qualifications, much erudition is not required by the brethren. To be well versed in the sacred Scriptures, and to have an experimental knowledge of the truths they contain, is judged indispensably necessary.

It has been found, by experience, that a good understanding, joined to a friendly disposition, and, above all, a heart filled with the love of God, are the best and the only essential qualifications of a missionary. Nor are, in general, the habits of a student so well calculated to form his body for a laborious life as those of a mechanic. Yet men of learning are not excluded, and their gifts have been made useful in various ways. When vacancies occur, or new missions are to be begun, the list of candidates is examined, and those who appear suitable are called upon, and accept or decline the call as they find themselves disposed.'

The number of missionaries, male and female, employed in their missions in various parts of the world, towards the close of the year 1802, was as follows: Danish West India Islands, in six settlements, 32; Greenland, in three settlements, 16; Antigua, in three settlements, 17; St. Kitts, 4; Jamaica, in three settlements, 8; Barbadoes, 2; Tobago, 2; South America, in four settlements, 24; Labrador, three settlements, 25; Indians in North America, three settlements, 19; Hottentots at the Cape of Good Hope, 10; near Tranquebar, in the East Indies, 2; in all 161. The most flourishing missions at present are those in Greenland, Antigua, St. Kitts, the Danish West India Islands, the Cape of Good Hope, among the negroes in South America, and the Esquimaux on the coast of Labrador. The mission in Antigua first began in 1757, and during the ten years preceding 1802, the number baptized in that island by the brethren, was 5424. In August, 1803, the number of negroes belonging to the brethren's church there, was upwards of 10,000; and as great a number belonged to it in the Danish islands, St. Thomas, St. Croix, and St. Jan. In St. Kitts their congregation numbers about 2000. The settlement of Bavians-Kloof, at the Cape of Good Hope, begun in 1736, was soon after suspended till 1792; and the society under the five married missionaries there, consists now of about 1000 Hottentots, nearly 600 of whom are baptized. A society for the furtherance of the Gospel among the heathens was instituted by the brethren in London, as early as the year 1741, for the more effectual co-operation with, and assistance of, the said missions' department, in the elders' conference of the unity, in caring for those missionaries who might pass through London to their several posts. The society was, after some interruption in their meetings, renewed in 1766, and took the whole charge of the mission on the coast of Labrador upon themselves, besides continuing to assist the other missions as much as lay in their power, especially those in the British dominions. In Amsterdam, a similar society was established by the brethren in

1746, and revived in 1793, at Zeist, near Utrecht. This society took particular charge of the mission at the Cape of Good Hope; but the subsequent troubles in Holland rendered them unable to lend much assistance during that period. The brethren in North America established a society for propagating the Gospel among the heathens, in the year 1787, which was incorporated by the state of Pennsylvania, and has been very active in assisting the missions among the American Indians. These three societies render all the assistance in their power to support the great and accumulated burthens of the above-mentioned missions' department, and God has blessed their exertions; but they have no power to begin new missions, or to send out missionaries, which, by the synods of the brethren's church, is vested solely in the elders' conference of the unity.

Countries where found.—The Moravians are in considerable numbers in some parts of Germany, Holland, England, Ireland, and America. They have also a small society at Ayr, in Scotland. There is a regular settlement of the brethren at Fulneck, near Leeds, Yorkshire; another at Fairfield, near Manchester; and a small one at Okbrook, near Derby, which excite the curiosity of the traveller. In 1749 an act of parliament was passed in their favour, to relieve them from taking oaths, about which some had conscientious scruples; yet they made declarations 'in the presence of God,' considering God as 'a witness,' which amounts to nearly the same thing. The public has yet felt no inconvenience, but rather benefit, from their existence or toleration in this country, as they are, in general, a sober, industrious, inoffensive, and loyal people.

Their principal settlement in America is Bethlehem, in Pennsylvania, which was begun in 1741. Mr. Weld, in his 'Travels through the United States,' gives an account of the Moravians in that country, honourable to their virtue and piety, and expressive of the good they have done. 'The Moravian missionaries,' he says, 'have wrought a greater change on the minds of the Indians than any others.' After describing this settlement at Bethlehem, he observes, that 'wherever the society has extended itself in America, the most happy consequences have resulted from it; good order and regularity have been conspicuous in the behaviour of the people of the neighbourhood, and arts and manufactures have been introduced into the country.' *Crawtz's History of the Unitas Fratrum; Adam's Religious World*, vol. iii. pp. 289–312.

MORDECAI, מרדכי, signifies *contrition*, or, *bitter bruising*; or, *myrrh bruised*; or, *who teaches to bruise*; otherwise, *very pure myrrh*, according to the Hebrew and Syriac. This name is not Hebrew but Chaldee, com-

posed of Merodach, or Mordak, a deity of the Babylonians.

Mordecai was the son of Jair, of the race of Saul, and a chief of the tribe of Benjamin. He was carried captive to Babylon by Nebuchadnezzar, with Jehoiachin (or Jeconiah) king of Judah, in the year of the world 3405. (Esther ii. 5, 6.) He settled at Shushan, and there lived to the first year of Cyrus, when it is thought he returned to Jerusalem, with several other captives; but he afterwards returned to Shushan. There is great probability that Mordecai was very young when taken into captivity.

Mordecai had a niece called Edessa, or Esther, the daughter of his brother, whom he had adopted and brought up as his own daughter, after the death of his brother. Esther became the spouse of King Ahasuerus. Mordecai was very assiduous at the palace gate to learn news of the queen. During his attendance there he discovered the conspiracy of two eunuchs to kill the king. This service was registered, but not rewarded. The king Ahasuerus raising Haman to be his favourite, Mordecai refused to honour him. Haman resented this indignity by endeavouring to exterminate the whole Jewish people, for which purpose he obtained a decree from the king. Mordecai acquainted Esther with this decree, and urged her to prevail with the king to revoke it. In the mean time, the king, not being able to sleep one night, caused the annals of the preceding years to be read to him. In them was read the conspiracy of the two eunuchs against the king, discovered by Mordecai. The king asked, if this man had been rewarded? Being told he had not, he asked who was in the anti-chamber? He was answered Haman; who was then coming to the king, to solicit that Mordecai might be hanged on a gallows he had provided for him. Ahasuerus asked him, what should be done to the man whom the king delighteth to honour? Haman, believing himself whom the king intended by this description, answered, Let him be clothed in a royal habit, be set upon the king's horse, have a royal diadem on his head; and be it proclaimed before him in the public places of the city, Thus shall it be done to the man whom the king delighteth to honour. The king replied, Haste then, and do thus to Mordecai. Haman, therefore, was obliged to do this.

Esther, having prepared herself by fasting, and prayer, presented herself before the king, in hopes of averting that danger from her people, to which Haman had exposed them. She discovered to him the wicked design of Haman, that Mordecai was her uncle, that she was a Jewess by birth, and that her people were condemned to the slaughter. Ahasuerus moderated his decree against the Jews, condemned Haman to be hanged on the gallows he had set up for

Mordecai, gave his goods to the queen, and raised Mordecai to the honours that Haman had enjoyed. Many are of opinion, that Mordecai was author of the book of Esther. See ESTHER.

MOSES, מֹשֶׁה, signifies *taken out of the water*. Moses, son of Amram and Jochebed, was born in Egypt, in the year of the world 2433. His father and mother were of the tribe of Levi. He had a brother called Aaron, and a sister named Miriam; Aaron was three years older than Moses, and Miriam might be seven or eight years older than Aaron. Some time before the birth of Moses, the king of Egypt decreed that all the male children of the Hebrews should be put to death as soon as born. The parents of Moses could not obey this severe law; they concealed the child in their house three months. But, despairing of hiding him any longer, they resolved on exposing him to the wide world, committing his preservation to Providence. They put him into a kind of little vessel made of rushes, and laid him on the banks of the Nile. His sister Miriam stood to watch at a distance. The daughter of Pharaoh, king of Egypt, happening to come that way, to bathe in the river, perceived the basket; and ordering it to be fetched to her, she opened it.

Miriam, the sister of little Moses, asked her if she would please to have her fetch an Hebrew nurse? She went and brought Jochebed, her own and Moses's mother. The princess named the infant Moses, which in the Egyptian language signifies 'one saved out of the water,' and adopted him as her own son. Whilst Moses was instructed 'in all the wisdom of the Egyptians,' and bred up in the midst of a luxurious court, he acquired at home the knowledge of the promised redemption of Israel. By faith in the redeemer Christ, he refused to be called the son of Pharaoh's daughter, preferring affliction with the people of God, to the enjoyment of sinful pleasures for a season, and esteeming the reproach of Christ (or persecution for Christ's sake) greater wealth than the treasures of Egypt; for he had respect to the future recompence of reward, (Exod. ii. 1—10. Acts vii. 20—22. Heb. xi. 23—26.) or looked forward to a future state.

When Moses was forty years old, he visited his brethren, and beheld the hardships they suffered from the Egyptian task-masters. (Exod. ii. 11, 12, &c. Acts vii. 23.) Seeing an Egyptian oppressing an Hebrew, he vindicated his cause, slew the Egyptian, and hid his body in the sand. The next day he found two Hebrews at variance, and being willing to reconcile them, he asked the offender, why he struck his brother? He was answered with another question, Who made you a ruler and judge over us? Will you kill me as you did the Egyptian yesterday? Moses, hearing this, was afraid, and wondered how it was discovered. Pharaoh,

being informed of it, sought for Moses to put him to death. He fled, however, into the country of Midian, beyond the Red Sea, in Arabia Petræa, towards Mount Sinai; where he sat down near a well. Whilst he was sitting there, the seven daughters of Jethro, priest of Midian, came thither, according to custom, to draw water for their flocks; but shepherds coming with the same intention, drove them away. Moses assisted the damsels, drove off the shepherds, and himself watered Jethro's flocks.

Moses living for some time with Jethro, Jethro gave him his daughter Zipporah in marriage, who bore Moses two sons, Gershom and Eleazar. After this, the king of Egypt died; and the children of Israel, groaning under the weight of oppressions, sent their cries to Heaven, and the Lord heard them.

Moses was employed in feeding the sheep of Jethro his father-in-law; and one day came to the mountain of Horeb, where he observed a bush that burned without being consumed. Moses, astonished at this sight, says within himself, I must go and examine how it is that this bush is not consumed. The Lord seeing him advance, spake to him out of the bush, saying, Moses, approach no nearer, but put off your shoes, for the place on which you stand is holy ground. Then he commissioned him, notwithstanding the reluctance and hesitation of Moses, to deliver his people Israel, foretelling the obstinacy of Pharaoh, the intervention of miracles, &c.

Moses still entreating to be excused, the Lord commanded him to throw his rod on the ground, which was immediately changed into a serpent. God bade him take it up; it became a rod again. Then he bade him put his hand into his bosom, and when he drew it out, it was all over leprous. He bid him put it in again, and it returned to its former health. These two miracles, says he, you shall perform before Israel. If after this they shall not believe you, take water out of the Nile, and pour it on the land; it shall be changed into blood. But Moses not yet entirely acquiescing, the Lord referred him to his brother Aaron as a man of ready utterance.

Moses returning to Jethro, told him he must go and see his brethren in Egypt; he took his wife and children with him, and set forward. But when he was arrived at an inn, the angel of the Lord sought to kill his son, the occasion of which was, as some think, because he was not circumcised. Zipporah, therefore, took a sharp stone, and cutting off the foreskin of her son, cast it at his feet (according to our English translation,) and said, Surely a bloody husband art thou to me. The Hebrew text of Exodus iv. 24, 25, 26, is very obscure. Some paraphrase the words as follows: '*And it came to pass by the way in the inn [when Moses*

was on his journey to Egypt], *that Jehovah met him, and sought [threatened] to kill him [Gershom]. Then Zipporah took a sharp stone, and cut away the foreskin of her son, and caused it to touch his feet, [Jehovah's, who probably appeared in a bodily shape; the Septuagint call him the angel of the Lord,] and said unto him, A spouse by blood art thou unto me. Then he [Jehovah] ceased from him [Gershom]. Then she said, A spouse by blood art thou unto me, because of this circumcision; that is, I who am alien, have entered as fully into covenant with thee, by doing this act, as my son has, on whom this act has been performed. The meaning of the whole passage seems to be this: It would seem that God had ordered Moses to circumcise his sons, but that he had not circumcised one of them, whether Gershom or Eleazar does not appear. As he had neglected to do this, Jehovah was about to slay the child, because not in covenant with him by circumcision; and thus he intended to have punished the disobedience of the father by the natural death of his son. Zipporah, getting acquainted with the nature of the case, and the danger to which her first-born was exposed, took a sharp stone, and cut off the foreskin of her son. By this act the displeasure of the Lord was turned aside, and Zipporah considered herself as now allied to God because of this circumcision. After this, Moses and Zipporah separated from each other; and she returned to her father Jethro, and took her sons with her.*

Being returned to Egypt, Moses and Aaron went to Pharaoh, and told him that the God of the Hebrews ordered them to go three days' journey into the desert of Arabia, to offer sacrifices to him. Pharaoh refused, and gave orders that the children of Israel should no longer be allowed straw, as before, for making bricks. The people on this made their complaint to Moses, and he to the Lord, who told him, You shall see the plagues which shall smite the Egyptians. Moses and Aaron coming to Pharaoh, with the orders of the Lord, Aaron threw down his rod, which immediately was changed into a serpent. Pharaoh then sent for his magicians, who by enchantments changed also their rods into serpents; but Moses's rod now changed into a serpent, and devoured those of the magicians.

After this, the Lord smote Egypt with ten different sorts of plagues. According to Archbishop Usher, these ten plagues took place in the course of one month, and in the following order; 1. the plague of blood, Moses changing the waters of the Nile into blood, on the 18th day of the sixth month, afterwards called Adar; 2. the plague of frogs, about the twenty-fifth of the sixth month; 3. the plague of lice, on the twenty-seventh of the sixth month; 4. the plague of flies, on the twenty-ninth of the sixth month; 5. the grievous murrain, on

the second day of the seventh month, afterwards called Nisan; 6. the plague of boils and blains, on the third day of the seventh month; 7. the grievous hail, on the fifth day of the seventh month; 8. the plague of locusts, on the eighth day of the seventh month; 9. the thick darkness, on the tenth day of the seventh month; 10. the slaying of the first-born, on the fifteenth day of the seventh month. It is, however, observable, that most of these dates are destitute of proof.

The fourteenth day of Abib, or Nisan, at evening, the Hebrews killed the lamb of the passover, or of the passage of the Lord, and with the blood they sprinkled the two posts and upper parts of their doors; that the destroying angel, passing over their houses, might not enter to kill their first-born. About the middle of the night, the Lord smote all the first-born of the Egyptians, from the first-born of Pharaoh, to the first-born of the meanest of his slaves; and there was a great outcry throughout Egypt. Pharaoh sent in haste to call Moses and Aaron, and bade them go quickly and sacrifice to their God, with their wives, children, cattle, and all that they had; and when they went, to pray for him also. The Egyptians also urged them to be gone.

Moses took with him the bones of the patriarch Joseph, who had laid this injunction on the Israelites before his death. (Exod. xiii. 10. Gen. l. 25.) The Hebrews, departing from Rameses, came first to Succoth, and thence to Etham. From Etham they turned towards Pi-hahiroth, which is between the sea and Migdol, over against Baal-zephon. No sooner were they arrived there, than Pharaoh advanced with a powerful army, thinking to force them back into Egypt. But the Lord put between the camp of Israel and that of the Egyptians a miraculous cloud, which was luminous on the side towards the Israelites, and dark towards the Egyptians. The Egyptians, perceiving that the Hebrews had fled through the separated waters of the Red Sea, pursued them; but the Lord, by a wind, brought back the waters, so that the whole army of the Egyptians was drowned. Then Moses and the Israelites sang a song of thanksgiving to the Lord. Hence, they went on toward Sinai. At Marah they found water, but very bitter. Moses crying to the Lord, he showed him a certain kind of wood, which, being thrown into the water, took away the bitterness, and made it potable.

On the fifteenth day of the second month, after they came out of Egypt, the Hebrews came into the wilderness of Sin or Zin, between Elim and Sinai. Here the multitude, tired with the length of their journey, began to murmur against

Moses, saying, Would to God we had died in Egypt, where we sat at the flesh-pots; and where we ate bread in abundance! The Lord spake to Moses, and promised to rain food from heaven. Of this Moses informed the people. That very evening the camp of Israel was covered with quails, brought thither by the wind; and the next morning they saw all around the camp a kind of hoar-frost, like little grains, of the colour of bdellium, and of the shape of coriander-seeds: this was the manna. See MANNA. Moses commanded Aaron to fill an ear with manna, and lay it before the Lord, to remain as a monument to future generations.

From the desert of Sin, the Hebrews proceeded to Alush, and to Rephidim, where the people, in want of water, murmured against Moses. But the Lord, by the ministry of Moses, drew them water out of the rock of Horeb. At this time the Amalekites attacking Israel, Moses sent Joshua against them; he himself, at the same time, with Aaron and Hur, was upon an eminence, whence he could see the engagement. While Moses held up his hands toward heaven, Joshua had the advantage over the enemy; but no sooner did he hold them down when weary, than the Amalekites prevailed. Wherefore Aaron and Hur put stones under him, that he might sit down, while each of them supported his arms, that he might not be tired. So the Amalekites were entirely defeated. The Lord said to Moses, Write an account of this action in a book, and instruct Joshua in it; for I will utterly destroy the memory of Amalek from under heaven.

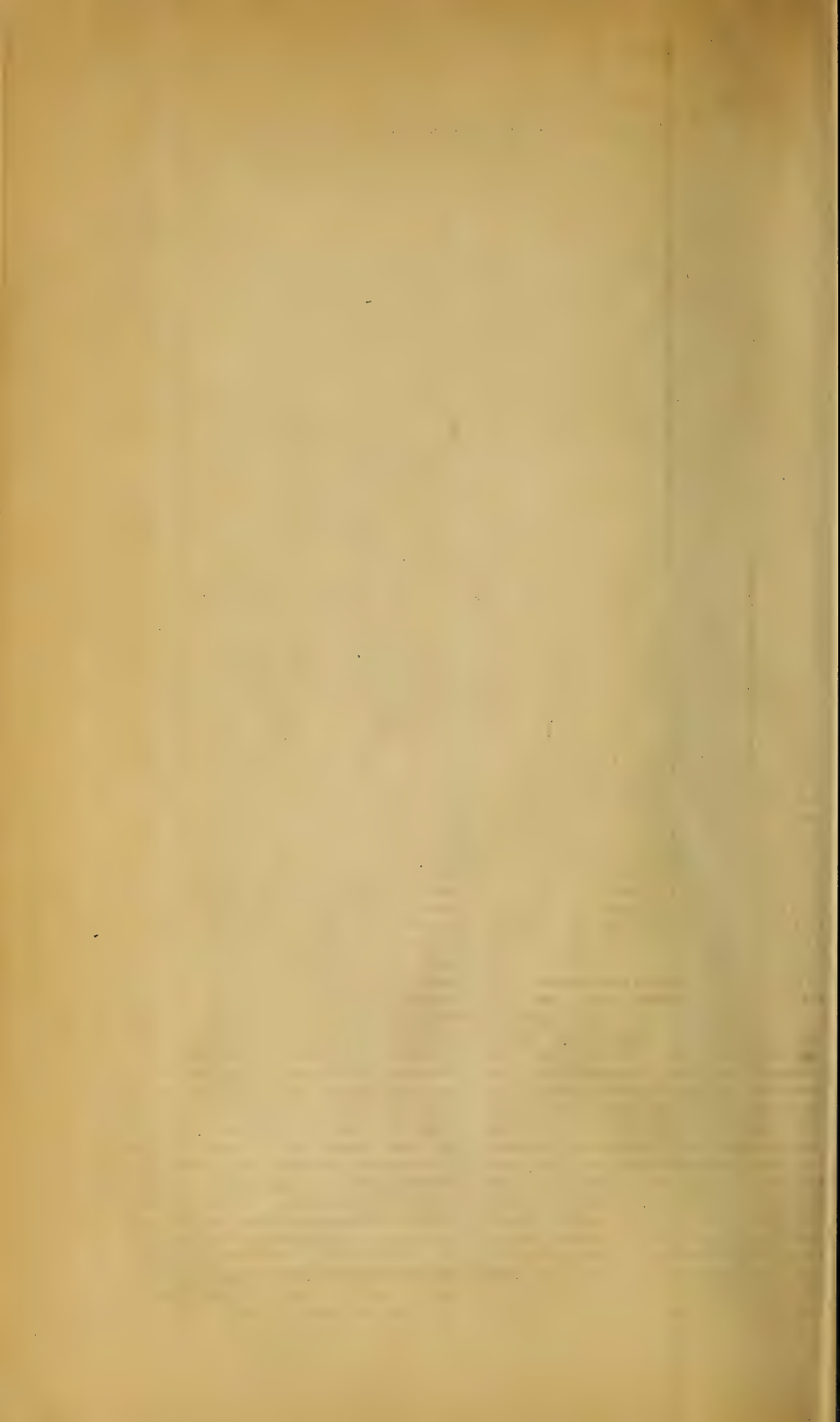
The third day of the third month from their coming out of Egypt, they arrived at the foot of Mount Sinai, where they continued one whole year. God had told Moses, that here they should offer sacrifices to him after they came forth out of Egypt; and here Moses was the mediator of a covenant between God and this people. See DECALOGUE.

Then coming down from the mountain, Moses declared to the people the laws he had received, and the articles of the covenant the Lord would make with them. The people answered, that they would perform whatever the Lord should enjoin them. Moses erected an altar of unhewn stone at the foot of the mountain, and twelve monuments, or twelve other altars, in the name of the twelve tribes of Israel. He offered sacrifices and peace-offerings; and, taking the blood of the victims, he poured half upon the altar, and the other half into cups; and having read to the people the ordinances which he had received from the Lord, and which he had written in a book, he sprinkled all the people with the blood that was in the cups. Thus was concluded this solemn and





Neele Sculpt: S. Strand.



celebrated covenant between the Lord and the children of Israel.

Then the Lord ordered Moses to come up again into the mountain, and bring with him Joshua his servant, that he might instruct him in all the particulars of those laws and regulations, which he would have observed by the priests and people, in the public exercise of religion ; all the parts of which he distinctly appointed him. After this, God informed him that the people whom he had brought out of Egypt had soon forgotten all their promises and engagements ; for at that very time they had made a molten image, and were worshipping a golden calf. He added, that he had an intention utterly to exterminate this headstrong and untractable people, and would make Moses the father and chief of a great nation. Moses, however, interceded for the people.

Descending from the mount, Joshua heard the shouts and rejoicings of the people. He said to Moses, that he heard a noise in the camp, as if of an engagement with an enemy. But Moses told him, that it was not the sound of an alarm, but cries of joy. When they approached the camp, they saw the golden calf, and the people singing and dancing about it : Moses, through indignation, threw down the tables of stone he held in his hands, and broke them. Taking the calf they had made, he reduced it to powder, and scattered the powder into the water, and so made all the congregation drink of it. See CALF. Moses severely rebuked Aaron : Aaron excused himself as well as he could : and Moses, standing at the entrance of the camp, proclaimed, Whoever is for the Lord, let him join himself to me. All the children of Levi assembling about him, he said, Thus saith the Lord, let every one of you take his sword, and let him go from gate to gate across the camp, and slay even to his brother, his friend, or his kinsman. That day there were slain about three thousand people.

The next day Moses remonstrated with the people on the heinousness of their sin, and told them he would go up again to the mountain, and endeavour to obtain forgiveness for them. He went up, and entreated the Lord to pardon them ; or, otherwise, he begged that he himself might be blotted out of the book of the Lord. The Lord answered, that only he who offended should be blotted out of his book ; but that he would chastise the criminals in the day of his vengeance : and that as to himself, he would not go along with them, but would send his angel before them.—Farther, to show the displeasure of the Lord, Moses carried the tabernacle out of the camp, where the Lord had been used to give his orders. But Moses not desisting to pray the Lord to continue his con-

duct of his people to the Land of Promise, he at length promised not to forsake them. Moses desired another favour from the Lord, which was, that he might see his glory. The Lord answered him, that he could not see his face, for no man could support that sight ; but that he would pass before the opening of the rock, where Moses might hear his name, and see his hinder parts (train) as he passed along.

Afterwards, Moses went up into the mountain, and carried new tables of stone. There God gave him the Decalogue anew, and several other commandments : after forty days and forty nights he came down, bringing the two tables of testimony with him. He was not aware that his face emitted rays of light, which remained upon it after his communication with the Lord : so that Moses, while he spake to Aaron and Israel, put a veil over his face.

Then he caused proclamation to be made, that whoever had any valuable metals, or precious stones, thread, wool, furs, or fine wood fit for the tabernacle, might offer them to the Lord. The Israelites, inflamed by a holy zeal, brought with great alacrity more than was necessary.

The Lord commanded also, that each Israelite should contribute half a shekel, about thirteen pence half-penny of our money. That this contribution might be regularly raised, he took an account of the people, from twenty years old and upwards ; and there were found 603,550, each of whom paying a bekah or half shekel, the sum amounted to 100 talents of silver, about 34,219*l.*, and 1775 shekels, about 202*l.* 9*s.* Six whole months they worked at the tabernacle, that is, from the sixth month of the holy year, after their coming out of Egypt, in the year of the world 2513, to the first day of the first month of the following year, 2514. On the first day of Nisan, April 21, according to Usher, the tabernacle of the covenant was set up, and filled with the glory of the Lord. The fourteenth of Nisan the Israelites celebrated the second passover from their coming out of Egypt ; and about this time Moses published the laws contained in the first seven chapters of Leviticus ; he consecrated Aaron and his sons, and dedicated the tabernacle, and all its vessels.

The first day of the second month of this year, Moses took a second account of the people, in which the Levites were reckoned apart, and appointed to the service of the tabernacle. Moses regulated their functions, and the offices of each, and the order of every tribe in their marches and encampments, to prevent confusion. The princes of the tribes made their offerings to the tabernacle, each according to his rank, and upon his day, during the

twelve days of the dedication and consecration of this holy place. Lastly, about this time Moses made several ordinances, relating to the purity to be observed in holy things, the uncleannesses to be avoided, and the manner of approaching the tabernacle.

About the end of the year, Jethro, the father-in-law of Moses, brought him his wife Zipporah, and his two sons, Gershom and Eleazer. Moses received him with all respect, and by his persuasion commissioned judges to assist in accommodating differences, and causes of lesser consequence. Soon after, the pillar of clouds rising, the Israelites decamped from Sinai, to go towards Paran. On account of the arrival of Zipporah in the camp, Aaron, and Miriam his sister, spoke against Moses, because his wife was an Ethiopian: the particulars of this dispute we do not know; but the Scripture tells us, that the Lord interposed in behalf of Moses, who was the meekest man on earth. See AARON and MIRIAM.

It is not easy to determine whether the sedition of Korah, Dathan, and Abiram, happened after the arrival of the Hebrews at Kadesh-barnea, or before; but the general opinion is, that it took place after their arrival there. Korah was of the tribe of Levi, as well as Moses and Aaron; Dathan, Abiram, and On, were of Reuben. Being disgusted at Moses and Aaron, they raised a mutiny against them, supported by two hundred and fifty others of the chief of the people. They said, Ye take too much upon you, seeing all the congregation are holy every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? Moses fell upon his face, and told them, Let every one of you take his censer, and present himself to-morrow before the Lord; and the Lord will then cause it to be known whom he hath chosen. Moses in the mean time having sent for Dathan and Abiram, they informed him they would not come to him. Wilt thou put out the eyes of these men? We will not come up. The day following, Moses having assembled all the people at the door of the tabernacle, the glory of the Lord appeared; and in the issue the revolvers were swallowed up by the earth. Yet the very next day the people began again to murmur against Moses and Aaron on the same occasion, saying, Ye have killed the people of the Lord. The Lord caused a sudden fire or plague to go forth in the camp; but Aaron with his censer, placing himself between the living and the dead, offered his incense, and intreated the Lord; upon which the plague ceased.

From the encampment called the Graves of Lust, the people went to Hazeroth, and thence to Kadesh-barnea, where they continued for some time. Thence Moses sent

twelve chosen men to take a view of the land of Canaan. These men were forty days on their search, and at their return they brought back some of the fruits of the country, of an extraordinary size and fairness. They very much commended the land for its beauty and fertility; but they added, that the inhabitants were of gigantic stature, and had many strong and populous cities, so that there were but little hopes that this country could be conquered by them. This report put all the camp into a mutiny. Nothing would satisfy them, but they would return into Egypt. Then the Lord in his anger threatened to destroy all the people; but Moses interposed by his prayers. However, sentence was passed against these murmurers, that all from the age of twenty years and upwards should die in the desert. The ten spies were punished by a sudden death. Only Joshua and Caleb were preserved; and God declared that they alone of the whole multitude should enter into the Land of Promise.

Being come to Kadesh, Miriam, the sister of Moses, died there. In this encampment the people murmured for want of water, with which Moses and Aaron supplied them, by causing it to gush out of a rock. But as they showed some distrust in the Lord, he condemned them to die in the wilderness, without entering the Land of Promise. This made them give this encampment the name of Meribah, or the *waters of strife*.

They went then to Mount Hor, where Aaron died. From hence they went to Zalmonah, where it is thought Moses erected the brazen serpent, to heal those who had been bitten by the fiery serpents in the camp. (Numb. xxi. 6.) Being come to Mount Pisgah in the desert of Kedemoth, they dispatched ambassadors to Sihon, king of the Amorites, to demand a passage through his country; which being refused, Moses gave him battle, overcame him, and took all his territories. Some time after, Og, king of Bashan, marched against Moses, and fought with him; but Moses conquered him, and made himself master of his country.

After this, Moses encamped in the plains of Moab, at Shittim, where the Israelites continued till they passed over Jordan, under Joshua. While they abode in this encampment, Balak, king of Moab, invited Balaam to come and curse Israel. But Balaam having rather blessed than cursed them, he sent the daughters of Moab into the camp, to tempt the Israelites to idolatry and fornication. This wicked counsel had the desired effect; but Moses put to death all those who had given themselves to the worship of Baal-peor, to the amount of 23,000, besides a thousand others executed by the judges.

After this the Lord commanded Moses to

make war against the Midianites, who had sent their daughters along with those of Moab, to debauch Israel. Phinehas was appointed captain of this expedition, for which Moses gave him twelve thousand chosen men. He routed the Midianites.

The tribes of Reuben, Gad, and the half tribe of Manasseh, having asked of Moses for their inheritance the country they had conquered from the Amorites, Moses consented, on condition that they would go along with their brethren over Jordan, to assist them in the conquest of the country possessed by the Canaanites.

The first day of the eleventh month of the fortieth year after the coming out of Egypt, Moses being in the fields of Moab, and knowing that he was not to pass over Jordan, and that his last hour was not far off, made a long discourse to the people, and recapitulated all he had done, and all that had happened from the coming out of Egypt. He set before them the happiness that would attend their constancy and fidelity, and the calamities which would punish their prevarication. He put into the hands of the priests and elders a copy of the law, with an injunction to have it read solemnly every seventh year in a general assembly of the nation. He composed an excellent canticle or poem, in which he exclaims against their future infidelities, and threatens them with all the evils that in after ages came upon them. Lastly, a little before his death, he gave to each of the tribes a particular blessing, in which he mingles several prophecies and predictions.

The Lord commanded Moses at the beginning of the twelfth month to ascend Mount Nebo, where he gave him a view of the country both on this side and beyond Jordan; saying to him, 'This is the land which I swear unto Abraham, and unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days.' It is added, 'There arose not a prophet since like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.'

The Scripture is full of the praises of this

great man. Jesus, son of Sirach, author of Ecclesiasticus, applauds him. (Ecclus. xlv. 1, 2, 3.)

Moses is the most ancient writer, of whom there remains any authentic works. He has left us the Pentateuch, or the five books of the Old Testament, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Probably these books were not originally separate works, as we find them now. Moses composed only one single work, of which the law was, as it were, the body, and Genesis was the preface. Afterwards, they were divided for convenience in reading. These books are acknowledged as authentic and inspired, by general consent both of Jews and Christians. Some difficulties have been started about the author of these books, because some passages have been observed in them that seem not to agree to Moses. Indeed it must be owned that some small additions have been made. These additions, however, make no alterations in the sense, but are by way of illustration only. Besides the Pentateuch, the Jews ascribe to Moses eleven Psalms, from Psalm xc. to c.; but there is no sufficient proof that these Psalms had Moses for their author. The title of the ninetieth Psalm, A prayer of Moses the man of God, which they pretend must be applied also to the ten following Psalms, is not sufficient. The greater part of the titles of the Psalms are not original, nor indeed very ancient; and some of them are wrong placed. Besides, in these Psalms we find the names of persons, and other marks, that by no means can agree with Moses. Some ancients thought that Moses was the author of the book of Job. Origen on Job pretends that he translated it out of Syriac into Hebrew. But this opinion is rejected both by Jews and Christians; and if this book had truly belonged to Moses, would the Jews have separated it from the Pentateuch?

As to the death and burial of Moses, many difficulties have been raised. The Scripture tells us expressly, that Moses died, according to the word of the Lord. (Deut. ult. 5, 6.) But as the Hebrew words literally import *upon the mouth of the Lord*, the Rabbins have imagined, that the Lord took away his soul by a kiss. Some have maintained that he did not die; and others have pretended that he was transported into heaven.

MOURNING. The Hebrews, at the death of their friends and relations, gave all possible demonstrations of grief and mourning. They wept, tore their clothes, smote their breasts, fasted, and lay upon the ground, went bare-footed, pulled off their hair and beards, or cut them, and made incisions on their breasts, or tore them with their nails. (Levit. xix. 28.; xxi. 5.; Jer. xvi. 6.) The time of mourning was commonly seven days; but this was length-

ened or shortened according to circumstances. The Rabbins admit of several degrees in their grief and mourning. For the first three days it was allowed to give up themselves to tears, and to the most sensible grief; which in the seven days following was more moderate. But if the time of mourning was extended to a whole month, it was managed with moderation. The mournings for Saul, Judith, and Herod the Great, continued only seven days. Those for Moses and Aaron were prolonged to thirty days. Josephus says, that a thirty days' mourning ought to be sufficient for any wise man, in the loss of his nearest relation, or his dearest friend.

During the whole time of their mourning, the near relations of the deceased, as of father, mother, husband, brother, sister, or children, continued sitting in their houses, and ate on the ground. The food they took was thought unclean, and even themselves were judged impure. 'Their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted,' says Hosea, (ix. 4.) Their faces were covered, and in that time they could not apply themselves to any labour, nor read the book of the law, nor say their usual prayers. They did not dress themselves, nor make their beds, nor uncover their heads, nor shave themselves, nor cut their nails, nor go into the bath, nor salute any one.

MURDER. Murder among the Hebrews was always punished with death, but involuntary homicide only by banishment. Cities of refuge were appointed for involuntary manslaughter, whither the slayer might retire, and continue in safety, till the death of the high-priest. (Numb. xxxv. 28.) Then the offender was at liberty to return to his own house, if he pleased. A murderer was put to death without remission, and the kinsman of the murdered person might kill him with impunity. Money could not redeem his life; he was dragged away from the altar, if he had there taken refuge.

When a dead body was found in the fields of a person slain by a murderer unknown, Moses commanded that the elders and judges of the neighbouring places should resort to the spot. (Deut. xxi. 1—8.) The elders of the city nearest to it were to take an heifer, which had never yet bore the yoke, and were to lead it into some rude and uncultivated place, which had not been ploughed or sowed, where they were to cut its throat. The priests of the Lord, with the elders and magistrates of the city, were to come near the dead body, and, washing their hands over the heifer that had been slain, were to say: 'Our hands have not shed this blood, nor have our eyes seen it shed. Lord, be favourable to thy people Israel, and impute not to us this

blood, which has been shed in the midst of our country.' This ceremony may inform us, what idea they had of the heinousness of murder, and how much horror they conceived at this crime; their fear that God might avenge it on the whole country; and the pollution that the country was supposed to contract, by the blood spilt in it, unless it were expiated, or avenged on him who had occasioned it, if he could be discovered.

Sir John Shore mentions a custom among the Brahmins of India, of sitting at a person's door, with some implement of suicide in their hands, and threatening to destroy themselves, unless something which they demanded should be granted to them. This, when their demand is not excessive, is usually complied with, through fear of their self-murder, and of their embittered spirits afterwards haunting and pursuing to death the person who should refuse the demand. Of this we seem to have an instance in the Old Testament: the king of Moab made a desperate attempt, and risked his own person, to attack the king of Edom, then united with Jehoshaphat, king of Judah; but failing in his attempt, 'he took his eldest son that should have reigned in his stead, and offered him for a burnt-offering [ascension-offering] upon the wall. And there was a great indignation against Israel: and they departed from him, and returned to their own land.' (2 Kings iii. 27.) It is probable, that the anger against Israel arose not only from Moab, thus deprived of her prince, but also from Edom, who sympathized with the distressed king, respected this custom, and was indignant that Israel should consider it as impious and superstitious. *Fragments annexed to Calmet's Dictionary*, No. clvi. pp. 144, 145.

MUSIC. The ancient Hebrews had a strong inclination to music and musical instruments. They used it in their religious services, in their public and private rejoicings, at their feasts, and even in their mournings. We have in Scripture songs or canticles of joy, of thanksgiving, of praise, of mourning; epithalamiums, or songs composed on occasion of marriages.

Music is very ancient. Moses says of Jubal, who lived before the Deluge, that he was the father of those who played on the *kinnor* and the *hugab*. (Gen. iv. 21.) Now *kinnor* manifestly signifies the harp, and *hugab* the ancient organ, that is, a kind of flute composed of several pipes of different sizes, joined together. Laban complains that his son-in-law Jacob had left him, without bidding him farewell, and without giving him an opportunity of sending him away with mirth and with songs, with tabret and with harp. Moses having passed over the Red Sea, composed a song, and sang it with the Israelite men, while Miriam, his sister, sang it with dancing, and playing on

instruments, at the head of the women. This legislator caused silver trumpets to be made to be sounded upon solemn sacrifices, and on religious festivals. David, who had a great taste for music, seeing that the Levites were numerous, and not employed, as formerly, in carrying the boards, veils, and vessels of the tabernacle, its abode being fixed at Jerusalem, appointed a great part of them to sing and play on instruments in the temple.

Asaph, Heman, and Jeduthun, were chiefs of the music of the tabernacle, under David, and of the temple, under Solomon. Asaph had four sons, Jeduthun six, and Heman fourteen. These twenty-four Levites, sons of the three great masters of the temple music, were at the head of twenty-four bands of musicians, which served in the temple by turns. Their number there was always great, but especially at the great solemnities. They were ranged in order about the altar of burnt sacrifices. Those of the family of Kohath were in the middle, those of Merari at the left, and those of Gershon at the right hand. As the whole business of their lives was to learn and practise music, it must be supposed that they understood it well; whether it were vocal or instrumental music. The Lord had abundantly provided for their maintenance, and nothing could hinder them from being perfect in their art.

The kings also had their particular music. Asaph was chief master of music to king David. Barzillai said to David, Can I hear any more the voice of singing men and singing women? Even in the temple, and in the ceremonies of religion, female musicians were admitted as well as male, who generally were the daughters of the Levites. Heman had fourteen sons and three daughters, who understood music. The ninth Psalm is addressed to Benaiah, chief of the band of young women who sang in the temple. Ezra, in his enumeration of those whom he brought back with him from the captivity, reckons up two hundred singing men and singing women. The Chaldee paraphrast on chap. ii. 8. of Ecclesiastes, where Solomon says that he gat singing men and singing women, understands it of singing women of the temple. In 1 Chron. xv. 20. it is said, in the Hebrew, that Zechariah, Aziel, and Shemiramoth, presided over the seventh band of music, which was that of the young women.

Dr. Burney remarks, that 'neither the ancient Jews, nor the modern, have ever had characters peculiar to music; neither the Egyptians nor Phœnicians, nor the Persians, nor Chinese, so that the melodies used in their religious ceremonies have at all times been traditional, and at the mercy of the singers. The Canonico Cavalca is, however, of opinion, that the points of the Hebrew language were at first musical cha-

racters; and this conjecture has been confirmed to me by a learned Jew, whom I have consulted on that subject, who says, that the points still serve two purposes; in reading the prophets they merely mark accentuation, in singing them they regulate the melody, not only as to long and short, but high and low notes.' This is a common opinion among the Jews, and is perhaps not entirely without foundation. *Burney's History of Music*, vol. i. p. 251. *Fragments annexed to Calmet's Dictionary*, No. ccxxxiii. p. 132.

MYSTERY. This word is derived from the Greek *mysterion*, which in that language properly signifies a secret. Some think it to refer to the old English term *maisteries*, *masteries*, as the *maisterie* of the Merchant Tailors, of the Cordonniers [Cordwainers] and of other arts and trades. The term is still used in the city of London. 'The art and mystery of,' occurs in the indentures of apprenticeship, as used in most branches of business; and it means, that which may be a difficulty, or even an impossibility, to be understood, by a novice, by a person only beginning to consider the subject, but which is perfectly easy, and intelligible to a master of the business, whose practice and understanding have been long cultivated by use in it.

Or, mystery, as before observed, may be defined a secret. A secret will always remain so to a person who uses no endeavours to discover it. Oftentimes we say, such a person holds such a mode of accomplishing such a business a secret. Imagine one who wishes to know this secret; he labours, strives, &c. but, unless he proceed in the right mode, the process desired continues still a secret. Suppose the possessor of this secret shows him the process, teaches him, gives him information, &c., then this secret [mystery] is no longer mysterious to him; but he enjoys the discovery, and profits accordingly: whilst another person, not so favoured, is as much in the dark respecting this secret, as he ever was.

Secrets may be considered as of various kinds: some are known to a few, but are unknown to the many; some are kept closely a long time, but are revealed in proper season; some are kept entirely, totally, and never are revealed; some are of a nature not to be investigated by us; and some so far surpass our powers, that, however familiar their effects may be to our observation, their principles, acting causes, progresses, and distributions, exceedingly perplex our understandings, and reduce us to the necessity of inference, supposition, and conjecture. This illustration of the word mystery may not be despised because of its familiarity; as it is probably not far from a Scriptural acceptance of the term. Thus, 'Great is the mystery,' secret,

'of godliness,' (1 Tim. iii. 16.); that is, a thing not to be comprehended at first sight, nor till after many reflections and considerations. 'I would not have you ignorant of this mystery,' secret, 'that blindness in part has happened to Israel.' (Rom. xi. 25.) It would be strange, indeed, if mystery denoted something utterly incomprehensible and inexplicable, that the apostle should wish them not to be ignorant of it! that he should instantly open to them what this mystery is! To the Jews, indeed, it was still a secret; and they did not believe the fact that they laboured under any blindness at all: but to the apostle, and to his fellow Christians, the mystery was clear, and was well understood by them.—'Behold I show you a mystery, we shall not all sleep,' (1 Cor. xv. 51.); that is, behold I tell you a secret, we shall not all sleep; for the apostle could not intend to *show* a thing utterly incomprehensible.—The apostle (1 Cor. xiii. 2.) speaks of a man's understanding all mysteries, that is, they were easy to him, though not to others; and (1 Cor. xiv. 2.) he alludes to a man, who, discoursing in a language foreign to his auditors, may in the spirit speak mysteries: he may tell all manner of secrets, in a foreign language, but whilst he himself understands perfectly well his own meaning, and what he says, his subjects of discourse will continue secrets to those who are ignorant of the language he uses.—The apostle says, 'We speak the wisdom of God in a mystery,' (1 Cor. ii. 7.) that is, the wisdom hitherto kept secret: but now the secret is explained, is opened, is let out; not, indeed, to the princes of the world, to whom it is as much a secret as ever; but God by his Spirit hath given us information respecting it, and by that we know and understand it.—'Stewards of the mysteries of God,' (1 Cor. iv. 1.) are persons entrusted with some of the secrets of God, for the benefit of his church.—Thus, the calling of the Gentiles separately from the Jews was a mystery, a secret, which no Jew would have thought of, or have believed, had not God opened, and explained, and enforced it, by his Spirit, &c. (Eph. iii. 3. 6.)

Mystery signifies also an *allegory*, that is, a mode of information under which there is a partial instruction given, a partial discovery made; but there is still a cover of some kind; which preserves something of secrecy: but this, the person who desires to know the secret thoroughly, must endeavour to remove. So the mystery of the seven stars, (Rev. i. 20.) is an allegory representing the seven Asiatic churches under the figure or symbol of seven burning lamps. So the mystery, Babylon the Great, is an allegorical representation of a spiritual Babylon, spiritual idolatry, spiritual fornication, &c.; and to this agrees the expression afterwards, 'I will tell thee the mystery

of the woman,' that is, I will explain to thee the allegory of this figure. (Rev. xvii. 5. 7.) It would seem that, originally, the fathers understood the word in this sense. Thus the mystery of the sacrament of the Lord's body and blood, is the figurative representation of the Lord's body. But the mysteries among the heathens in time perverted this, and the true idea of the word mystery, into sentiments not merely unscriptural, but unwarrantable and unwise.

Yet, it is not to be denied, that there are mysteries, in the highest sense of the word, in Nature, Providence, and Grace. The union of the human soul and body is a profound secret; the origin of life is a profound secret; the cause, manner, &c. of thought is a deep secret. So are many dispensations of Providence: why goodness should suffer, and evil prosper, is a secret; and, why one is called, and another left, is a secret of secrets, a mystery of Grace!

If the ways and works of God are mysteries, we may justly expect to find his attributes, his essence, his perfections, his nature, are mysteries to us! Could we suppose that God was inclined to instruct us in this, it would be (as we are constituted, at present) teaching us a *maisterie*, which we have no faculties capable of learning; it would be speaking to us in a language of which we should never be able to comprehend a word; it would be overwhelming us with too mighty, too extensive, too profound, too exalted discoveries for us to receive, or conceive; unless we were previously endued with the attributes and qualities of the divine nature; with immensity, infinity, ubiquity, omniscience, eternity, and, in short, with *Deity*. Since no one denies the existence of God, because he cannot comprehend his nature and essence, which is a mystery; so no one ought to deny exertions of his power, goodness, wisdom, &c. because they imply the exercise of what is secret to mankind in general. This principle, which is undeniable in nature, ought to be equally undeniable in religion. In short, what relates to God *may*, rather *must*, always have something of mystery in it. Even the most direct and profound intercourse between the human powers, and their ineffable Creator, prayer and praise, may be secrets, that is, mysterious services, but not therefore less devout, or less acceptable. *Additions to Calmet's Dictionary of the Holy Bible.*

MYSTICS, who have also been sometimes called *Quietists*, are those who profess a pure and sublime devotion, accompanied with a disinterested love of God, free from all selfish considerations; and who believe that the Scriptures have a *mystic* and *hidden sense*, which must be sought after, in order to understand their true import. Under this name some comprehend all those who profess to know how they are inwardly taught of God.

The authors of Mysticism, which sprang up so early as the second century, or, at latest, towards the close of the third, are not known; but the principles from which it was formed may readily be ascertained. Its first promoters proceeded upon the known doctrine of the Platonic School, which was also adopted by Origen and his disciples, that 'the divine nature was diffused through all human souls;' or 'that the faculty of reason, from which proceed the health and vigour of the mind, was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth, human and divine.' They denied that men could, by labour or study, excite this celestial flame in their breasts; and, therefore, they disapproved highly of the attempts of those who, by definitions, abstract theorems, and profound speculations, endeavoured to form distinct notions of truth, and discover its hidden nature. On the contrary, they maintained that silence, tranquillity, repose, and solitude, accompanied with such acts as might tend to attenuate and exhaust the body, were the means by which the hidden and internal word was excited to produce its latent virtues, and to instruct men in the knowledge of divine things. They reasoned as follows:—Those 'who behold, with a noble contempt, all human affairs, who turn away their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influences of a material world, must necessarily return to God, when the spirit is thus disengaged from the impediments that prevented that happy union. And, in this blessed frame, they not only enjoy inexpressible raptures from that communion with the Supreme Being, but also are invested with the inestimable privilege of contemplating truth undisguised and uncorrupted in its native purity, while others behold it in a vitiated and delusive form.'

The number of the Mystics increased in the fourth century, under the influence of the Grecian fanatic who gave himself out for Dionysius the Areopagite, disciple of St. Paul, and who probably lived about this period; and, by pretending to higher degrees of perfection than other Christians, and practising great austerities, their cause gained ground, especially in the eastern provinces, in the fifth century. A copy of the pretended works of Dionysius was sent by Balbus to Lewis the Meek, in the year 824, which kindled the holy flame of Mysticism in the western provinces, and filled the Latins with the most enthusiastic admiration of this new religion. In the twelfth century, these Mystics took the lead in their method of expounding the Scriptures. In the thirteenth, they were the most formidable antagonists of the Schoolmen; and, towards the close of the fourteenth, many of

them resided and propagated their tenets in almost every part of Europe. They had, in the fifteenth century, many persons of distinguished merit in their number; in the sixteenth, previously to the Reformation, if any sparks of real piety subsisted under the despotic empire of superstition, they were chiefly to be found among the Mystics; and in the seventeenth, the radical principle of Mysticism was adopted by the Boehmists, Bourignonists, and Quietists.

The Mystics propose a disinterestedness of love, without other motives, and profess to feel, in the enjoyment of the temper itself, an abundant reward; and passive contemplation is the state of perfection to which they aspire. They lay little or no stress upon the outward ceremonies and ordinances of religion, but dwell chiefly upon the *inward operations* of the mind. It is not uncommon for them to allegorize certain passages of Scripture: at the same time, they do not deny the literal sense, as having an allusion to the inward experience of believers. Thus 'according to them, the word Jerusalem, which is the name of the capital of Judea, signifies, *allegorically*, the church militant, *morally*, a believer, and *mysteriously*, heaven.' That sublime passage also in Genesis, 'Let there be light, and there was light,' which is according to the letter, corporeal light, signifies, *allegorically*, the Messiah, *morally*, grace, and *mysteriously*, beatitude, or the light of glory.

All this appears to be harmless; yet we must be careful not to give way to the sallies of a lively imagination in interpreting Scripture. Woolston is said to have been led to reject the Old Testament, by spiritualizing and allegorizing the New.

The Mystics are not confined to any particular denomination of Christians, but may be found in most countries, and among many descriptions of religionists; especially among the adherents to the Church of Rome, the Quakers, the Moravians, the Methodists, the Swedenborgians, &c. &c. Among the number of Mystics may be ranked many singular characters, especially Behmen, originally a shoemaker at Gorlitz, in Germany; Molinos, a Spanish priest, in the seventeenth century; Madame Guyon, a French lady, who made a great noise in the religious world; and the celebrated Madame Bourignon, who wrote a work, entitled, 'The Light of the World,' which is full of Mystic extravagances. Fenelon also, the learned and amiable archbishop of Cambray, favoured the same sentiments, for which he was reprimanded by the Pope. His work, entitled 'An Explication of the Maxims of the Saints,' which abounded with Mystical sentiments, was condemned; and to the Pope's sentence against him the good archbishop quietly submitted, and even read it publicly himself in the cathedral of Cambray. In this whole affair, his chief opponent is

said to have been the famous Bossuet, Bishop of Meaux. Mr. William Law, author of the 'Serious Call,' &c., and the very able opponent of Bishop Hoadly, degenerated, in the latter part of his life, into all

the singularities of Mysticism; and some suppose, that his extravagant notions were one means of driving the celebrated Gibbon into a state of infidelity. *Adam's Religious World Displayed*, vol. iii. pp. 423—428.

N.

NAA

NA'AMAN, נעמן, signifies *beautiful*; otherwise, *who prepares himself to motion*. Naaman, general of the army of Benhadad, king of Syria, was in great credit with the king his master, because by his means the Lord had saved Syria; but he was a leper. Naaman had in his house a young Israelitish girl, a captive, who said, there was a prophet in Israel, that could cure any disorder. Naaman having heard these words went immediately to Benhadad, and desired leave to go to Samaria, to the prophet Elisha. The king wrote to the king of Israel, that he should cure Naaman; and the king of Israel exclaimed in astonishment, 'Am I God, to kill and to make alive?' (2 Kings v. 1, 2, &c.) But Elisha sent word to Jehoram, 'Let him come now to me, and he shall know that there is a prophet in Israel.' Naaman came, therefore, with his chariot and horses, and stopped at the door of Elisha's house, whether out of respect to him, or, that having the leprosy, he was impure. Elisha sent to tell him to wash himself seven times in Jordan. Naaman being very angry at this mode of cure, and at the prophet's apparent stiffness, was turning away in great wrath, when his servants said to him, 'If the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather, then, when he saith to thee, Wash, and be clean?' Naaman was persuaded, went to Jordan, washed seven times, and was perfectly cured.

He came back again to the man of God, and told him, 'Now I know that there is no God in all the earth, but in Israel; now, therefore, I pray thee, take a blessing of thy servant.' But Elisha would receive no present. Naaman, seeing that he could not prevail with him, said, I beseech thee, then, to permit me to carry home with me two mules' lading of the earth of this country; for henceforward I shall offer sacrifice to no God, but the God of Israel. Elisha readily permitted him, seeing his regard for the Lord, which made him think that he could not offer any sacrifices agreeable to God,

NAA

but upon earth that was holy, and taken out of the land of Israel. The prevailing opinion is, that Naaman intended to erect an altar of this earth, or that he intended to spread this earth for a floor, on which to pray, as if he was always in the holy country, whence he had brought it. Some, however, think, that this earth was intended for the purpose of ablution; as if Naaman had said, 'I cannot carry away with me sufficient water from this holy stream of Jordan, to supply the quantity necessary for sacred cleanliness; but earth, or sand, may be used repeatedly for ceremonial purifications, and is not soiled so readily as water.' We are told, that if the Arab Algerines cannot procure water, they must wipe themselves as clean as they can till water may conveniently be had; or else it suffices to *smooth their hands over a stone, twice or thrice, and rub them one with the other, as if they were washing with water.*

Naaman, speaking to Elisha, added, 'In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon, to worship there, and he leaneth upon my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto him, Go in peace.' This passage has given rise to many scruples. The greater part of commentators think, that Naaman only asks leave from Elisha to continue those external services to his master Benhadad, which he had been used to render him when he entered the temple of Rimmon, but not to adore Rimmon; and that Elisha suffered him to accompany the king his master into the temple of this idol, provided that he paid it no worship. Others, in great numbers, translate the Hebrew by the time past; 'In this thing the Lord pardon thy servant, that when my master went into the house of Rimmon, to worship there, and he leaned on my hand, and I bowed myself in the house of Rimmon; when I bowed down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he

said unto him, Go in peace.' Naaman mentions only this past sin, and asks pardon for it, because idolatry, in some measure, includes all other crimes; and he chiefly insists on this, in his declaration to the prophet, that henceforward he would worship only the God of Israel.

Naaman was returning into his own country, very joyful, but had scarcely gone fifty yards when Gehazi, displeased that Elisha his master took nothing from Naaman, runs after him to ask for something; and, in the name of his master, by a lie, begged a talent and two changes of raiment. The talent (of silver) is worth of our money about 342*l*. Naaman answered him, 'Take two talents,' and constrained him to receive them, and also sent two of his servants to carry them for him. The leprosy of Naaman was inflicted as a punishment on Gehazi. The Scripture after this makes no mention of Naaman. See GEHAZI.—*Harmer's Observations*, vol. iv. pp. 420, 421. *Fragments annexed to Calmel's Dictionary of the Bible*, No. ciii. p. 5.

NA'BAL, נבל, signifies *fool*, or *senseless*. Nabal was a very rich, but very churlish man, of little understanding, of the tribe of Judah, and the race of Caleb. His ordinary dwelling was probably at Maon, one of the most southern cities of Judah, and he had a great number of flocks upon Mount Carmel, not far from Maon. This Carmel is very different from the Mount Carmel on the coast of the Mediterranean Sea, between Dora and Ptolemais. While David, fearing Saul, was obliged to hide in the wilderness of Paran, and near to Carmel, he always took care that none of his followers should injure Nabal, but rather assist his shepherds and herdsmen. Being therefore informed that Nabal was come thither to shear his sheep, he sent ten young men of his company to make his compliments to him, and to ask him civilly for something to refresh himself and followers. But Nabal answered them, Who is David, and who is the son of Jesse? We are pestered every day with servants that run away from their masters. Shall I take the flesh of my sheep, and the provisions I have brought for my own servants, and give them to strangers? The men whom David had sent went back, and acquainted him with Nabal's churlish answer.

Then David, in his anger, caused four hundred of his people to arm themselves, and went with a resolution to put Nabal and all his family to the sword. But in the meantime, one of Nabal's servants, having acquainted his wife Abigail with what had passed, who was a wise and prudent woman, and having justified also David's people, she presently prepared provisions and refreshments, with which she met and appeased David. Abigail then returned to Nabal, and found him in his house, making

a feast; as it were for a prince. His heart swelled with joy, and he was quite drunk. Abigail said nothing to him till morning; but after he had slept, she told him of the danger in which he had been. This account had such effect upon him, that he became as immovable as a stone; and his heart was so struck with fear, that he died in ten days. Nabal, in the original, signifies a fool, or madman. (1 Sam. xxv. 25, &c.)

NABA'THEANS, or NA'BATHITES, נבאטאות, signifies *that prophesy, that speak, or, bring forth fruit*. The Nabatheans, or Nabathites, inhabited Nabathea, which extends from the Euphrates to the Red Sea, and the chief cities of which are Petra, the capital of Arabia Deserta, Medaba, and some others. The Nabatheans are scarcely known in Scripture till the time of the Maccabees. During the wars of the Jews against the Syrians, and whilst almost all other nations about them were against the Hebrews, the Nabatheans alone showed them friendship. (1 Macc. v. 24, 25, &c.)

NA'BOTH, נבט, signifies *words, or prophecies, or fruits*. Naboth was an Israelite of Jezreel, who lived under Ahab, king of Israel, and had a fine vineyard in Jezreel, near the king's palace. This prince required of him either to sell him his vineyard, in order to make a kitchen-garden of it, or to exchange it for a better. But Naboth declined the offer. Ahab, returning into his house, threw himself on his bed, and refused to eat. Jezebel, his wife, took on herself to procure this vineyard. She wrote letters in Ahab's name, and sealed them with the king's seal, and sent them to the elders of Jezreel, directing them to publish a fast, make Naboth sit among the chief of the people, suborn against him two sons of Belial, or two false witnesses, who might depose that Naboth had blasphemed God and the king. Accordingly Naboth was condemned, and stoned for the supposed crime. (1 Kings xxi.)

Jezebel immediately went to the king, and bid him take and enjoy Naboth's vineyard. Ahab instantly departed from Samaria, and came to Jezreel to take possession of Naboth's estate. But the Lord commanded the prophet Elijah to threaten him and Jezebel with the most ignominious deaths, and treatment after death. See AHAB and JEZEBEL.

NA'HASH, נחש, signifies *snake, or serpent, or that foretells, or brass*. Nahash, king of the Ammonites, attacked Jabesh-Gilead, a month after the election of Saul as king of Israel. The Hebrews of Jabesh, finding themselves not strong enough to resist Nahash, offered to capitulate. Nahash proposed to pull out every one's right eye, and to make it a reproach in Israel. The elders of Jabesh desired a truce for

seven days. They sent, therefore, to Gibeah, where Saul resided; and their messengers declared their distress. Saul happening to return just at that time out of the field, and seeing the people weep, inquired the reason. They acquainted him with the message they had received from the inhabitants of Jabesh; at which, being moved by the Spirit of God, he cut two of his oxen in pieces, and sent them express throughout Israel, proclaiming that so should the cattle of all those be treated, who did not come presently to follow Saul and Samuel.

The people, struck with consternation, appeared all at the place appointed. Saul sent back the messengers to Jabesh-Gilead, and bid them expect relief on the morrow. As soon as it was evening, Saul took all his army over Jordan; and marching all night, by break of day he attacked the camp of the Ammonites with so much fury, that he entirely routed them. Thus was this war finished at once; and Josephus says that Nahash himself was killed in the battle. (1 Sam. xi.)

NAHASH, king of the Ammonites, and a friend to David, was probably son to the above. We know nothing of the circumstances of his life, nor on what occasion a friendship commenced between him and David. It is likely, however, that this might happen during Saul's persecution of David, when he was forced to abscond on the other side Jordan. Probably, Shobi, son of Nahash, of Rabbah, capital of the Ammonites, is a son of the same Nahash. (2 Sam. xvii. 27.) See HANUN.

NAHASH, father of Abigail and Zeruah, is thought to be the same as Jesse, father of David. (2 Sam. xvii. 25. 1 Chron. ii. 13. 15, 16.) Nahash, or Nachash, signifies a *serpent*, a crafty fellow. This might perhaps be the surname of Jesse, father of David. Others, however, think that Nahash is the name of Jesse's wife.

NAHUM, נחום, *Naomus*, signifies *comforter*, *penitent*, or *their guide*. Nahum, the seventh of the twelve minor prophets, is supposed to have been a native of Elcosh or Elcoshah, a village in Galilee, and to have been of the tribe of Simeon. There is great uncertainty respecting the exact period in which he lived; but it is generally allowed, that he delivered his predictions between the Assyrian and Babylonian captivities, and probably about the year 715 before Christ. They relate solely to the destruction of Nineveh by the Babylonians and Medes, and are introduced by an animated display of the attributes of God. Archbishop Usher places the destruction of Nineveh in the year of the world 3378, that is, according to Dean Prideaux, in the 29th year of king Josiah, and twenty-four years before the destruction of Jerusalem, which time exactly agrees with the account given by Herodotus and other heathen historians.

Of all the minor prophets, says Bishop Lowth, none seem to equal Nahum in sublimity, ardour, and boldness. His prophecy forms an entire and regular poem. The exordium is magnificent and truly august. The preparation for the destruction of Nineveh, and the description of that destruction, are expressed in the most glowing colours; and at the same time the prophet writes with a perspicuity and elegance, which have a just claim to our highest admiration. *Lowth's Lectures*, vol. ii. p. 99; *Tomline's Elem. of Christ. Theology*, vol. i. p. 126.

NA'IN, נאין, signifies *beauty*, or *youngful*; otherwise, *commotion*, or *their movement*. Nain or Naim, was a city of Palestine, where Jesus Christ restored the widow's son to life, as they were carrying him out to be buried. Eusebius says, this city was in the neighbourhood of Endor and Scythopolis. In another place he observes, it was two miles from Tabor, south. The brook Kishon ran between Tabor and Nain.

NA'OMI, נעמי, signifies *beautiful*, *'agreeable*. Naomi was the wife of Elimelech, who retired into the land of Moab, on occasion of a famine in Judea; where Elimelech dying, Naomi settled her two sons in marriage, Mahlon to Ruth, and Chilion to Orpah. These two young men dying also without children, Naomi resolved to return into Judea. Her two daughters-in-law were desirous of returning with her; but she dissuaded them. Orpah remained behind, but Ruth would accompany Naomi to Bethlehem. (Ruth i. 1, 2, 3, &c.) When they came thither, the report was soon spread in the neighbourhood, and the people came to welcome her. She told them that they must no longer call her Naomi, that is *fair*; but Mara, that is *bitterness*. 'For the Lord,' says she, 'has heaped trouble upon me. I went away full, but the Lord has brought me back empty and desolate.'

One day as Ruth went out to glean in the fields, she happened to enter that of Boaz, who encouraged her to follow his reapers, and made her eat among his harvesters. At her return home, Naomi informed her, that Boaz was her near kinsman, and she advised the proceedings of Ruth so warily, that she brought it about at last, that Boaz married Ruth. See BOAZ and RUTH.

By this marriage Ruth had a son called Obed; on which the women of Bethlehem congratulated Naomi. The exact time is not known in which this history of Ruth and Naomi happened; but we know that between the time of the marriage of Salmon with Rahab of Jericho, and the birth of David, are three hundred and sixty-six years, which are filled up only with four persons, Salmon, Boaz, Obed, and Jesse. So that each of these must have lived long.

NAPH'TALI, נַפְתָּלִי, signifies *comparison, likeness*; otherwise, *that struggles, or fights; to twine, wrench*. Naphtali was the sixth son of Jacob, by Bilhah, Rachel's handmaid. Rachel said, 'With great wrestlings have I wrestled with my sister, and I have prevailed.' (Gen. xxx. 8.) We know very few particulars of the life of Naphtali. His sons were Jahzeel, Guni, Jezer, and Shilem. (Gen. xlv. 24.) The patriarch Jacob, when he gave his blessing to his son Naphtali, said to him, 'Naphtali is a hind let loose; he giveth goodly words.' (Gen. xlix. 21.) Most of the Rabbins and commentators apply this to Barak, who was of the tribe of Naphtali, and who at first showed the fear of a hind, by refusing to march against the Canaanites, unless the prophetess Deborah would go with him; but he afterwards showed that he imitated the swiftness of a hind in pursuit of the enemy. (Judges iv. 6.) He also signalized his eloquence in that sublime canticle, which he composed with Deborah, to give thanks to God for their victory.

The Septuagint give another rendering of this text: 'Naphtali is a tree that puts forth young branches, the shoots of which are fine.' This sense seems as good at least, as the former. Jacob commends the fertility of Naphtali, and the beauty of his race. Naphtali had only four sons, yet at the Exodus his tribe made up 53,400 men able to bear arms. Moses, in blessing the same tribe, says, (Deut. xxxiii. 23.) 'O Naphtali, satisfied with favour, and full with the blessing of the Lord, possess thou the west and the south.' The Vulgate reads, 'The sea and the south,' which the Hebrew will admit, and which denotes the sea of Gennesareth, which was south of the inheritance of this tribe. His soil was very fruitful in corn and oil. His limits were extended into Upper and Lower Galilee, having Jordan east, Asher and Zebulun west, Libanus north, and Issachar south.

The tribe of Naphtali encamped in the wilderness on the north side of the tabernacle, between Dan and Manasseh. (Numb. ii. 25, 26, 27, &c.) After the division, by Joshua, of the Land of Promise, the children of Naphtali did not destroy all the Canaanites in their country, but contented themselves with making them tributary. (Judg. i. 33.) The Naphtalites, being on the frontiers to the north, were first invaded, and first made captives by the kings of Assyria. (2 Kings xv. 29.) Isaiah (ix. 1.) foretold to them that they should see the light of the Messiah, and should be first illuminated by the light of the Gospel. Indeed, our Saviour preached oftener and longer in Galilee, and particularly in the tribe of Naphtali, than in any other part of Jordan. (Matt. iv. 13. 15.)

NARCIS/SUS, Νάρκισσος, signifies *as-*

tonishment, stupidity, surprise. St. Paul says, (Rom. xvi. 11.) 'Greet them that be of the household of Narcissus, which are in the Lord.' This passage cannot prove that Narcissus was a Christian, any more than that in the Epistle to the Philippians, (iv. 22.) in which the apostle salutes all those of Cæsar's household, that is, probably those of Nero's family, proves that the emperor was a Christian. Origen pretends that this expression 'the household of Narcissus,' proves that this family was not all Christians. Grotius thinks that Narcissus was a Pagan; but some are of opinion that he was a Christian. As these, however, maintain him to have been Narcissus, the famous freed-man of the emperor Claudius, they must, in the opinion of Calmet, be mistaken, since this Narcissus never was a Christian, and, besides, he had been dead some years before St. Paul wrote this Epistle.

NATHAN, נָתָן, signifies *who gives, or is given*. Nathan was a famous prophet of the Lord, who lived under king David, and had a great share in the confidence of that prince. His country is unknown, as also the time in which he began to prophesy. The first time the Scripture speaks of him, is on occasion of the design of David to build a temple to the Lord. That prince discovered his intention to Nathan, who, not questioning but so pious a resolution must proceed from God, bid him execute what his heart prompted him to. But the night following, the Lord ordered Nathan to acquaint David, that this honour did not belong to David, but was reserved for his son and successor.

Several years after, when David had transgressed with Bathsheba, and had slain Uriah by the sword of the children of Ammon, the Lord sent Nathan to reprove him. Nathan acquitted himself of this duty in a very prudent manner, by a parabolical story of a rich man, who, having many flocks and herds of his own, yet, for the entertainment of a friend who was come to visit him, would force a lamb from a poor man, which was the only one he had. David had scarcely heard Nathan's story, before he exclaimed, the man is worthy of death! he shall restore the lamb four-fold. Then Nathan applied his parable to David himself, Thou art the man, &c. Thou hast taken by force the wife of Uriah, the Hittite, and him hast thou slain by the sword of the Ammonites. Therefore the sword shall not depart from thy house, &c. (2 Sam. xi. xii.)

David acknowledged his sin to the prophet, crying out, I have sinned against the Lord. Nathan, to comfort him, assured him that the Lord had mitigated his punishment, and that he himself should not die. But, because he had given occasion to the enemies of the Lord to blas-

pheme, his son, that was born of Bathsheba, should surely die. Bathsheba had a second son, called Solomon, and the Lord sent Nathan again to David, ordering him to call the name of the child Jedidiah, that is, beloved of the Lord. Probably on this occasion God declared to David, that Solomon should be his successor; that he should build him a temple, and should be the heir of the promises made to him. (2 Sam. vii. xii. &c.)

David being arrived at a great age, Adonijah, his son, began to take upon him the state and equipage of a king, in opposition to the interest of his brother Solomon. But neither the high-priest Zadok, nor the prophet Nathan, were in his interest. Adonijah gave a splendid entertainment to those of his own faction, at which Nathan, conceiving some jealousy, immediately repaired to Bathsheba, the mother of Solomon, and bid her, at the peril of her own life, and that of her son, to follow his counsel. Go presently to king David, and say to him, O my lord the king, have you not sworn to me, that Solomon my son should succeed to the crown? Why, then, does Adonijah reign? While you are saying this, I will come in and confirm what you say. Bathsheba adopted this advice; and while she was yet speaking to the king, Nathan comes, and, being admitted, said to him, O my lord the king, have you appointed Adonijah to be your successor? Have you not often declared to me, that Solomon should be your successor? Then David caused Zadok the high-priest, and Benaiah the son of Jehoiada, to be sent for, and commanded them, with the prophet Nathan, to anoint Solomon king of Israel.

The time and manner of Nathan's death are not known. It is said, (1 Chron. xxix. 29.) that Gad and Nathan wrote the history of David. The same prophets had also regulated with David the order and disposition of the ministers of the temple. Lastly, that Nathan and Ahijah of Shilo had written the history of Solomon. (2 Chron. ix. 29.) Under the reign of Solomon we find mention made of Azariah and Zabud, sons of Nathan, who had considerable employments at court; but whether this was Nathan the prophet, is not said. (1 Kings iv. 5.)

NATHAN'AEL, נתנאל, signifies *gift of God*. Nathanael was a disciple of our Lord Jesus Christ. Philip, meeting Nathanael, told him, We have found the Messiah, described by Moses and the prophets, in Jesus of Nazareth, son of Joseph. Nathanael asked him, Can any good thing come out of Nazareth? Philip bid him come and see. Jesus, seeing Nathanael coming towards him, says, Behold an Israelite indeed, without artifice or disguise. Nathanael asked him, How canst

thou know me? Jesus answered, Before Philip called thee, I saw thee under the fig-tree. Nathanael then said to him, Master, thou art the Son of God, and the King of Israel. Jesus answered him, Dost thou believe because I saw thee under the fig-tree? Thou shalt see much greater things than these. (John i. 46, &c.; xxi. 2.)

Many have thought that Nathanael was the same as Bartholomew. The evangelists who mention Bartholomew, say nothing of Nathanael; and St. John, who mentions Nathanael, takes no notice of Bartholomew. We read at the end of St. John's Gospel, that our Saviour, after his resurrection, manifested himself to Peter, Thomas, Nathanael, and the sons of Zebedee, as they were fishing in the lake of Gennesareth. We know no other circumstances of the life of this holy man. Some believe he was the bridegroom at the marriage of Cana in Galilee.

NATIVITY OF CHRIST. The vulgar day of our Lord's nativity, December 25, though an early tradition, as appears from the Apostolical Constitutions, was not established till the time of the emperor Constantine, who died A.D. 337, and it was enacted, probably, about the council of Nice, A.D. 325, by the Roman church, and adopted by the Greek church ten years after, at Constantinople. At that time it was separated from the Epiphany, held on the 6th of January; but the Greek church had hitherto celebrated the Nativity and the Epiphany on the same day, supposing, as was natural, that the birth of Christ, and the first appearance of the star, happened on the same day. The church of Rome separated them, under the pretext, that the second appearance of the star to the Magi, in the way to Bethlehem, was holier than the first; but in reality to multiply holidays. This occasioned great discontents at Constantinople, when introduced there by Gregory, the theologian, from Rome, the citizens murmuring at the separation, and saying to him, 'you have divided the feast, and involved us in polytheism!' This was an early objection against the church of Rome.

The true cause of their fixing on the 25th of December is thus, perhaps, best explained by Sir Isaac Newton: 'The times of the birth and passion of Christ, with such like niceties, being not material to religion, were little regarded by the Christians of the first age. They who began first to celebrate them, placed them in the cardinal points of the year; as the annunciation of the Virgin Mary on the 25th of March, which, when Julius Cæsar corrected the calendar, was the vernal equinox; the feast of John the Baptist on the 24th of June, which was the summer solstice; the feast of St. Michael on September 29th, which was the autumnal equinox;

and the birth of Christ on the winter solstice, December 25th; with the feasts of St. Stephen, St. John, and the Innocents, as near it as they could place them: and because the solstice, in time, removed from the 25th of December to the 24th, the 23d, and the 22d, and so on backwards; hence some, in the following centuries, placed the birth of Christ on December 20th, and at length on December 25th; and, for the same reason, they seem to have set the feast of St. Thomas on December 21st, and that of St. Matthew on September 21st. So, also, at the entrance of the sun into all the signs of the Julian calendar, they placed the days of other saints; as the conversion of St. Paul, on January 25th, when the sun entered Aquarius; St. Matthias, on February 25th, when he entered Pisces; St. Mark, on April 25th, when he entered Taurus; Corpus Christi, on May 26th, when he entered Gemini; St. James, on July 25th, when he entered Cancer; St. Bartholomew, on August 24th, when he entered Virgo; Simon and Jude, on October 28th, when he entered Scorpio; and if there were any other remarkable days in the Julian calendar, they placed the saints upon them; as St. Barnabas on June 11th, where Ovid seems to place the feast of Vesta and Fortuna, and the goddess Matuta; and St. Philip and St. James on the 1st of May, a day dedicated both to the Bona Dea, or Magna Mater, and to the goddess Flora, and still celebrated with her rites. All which shows that these days were first fixed in the Christian churches by mathematicians, at pleasure, without any ground in tradition; and that the Christians afterwards took up with what they found in the calendars.'

Hospinian, a learned German antiquary, is of opinion, that the Christians at Rome did not celebrate the 25th of December, as thinking Christ was then born, but to make amends for the Heathen Saturnalia; which was a season of great festivity, beginning December 16th, and continuing three days, but usually prolonged to the end of the week, on account of the succeeding feast of the Sigillarii.

To determine the true day of Christ's birth, as Scaliger says, belongs to God alone, not man. Of all the various conjectures that have been proposed, the most probable are, either, 1. that 'Christ, our passover,' was born about the time of the vernal equinox, when the Passover was celebrated; or, 2. about the autumnal equinox, at the celebration of the feast of tabernacles, when the Word became flesh, and tabernacled among us (John i. 14.); or, 3. on the great day of atonement, the 10th day of the seventh month, as 'a faithful high-priest, in things pertaining to God, to make atonement for the sins of the people, (Heb. ii. 17.) to be himself a pro-

pitiation for our sins, and not for our's only, but also for those of the whole world.' (1 John ii. 2.) Dr. Hales observes, that if this last, which is adopted by Usher, should be preferred, it gives a peculiar emphasis to the declaration of the angel to the shepherds on the night of the nativity (Luke ii. 10—14.); and that either of the two last epochs agrees better than the first, with the prevailing traditions respecting the duration of Christ's ministry. See CHRISTMAS. *Hales's New Analysis of Chronology*, vol. i. pp. 196—199.

NAZARENES', Christians converted from Judaism, whose chief error consisted in defending the necessity or expediency of the works of the law, and who obstinately adhered to the practice of the Jewish ceremonies. The name of Nazarenes, at first, had nothing odious in it, and it was often given to the first Christians. The fathers frequently mention the Gospel of the Nazarenes, which differs in nothing from that of St. Matthew, but was afterwards corrupted by the Ebionites. These Nazarenes preserved this first Gospel in its primitive purity. Some of them were still in being in the time of Jerome, who does not reproach them with any errors. They were very zealous observers of the law of Moses, but held the traditions of the Pharisees in the greatest contempt.

The word Nazarene was given to Jesus Christ and his disciples; and it is commonly taken in a sense of derision and contempt in such authors as have written against Christianity.

NAZARETH, נָצְרֶת, *Nazareth*, signifies *guarded*, or *flourishing*. Nazareth was a little city of Zebulun, in Lower Galilee, west of Tabor, and east of Ptolemais. Eusebius places it fifteen miles from Legio, east. This city is celebrated for having been the residence of Jesus Christ, during the first thirty years of his life. (Luke ii. 51.) Here our Saviour became incarnate, here he lived in obedience to Joseph and Mary, and from hence he took the name of a Nazarene. After he had begun his mission, he preached here sometimes in the synagogue. (Luke iv. 16.) But because his countrymen had no faith in him, and were offended at the meanness of his origin, he did not many miracles there, nor would he dwell in it. (Matt. xiii. 54. 58.) He, therefore, fixed his habitation at Capernaum during the latter part of his life. (Matt. iv. 13.) The city of Nazareth was situated upon an eminence, and on one side was a precipice, whence the Nazarenes one day had a design of throwing down our Saviour, because he upbraided them with their unbelief. (Luke iv. 29.)

Nazareth, says D'Arvieux, is about eight leagues from Acre. It is situated at the foot of a mountain, and is surrounded on all sides by hills and mountains, leaving a

little valley between them, full of thistles and pebbles. This town is inhabited only by a few religious of the Holy Land, and by some poor Christians in their service, or dependent on them. The place is shown where stood the house of the Holy Virgin; but the house itself, say the Catholics, is at Loretto. Both Turks and Christians have a great veneration for the sacred precincts, and pray to the Virgin. The place where the synagogue stood, in which our Saviour preached, is shown.

Nazareth, says Dr. E. D. Clarke, who visited it in 1801, is a small town or village, situated upon the side of a barren rocky elevation, facing the east, and commanding a long valley. Its inhabitants, unable to sustain the burdens imposed on them by Djeddar Pasha, were continually emigrating to other territories. The few who remained were soon to be stripped of their possessions; and when no longer able to pay the tribute exacted from them, no alternative remained, but that of going to Acre, either to work in the fortifications, or to flee their country. The town was in the most wretched state of indigence and misery; the soil around might bid defiance to agriculture; and to the prospect of starvation were added the horrors of the plague.

In 1823, the population amounted to about 1200 persons, principally Christians.

Here are numerous reputed holy places to which pilgrims are conducted. There is a grotto which is said to have been the house of Joseph and Mary. The other objects of superstition at Nazareth, at every one of which indulgences are sold to travellers, are the following: 1. *The Workshop of Joseph*, which is near the convent, and was formerly included within its walls, and which is now a small chapel, perfectly modern. 2. *The Synagogue*, mentioned by D'Arvieux, in which Christ is said to have read the Scriptures to the Jews, (Luke iv. 16.) and which is at present a church. 3. *A Precipice* without the town, where they say the Messiah leaped down, to escape the rage of the Jews, after the offence which his speech in the Synagogue had occasioned. (Luke iv. 28, 29, 30.) Here they show the impression of his hand made as he sprang from the rock. From the description given by St. Luke, the monks affirm, that, anciently, Nazareth stood eastward of its present situation, upon a more elevated spot. The words of the Evangelist, however, are remarkably explicit, and prove the situation of the ancient city to have been precisely that which is now occupied by the modern town. Induced, by the words of the Gospel, to examine the place more attentively, Dr. E. D. Clarke, and those with him, went, as it is written, 'out of the city, unto the brow of the hill whereon the city is built,' and came to a precipice corresponding with the words of the Evan-

gelist. It is above the Maronite church, and probably the precise spot alluded to by the text of St. Luke's Gospel. *Clarke's Travels*, vol. iv. pp. 164—179; *Horne's Introduction*, vol. iii. p. 605; *Taylor's Sacred Geography*.

NAZARITES, those under the ancient law who engaged by a vow to abstain from wine and all intoxicating liquors, to let their hair grow, not to enter any house polluted by having a dead corpse in it, nor to be present at any funeral. If by accident any one should have died in their presence, they recommenced the whole of their consecration and Nazariteship. This vow generally lasted eight days, sometimes a month, and sometimes their whole lives. When the time of their Nazariteship was expired, the priest brought the person to the door of the temple, who there offered to the Lord a he-lamb for a burnt-offering, a she-lamb for an expiatory sacrifice, and a ram for a peace-offering. They offered likewise loaves and cakes, with wine for libations. After all was sacrificed and offered, the priest, or some other, shaved the head of the Nazarite at the door of the tabernacle, and burnt his hair on the fire of the altar. Then the priest put into the hands of the Nazarite the shoulder of the ram roasted, with a loaf and a cake, which the Nazarite returning into the hands of the priest, he offered them to the Lord, lifting them up in the presence of the Nazarite. And from this time he might again drink wine, his Nazariteship being accomplished.

Perpetual Nazarites, as Samson and John the Baptist, were consecrated to their Nazariteship by their parents, and continued all their lives in this state, without drinking wine, or cutting their hair.

Those who made a vow of Nazariteship out of Palestine, and could not come to the temple when their vow was expired, contented themselves with observing the abstinence required by the law, and cutting off their hair in the place where they were; the offerings and sacrifices prescribed by Moses to be offered at the temple, by themselves, or by others for them, they deferred till a convenient opportunity. Hence it was that St. Paul being at Corinth, and having made the vow of a Nazarite, he had his hair cut off at Cenchrea, a port of Corinth, and deferred the rest of his vow till he came to Jerusalem. (Acts xviii. 18.)

When a person found he was not in condition to make a vow of Nazariteship, or had not leisure fully to perform it, he contented himself with contributing to the expence of the sacrifices and offerings of those who had made, and were fulfilling, this vow; and by this means he became a partaker in such Nazariteship. When St. Paul came to Jerusalem, A.D. 58. (Acts xxi. 23, 24.); St. James, with other bre-

thren, said to him, That, to quiet the minds of the converted Jews, he should join himself to four persons, who had a vow of Nazariteship, and contribute to their charges and ceremonies; by which the new converts would perceive that he did not totally disregard the law, as they had been led to suppose.

However, most of those who think the vow (Acts xviii. 18.) applicable to St. Paul, admit that this vow was not one of Nazariteship, since the obligation of it could be fulfilled only in Jerusalem, and it is not probable that Paul would have bound himself voluntarily by any such ritual ceremony. And as to Acts xxi. 23. the subject of the passage is a vow not undertaken voluntarily, but by the advice of the apostles. It would seem, therefore, rather to have been a *civil* vow; and this is the opinion of Salmasius, who observes, that such vows were often undertaken by the Jews; as, for instance, when travelling, not to shave their heads before they arrived at a certain place. Such also were the vows, or anathemas, by which they bound themselves not to take food or drink till they had effected something which they purposed. (Acts xxiii. 14.) Such too were undertaken after recovery from a disorder, or being delivered from any other peril or calamity.

Several interpreters appear more rightly to follow the Vulgate and St. Chrysostom (Acts xviii. 18.); and by removing the stop after *Ἀκύλας*, to refer the word *κείραμενος*, &c. to Aquila, who seems to be the person bound by the vow. This mode of interpretation is favoured by the construction; and by it, moreover, all the difficulties attendant on the hypothesis, which supposes Paul to be the subject of these words, are removed. We are not, however, with Grotius, Hammond, Schleusner, and others, to understand a vow of Nazariteship; but, as Alberti, Heumann, and Heinricks, maintain, a *civil* vow, undertaken by Aquila, either on account of deliverance from sickness or other peril, or on account of something good which happened to him.

The Hebrew word *Nazir*, or *Nazarite*, is used to designate a man exalted to great dignity, as it is said of the patriarch Joseph (Gen. xlix. 26. Deut. xxxiii. 16.); that he 'was separate from his brethren.' The Vulgate and others understand the Hebrew, 'that he was as a Nazarite among his brethren.' This is variously interpreted. Some think that the Hebrew word signifies one who is *crowned, chosen, separated, distinguished*. *Nezer* in Hebrew signifies a crown. The Septuagint translate, *a chief, or him that is honoured*. Calmet thinks that this was a term of dignity in the courts of eastern princes; that at this day, in the court of Persia, the word *Nezir* signifies the superintendent general of the king's household, the chief officer of the crown, the high

steward of his family treasures and revenues; and that in this sense Joseph was the Nazir of the court of Pharaoh. Le Clerc translates the Nazir, *a prince*, and calls Joseph the 'prince of his brethren;' and Mr. Poole declares in favour of this translation. *Bloomfield's Recensio Synoptica*, vol. iv. pp. 605, 606.

NEBUCHADNEZ'ZAR, נבוכדנאצר, signifies *tears and groans of judgment*; otherwise, *trouble or sorrow of judgment*. This word is foreign from the Hebrew, and includes the name of the Babylonian god Nabo, or Nebo.

NEBUCHADNEZZAR, NEEBUCHADREZZAR, NEBUCHADONOSOR, &c. king of Assyria, otherwise called SAOSDUCHINUS, began to reign at Nineveh in the year of the world 3335. In the twelfth year of his reign, in a set battle, he overcame Arphaxad, king of the Medes, in the plains of Ragau. Nebuchadnezzar sent to Cilicia, Damascus, Mount Libanus, Phœnicia, Judea, and the other nations adjoining, even to Ethiopia, to require them to acknowledge him as king, and to submit to his empire. But these people sent back his ambassadors with disdain, and slighted his menaces. Nebuchadnezzar, enraged, swore by his throne that he would be revenged; and in the thirteenth year of his reign he assembled his chief officers, and acquainted them with his resolution of bringing the whole earth under his government. He appointed Holofernes his generalissimo, gave him his instructions, put large sums of money into his hands, and sent him with a great army to reduce all those nations. See JUDITH. Nebuchadnezzar, otherwise Saosduchinus, had Saracus or Chynaladan for his successor, in the year of the world 3356.

NEBUCHADNEZZAR, otherwise NABOPOLASSAR, was father of Nebuchadnezzar the Great, so much celebrated in Scripture. Nabopolassar was a Babylonian, and Saracus, king of Assyria, gave him the command of his army. He made a league with Astyages, otherwise called Ahasuerus, who gave his daughter Amyitis in marriage to Nebuchadnezzar, son of Nabopolassar. Ahasuerus and Nabopolassar, joining their forces, revolted against Saracus, king of Nineveh, besieged him in his capital, took him prisoner, and upon the destruction of the Assyrian monarchy raised two kingdoms; that of the Medes possessed by Astyages or Ahasuerus, and that of the Chaldæans, or of Babylon, founded by Nabopolassar, in the year of the world 3378.

NEBUCHADNEZZAR the Great, son and successor of Nabopolassar, succeeded to the kingdom of Chaldæa, in the year of the world 3399. Some time previously to this, Nabopolassar had associated him in the kingdom, and sent him to recover Carche-

ish, which had been conquered from him four years before, by Necho king of Egypt. Nebuchadnezzar having been successful, marched against the governor of Phœnicia, and Jehoiakim king of Judah, who was tributary to Necho king of Egypt. He took Jehoiakim, and put him in chains, in order to carry him captive to Babylon; but afterwards he left him in Judea, on condition of paying a large tribute. He took away several persons from Jerusalem; among others, Daniel, Annaniah, Mishael, and Azariah, all of the royal family, whom the king of Babylon caused to be carefully instructed in the language and in the learning of the Chaldeans, that they might be employed at court. (Dan. i. 1, 2, 3, &c.)

Nabopolassar dying about the end of the year of the world 3399, Nebuchadnezzar, who was then either in Egypt or in Judea, hastened to Babylon, leaving to his generals the care of bringing to Chaldæa the captives whom he had taken in Syria, Judea, Phœnicia, and Egypt; for, according to Berosus, he had subdued all these countries. He distributed these captives into several colonies, and in the temple of Belus he deposited the sacred vessels of the temple of Jerusalem, and other rich spoils.

Jehoiakim, king of Judah, continued three years in fealty to king Nebuchadnezzar; but, being then weary of paying tribute, he threw off the yoke. The king of Chaldæa sent troops of Chaldeans, Syrians, Moabites, and Ammonites, who harassed Judea during three or four years; at last Jehoiakim was besieged, and taken in Jerusalem, put to death, and his body thrown to the birds of the air, according to the predictions of Jeremiah. See JEHOIAKIM.

In the mean time, Nebuchadnezzar being at Babylon, in the second year of his reign, had a mysterious dream, in which he saw a statue composed of several metals, a head of gold, a breast of silver, belly and thighs of brass, legs of iron, and feet half of iron, and half clay; and a little stone, rolling by its own impulse from the mountain, struck the statue, and broke it. This dream gave him great uneasiness; yet afterwards he forgot it, and could not recover the least notion of it. He ordered all his diviners and interpreters of dreams to be sent for, but none could tell him the dream, or the interpretation. Nebuchadnezzar, in wrath, ordered them all to be put to death, which was about to be put in execution, when Daniel was informed of it. He went immediately to the king, and desired him to respite the sentence a little; and he would endeavour to satisfy the king's desire. God in the night revealed to him the king's dream, and also the interpretation, to the following effect:—Yourself, said Daniel, are represented by the golden head of the statue. After you, will arise a kingdom inferior to yours, represented by the breast of silver;

and after this another still inferior, denoted by the belly and thighs of brass. After these three empires (the Chaldeans, Persians, and Greeks) will arise a fourth denoted by the legs of iron (the Romans). Under this last empire God will raise a new one, of greater strength, power, and extent, than all the others. This last is that of the Messiah, represented by the little stone coming from the mountain, and overthrowing the statue.

Then the king raised Daniel to great honour, set him over all the wise men of Babylon, and gave him the government of that province. At his request, he granted to Shadrach, Meshach, and Abednego, the oversight of the works of the same province of Babylon.

Jehoiachin king of Judah, having revolted against Nebuchadnezzar, this prince besieged him in Jerusalem, and forced him to surrender. Nebuchadnezzar took him, with his chief officers, captive to Babylon, with his mother, his wives, and the best workmen of Jerusalem, to the number of ten thousand men. Among the captives were Mordecai, the uncle of Esther, and Ezekiel the prophet. He took also all the vessels of gold which Solomon made for the temple, and the king's treasury; and he set up Mattaniah, Jehoiachin's uncle by the father's side, whom he named Zedekiah.

Zedekiah continued faithful to Nebuchadnezzar nine years; being then weary of subjection, he revolted, and confederated with the neighbouring princes. The king of Babylon came into Judea, reduced the chief places of the country, and besieged Jerusalem; but Pharaoh Hophra coming out of Egypt to assist Zedekiah, Nebuchadnezzar overcame him in battle, and forced him to retire into his own country. After this he returned to the siege of Jerusalem, and was three hundred and ninety days before the place, before he could take it. But in the eleventh year of Zedekiah, in the year of the world 3416, the city was taken. Zedekiah attempted to escape, but was taken and brought to Nebuchadnezzar, who was then at Riblah in Syria. The king of Babylon condemned him to die, caused his children to be put to death in his presence, and then bored out his eyes, loaded him with chains, and sent him to Babylon.

Three years after the Jewish war, Nebuchadnezzar besieged the city of Tyre, which siege lasted thirteen years. But during this interval, he made war also on the Sidonians, Moabites, Ammonites, and Idumæans; and these he treated in nearly the same manner as the Jews. Josephus says, these wars happened five years after the destruction of Jerusalem, consequently in the year of the world 3421. The city of Tyre was taken in the year of the world 3432. Ithobaal, who was then king, was put to death; and Baal succeeded him. The Lord, as a reward to

the army of Nebuchadnezzar, which had lain so long before Tyre, gave up to them Egypt and its spoils. Nebuchadnezzar made an easy conquest of it, because the Egyptians were divided by civil wars among themselves; he enriched himself with booty, and returned in triumph to Babylon, with a great number of captives.

Nebuchadnezzar, being at peace, applied himself to the adorning, aggrandizing, and enriching of Babylon with magnificent buildings. To him some ascribe those famous gardens, supported by arches, reckoned among the wonders of the world; and also the walls of Babylon, though many give the honour of this work to Semiramis.

About this time Nebuchadnezzar had a dream of a great tree, loaded with fruit. Suddenly an angel, descending from heaven, commanded that the tree should be cut down, and the branches, leaves, and fruit be shaken off, yet the trunk and the roots should be preserved in the earth; that it should be bound with chains of iron and brass, &c. among the beasts of the field for seven years. The king sent for all the diviners in the country; but none could explain his dream, till Daniel informed him that this dream regarded himself. You, says Daniel, are represented by the great tree; you are to be brought low, to be reduced to the condition of a brute, &c. but you shall afterwards be restored to your first situation.

A year after, as Nebuchadnezzar was walking on his palace at Babylon, he began to say, 'Is not this great Babylon, which I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?' Scarcely had he pronounced these words, when he fell into a distemper or distraction, which so altered his imagination, that he thought himself to be metamorphosed into an ox, and assumed the manners of that creature. After having been seven years in this state, God opened his eyes, his understanding was restored to him, and he recovered his royal dignity.

Nebuchadnezzar's repentance was neither solid nor sincere. For in the year of his restoration, according to Calmet, he erected a golden statue, whose height was sixty cubits, and breadth six cubits, in the plains of Dura, in the province of Babylon. Having appointed a day for the dedication of this statue, he assembled the principal officers of his kingdom; and published by an herald, that all should adore this image, at the sound of music, on penalty of being cast into a burning fiery furnace. The three Jews, companions of Daniel, would not bend the knee to the image. Daniel probably was absent. Nebuchadnezzar commanded Shadrach, Meshach, and Abednego, to be called; and he asked them, why they presumed to disobey his orders? They replied, that they neither feared the flames, nor any other penalty; that the God, whom

only they would worship, knew how to preserve them: but if the Lord should not think fit to deliver them out of his hands, yet they would obey the laws of God rather than men. At these words the king caused them to be bound, and to be thrown into the furnace, which being vehemently heated, the flame consumed the men that cast them in; but it spared Shadrach, Meshach, and Abednego. An angel of the Lord abated the flames, so that the fire did not touch them. Nebuchadnezzar, seeing this miracle, was much astonished, and said to his nobles, From whence is it, that I see four men walking in the midst of the flames? And the fourth is like the Son of God. Nebuchadnezzar, approaching the mouth of the furnace, called the three Hebrews, who came out of the furnace in perfect health, to the great astonishment of the whole court. Then Nebuchadnezzar gave glory to the God of Shadrach, Meshach, and Abednego; and he exalted the three Hebrews to great dignity in the province of Babylon. (Dan. iv. 1, 2, &c.)

It is observable, that Dr. Hales states the erection of the golden image, by Nebuchadnezzar, to have taken place after the dream, which it follows in detail, and about the end of the same year in which the first dream happened. This, indeed, appears to be more agreeable to the order of Daniel's narrative.

Nebuchadnezzar died in the year of the world 3442, after having reigned forty-three years. Megasthenes, quoted by Eusebius, says, that this prince, having ascended to the top of his palace, was there seized with a fit of Divine enthusiasm, and cried out, 'O Babylonians, I declare to you a misfortune, that neither our father Belus, nor queen Baltis, have been able to prevent. A Persian mule shall one day come into this country, who, supported by the power of your gods, shall bring you into slavery. He shall be assisted by the Mede, the glory of the Assyrians.' This Persian mule is Cyrus, who was born of a mother that was a Mede, and a Persian father. The Mede who assisted Cyrus, was Cyaxares, or Darius the Mede.

It may not be amiss to add a word here, concerning the metamorphosis of this prince. The most received opinion is, that, by the effect of Divine power, Nebuchadnezzar fell into a black melancholy, and in his frenzy imagined that he was become an ox, as in the disease called a Lycanthropy, a man is persuaded he is changed into a wolf, a dog, a cat; which arises solely from his distempered brain, and heated imagination, since those about him perceive no such change in his outward figure, but only in his inclinations and behaviour: hence he howls and bites like a wolf, eats raw meat, runs into the fields, and avoids the society of men, &c. Thus Nebuchadnezzar, imagining himself an

ox, imitated the actions of an ox. His people, astonished at such a change, bound him as madmen or idiots are bound; but he fled into the fields, park, or garden of his palace, living there naked, exposed to the dew of heaven, and the other inclemencies of the weather, so that his hair grew like the feathers of an eagle, and his nails like the claws of a lion. Nothing more is required, to account for all that the Scripture says of Nebuchadnezzar.

A question is moved, concerning the duration of this disease. Some maintain, that the Persians distinguishing their years into two seasons, winter and summer, the seven years of Nebuchadnezzar must be reckoned in this manner, which will reduce it to three years and a half. The word *time*, (Dan. iv. 25.) by which is generally understood a year, denotes, according to others, the space of a month only; and hence the king's disorder continued no longer than seven months. But a year was a common measure of time among the Chaldeans, especially in the chronicles of their kings. Besides, we need no other interpreter for Daniel, than Daniel himself. It is certain that this prophet by 'a time' means a year; and that by a *time*, and *times*, and *half-a-time*, is denoted the space of three years and a-half.

NEBUZAR-ADAN, נְבוּזַרְאֲדָן, signifies *fruits or prophecies of judgment*; or *winnowed*, or *spread*. Nebuzar-adan was general of Nebuchadnezzar's armies, and chief officer of his household. He conducted the siege of Jerusalem, and took the city, while Nebuchadnezzar was at Riblah in Syria. Having plundered the city and the temple, he set them on fire. Afterwards, he assembled the captives at Ramah, and suffered Jeremiah and Baruch to go where they pleased, according to the king's order. (Jer. xxxix. 11—14.; xl. 1—6.) The other captives he carried to Babylon, leaving Gedaliah to govern the miserable remains of Judah. Some have thought that Nebuzar-adan gave Jeremiah the ark of the covenant, the golden candlestick, the tables of incense, and of the shew-bread; and that this prophet hid them in a cave of Mount Nebo, in the land of Moab. But this opinion is very uncertain.

Four years after Jerusalem was taken, while Nebuchadnezzar was engaged at the siege of Tyre, Nebuzar-adan brought to Babylon seven hundred and forty-five captives more. He afterwards marched against the Ammonites, wasted their country, and brought their king and princes captives to Babylon. The Scripture makes no farther mention of Nebuzar-adan. See NEBUCHADNEZZAR.

NECESSITARIANS. The doctrine of *necessity* regards the origin of human actions, and the specific mode of the Divine government; and it seems to be the immediate result of the *materiality* of man, for

mechanism is the undoubted consequence of materialism. Hence all Materialists are of course Necessitarians; but it does not follow that all Necessitarians are, or must be, Materialists. Whatever is done by a cause or power that is irresistible, is by *necessity*, in which sense this term is opposed to *freedom*. Man is, therefore, a *necessary* agent, if all his actions be so determined by the causes preceding each action, that not one past action could possibly not have come to pass, or have been otherwise than it hath been; and not one future action can possibly not come to pass, or be otherwise than it shall be. But man is a *free* agent, if he be able, at any time, in the circumstances in which he is placed, to do different things; or in other words, if he be not unavoidably determined in every point of time by the circumstances he is in, and the causes he is under, to do that one thing he does, and not possibly to do any other thing.

This abstruse subject has occasioned much controversy, and has been debated by writers of the first eminence, from Hobbes and Clarke, to Priestley and Gregory. The *Anti-necessitarians* suppose, that the doctrine of necessity charges God as the author of sin; that it takes away the freedom of the will; renders man unaccountable to his Maker; makes sin to be no evil, and morality or virtue to be no good; and that it precludes the use of means, and is of the most gloomy tendency. The *Necessitarians*, on the other hand, deny these to be legitimate consequences of their doctrine, which they declare to be the most consistent mode of explaining the Divine government; and they observe that the Deity acts no more immorally in decreeing vicious actions, than in permitting all those irregularities which he could so easily have prevented. All necessity, say they, doth not take away freedom. The actions of a man may be at one and the same time both free and necessary. Thus, it was infallibly certain that Judas would betray Christ, yet he did it voluntarily; Jesus Christ necessarily became man, and died, yet he acted freely. A good man doth naturally and necessarily love his children, yet voluntarily. They insist that necessity doth not render actions less morally good; for, 'if necessary virtue be neither moral nor praiseworthy, it will follow, that God himself is not a moral being, because he is a necessary one; and the obedience of Christ cannot be good, because it was necessary.' Farther, say they, necessity does not preclude the use of means; for means are no less appointed than the end. It was ordained that Christ should be delivered up to death; but he could not have been betrayed without a betrayer, nor crucified without crucifiers. That it is not a gloomy doctrine they allege, because nothing can be more consolatory than to believe, that all things are under the direction of an

All-wise Being; that his kingdom ruleth over all, and that he doeth all things well. It is also observed, that to deny necessity, is to deny the fore-knowledge of God, and to wrest the sceptre from the hand of the Creator, and to place that capricious and undefinable principle, the self-determining power of man, upon the throne of the universe. Besides, say they, the Scripture places the doctrine beyond all doubt; and they quote in their favour Job xxiii. 13, 14.; xxxiv. 29. Prov. xvi. 4. Isa. xlv. 7. Matt. x. 29, 30. Luke xxiv. 26. John vi. 37. Acts xiii. 48. &c.

The doctrine of *Necessity* is nearly connected with that of *Predestination*, which, of late years, has assumed a form very different from that which it formerly possessed; for, instead of being considered as a point to be determined almost entirely by the sacred writings, in the hands of a number of able writers, it has in a great measure resolved itself into a question of natural religion, under the head of the philosophical liberty or necessity of the will; or, whether all human actions are, or are not, necessarily determined by motives arising from the character which God has impressed on our minds, and the train of circumstances amidst which his providence has placed us? The Calvinistic doctrine of predestination is, that 'God, for his own glory, hath fore-ordained whatsoever comes to pass.' The scheme of *Philosophical Necessity*, as stated by the most celebrated Necessitarian of the age, is, 'That every thing is predetermined by the Divine Being; that whatever has been, must have been; and that whatever will be, must be; that all events are pre-ordained by infinite wisdom and unlimited goodness; that the will, in all its determinations, is governed by the state of mind; that the state of mind is, in every instance, determined by the Deity; and that there is a continued chain of causes and effects, of motives and actions, inseparably connected, and originating from the condition in which we are brought into existence by the Author of our being.'

On the other hand, Dr. Doddridge very justly remarks, that 'those who believe the being and perfections of God, and a state of retribution, in which he will reward and punish mankind according to the diversity of their actions, will find it difficult to reconcile the justice of punishment with the necessity of crimes punished. And they that believe all that the Scripture says, on the one hand, of the eternity of future punishments, and, on the other, of God's compassion to sinners, and his solemn assurance that he desires not their death, will find the difficulty greatly increased.' It is doubtless an article of the Christian faith, that God will reward or punish every man hereafter according to his actions in this life. But we cannot maintain his

justice in this particular, if men's actions be necessary either in their own nature, or by the Divine decrees. Activity, and self-determining powers, are the foundation of all morality; and to prove that such powers belong to man, it is urged that we ourselves are conscious of possessing them. We blame and condemn ourselves when we do amiss; but an inward sense of shame, guilt, and remorse of conscience, are feelings which are inconsistent with the scheme of necessity. It is also agreed, that some actions deserve praise, and afford an inward satisfaction; but for this, there would be no foundation, if we were invincibly determined in every volition: so that approbation and blame are consequent on free actions only.

The principal writers on the side of Necessity are Hobbes, Collins, Leibnitz, Hume, Hutcheson, Kaimes, Hartley, Edwards, Priestley, Crombie, Toplady, T. and W. Belsham, and perhaps Locke. Of these, Hartley, Hume, and Priestley, are, perhaps, the most profound reasoners, and Lord Kaimes, the most perspicuous writer on the subject. On the other side are Clarke, King, Law, Reid, Butler, Price, Bryant, Wollaston, Beattie, Horsley, Gregory, Butterworth, &c. See PREDESTINATION and MATERIALISTS. *Doddridge's Lectures*, vol. i. edit. 1799; *Adam's Religious World Displayed*, vol. ii. pp. 214—219.

NE'CHO, נֶחֱךְ, signifies *lame*, or *who was beaten*. Necho, king of Egypt, carried his arms to the Euphrates, where he conquered the city of Carchemish. He is known not only in Scripture, but by Herodotus, who says, that Necho was son of Psammetichus, king of Egypt; and, having succeeded him in the kingdom, he raised great armies, and sent out great fleets, as well on the Mediterranean Sea, as the Red Sea; that he fought the Syrians near the city of Migdol, obtained the victory, and took the city of Cadytis. The learned are not agreed about this city Cadytis. Some will have it to be Cades in Arabia Petræa; some, Jerusalem, which they say is called Cadyta or Cadytis, that is, the Holy City, because of its temple; others, the city Cedes in Galilee, of Naphthali. (2 Chr. xxv. 2 Kings xxiii.) Josiah, king of Judah, who was tributary to the king of Babylon, opposed Necho, who sent to tell him, What have I to do with thee, king of Judah? The Lord has commanded me to make war against another people. It is thought that Necho had received an admonition from Jeremiah to march against Carchemish. Josiah would not hear the remonstrances of Necho, but gave him battle at Megiddo, where he received the wound of which he died. The people of Jerusalem set up Jehoahaz as king of Judah, and Necho passed forwards, without making any long stay in Judea.

At his return from this expedition, which was very successful, he halted at Riblah in

Syria; and sending for Jehoahaz king of the Jews, he deposed him, loaded him with chains, and sent him into Egypt. Then coming to Jerusalem, he set up Eliakim, or Jehoiakim, in his place, and exacted the payment of one hundred talents of silver, and one talent of gold, from the country. Jeremiah (xli. 2.) acquaints us, that the city of Carchemish was taken from Necho by Nebuchadnezzar, king of Babylon, in the fourth year of Jehoiakim king of Judah; so that Necho did not enjoy his conquest above four years. Josephus adds, that the king of Babylon pursuing his victory, brought under his dominion the whole country between the river Euphrates and Egypt, excepting Judea. Thus Necho was again reduced within the limits of his own country.

NECROMANCY consists in raising up the ghosts of those who are deceased. (1 Sam. xxviii. 7.) This practice the Israelites brought with them out of Egypt, which affected to be the mother of the most occult sciences; and whence it spread into the neighbouring countries, and soon infested all the East. The injunction of the law is very express against it, (Deut. xviii. 11.); and the punishment against such as practised it was, to be stoned to death. (Lev. xx. 27.) What forms of enchantment were used in the practice of Necromancy, we are at a loss to know, because we read of none that the pythoness of Endor employed: however, that there were several rites, spells, and invocations, used upon those occasions, we may learn from almost every ancient author, but from none more particularly than from Lucan. (Pharsal. lib. vi.)

NEHEMIAH, נְחִמְיָה, signifies *consolation*, or *repentance of the Lord*; otherwise, *rest of the Lord*; otherwise, *conduct of the Lord*. Nehemiah, or Neemias, son of Hachaliah, was born at Babylon during the captivity. He was, according to some, of the race of the priests; according to others, of the tribe of Judah, and of the royal family. Those who maintain the first opinion, support it by Ezra, (x. 20.) where he is reckoned in the number of the priests. But those who believe that he was of the race of the kings of Judah say, first, that Nehemiah having governed the republic of the Jews for a considerable time, there is great probability he was of that tribe of which the kings always were. Secondly, Nehemiah mentions his brethren Hanani, and other Jews, who, coming to Babylon during the captivity, acquainted him with the sad condition of their country. Thirdly, the office of cup-bearer to the king of Persia, to which Nehemiah was promoted, is a proof that he was of an illustrious family. Fourthly, he excuses himself from entering into the inner part of the temple, probably because he was only a layman. 'Should such a man as I flee? And who is there that, being as I am, would go

into the temple to save his life?' (Neh. vi. 11.)

The Scripture gives him the name, or title, of *tirshatha*, that is, cup-bearer; which office he had at the court of Artaxerxes Longimanus. He had a great affection for the country of his fathers, though he had never seen it; and one day, as some Jews lately come from Jerusalem acquainted him with the miserable state of that city, in its destruction, he fasted, prayed, and humbled himself before the Lord, entreating that he would be favourable to the design he conceived, of asking the king's permission to rebuild Jerusalem. The course of his attendance at court being come, he presented the cup to the king, according to his duty, but with a dejected countenance. The king entertained some suspicion at this, thinking he might have some evil design. But Nehemiah discovering the occasion of his disquietude, Artaxerxes gave him leave to go to Jerusalem, and to repair its walls and gates; but appointed him a time to return.

Nehemiah arrived at Jerusalem with letters and full powers; but was there three days before he opened the occasion of his journey. On the night of the third day, he went round the city, and viewed the walls. After this, he assembled the chief of the people, produced his commission and letters, exhorted them to undertake the repairing of the gates and walls of the city; and immediately all began the work. The enemies of the Jews only scoffed at them at first; but afterwards, seeing the chief breaches repaired, they used stratagems and threats to deter Nehemiah. He therefore ordered part of his people to stand to their arms behind the walls, while others worked, having also their arms near them. His enemies then had recourse to craft and stratagem, endeavouring to draw him into an ambuscade in the fields, where they proposed to finish their dispute at an amicable conference. But Nehemiah gave them to understand, that the work he had begun required his close personal attendance, and, therefore, he could not come out to them.

About the same time he discovered that a false prophet, called Shemaiah, had been corrupted by his enemies, and that some of the chief of the city were secretly in confederacy with them. All this did not discourage him. He continued his work, and happily completed it in fifty-two days.

Then he dedicated the walls, the towers, and the gates of Jerusalem, with solemnity and magnificence. He separated the priests, the Levites, and the princes of the people, into two companies, one of which walked to the south, and the other to the north,

upon the top of the walls. These two companies were to meet at the temple. The procession was accompanied with music, both vocal and instrumental. When all were come to the temple, they there read the law, offered sacrifices, and made great rejoicings; and the feast of tabernacles happening at the same time, it was celebrated with great solemnity. Nehemiah, observing that the city was too large for its present inhabitants, ordered that the chief of the nation should there fix their dwelling; and he caused them to draw lots, by which a tenth part of the whole people of Judah were obliged to dwell at Jerusalem.

He then applied himself to the reforming of such corruptions as had crept into public affairs. He restrained the inhumanity of the great, who held in slavery and subjection the sons and daughters of the poor or unfortunate, keeping also the lands, which the poor had mortgaged or sold to them. Nehemiah undertook to dissolve the marriages with strange and idolatrous women, whom he sent away. He obliged the people punctually to pay the ministers of the Lord their due, and enjoined the priests and Levites to strict attendance on their respective duties and functions. He enforced the observance of the sabbath, and would not permit strangers to come in to buy and sell, but kept the gates of the city shut all that day. To perpetuate as much as possible these good regulations, he engaged the chief men of the nation solemnly to renew their covenant with the Lord; and an instrument to this effect was drawn up, and signed by the principal men, both priests and people.

Nehemiah professes himself the author of the book which bears his name, in the very beginning of it; and he uniformly writes in the first person. He who wrote this book was a different person from the Nehemiah who returned from the Babylonian captivity with Zerubbabel. This book, which, in the Hebrew canon was joined to that of Ezra, gives an account of his appointment and administration through a space of about thirty-six years, to the year of the world 3595, at which time the Scripture history closes; and, consequently, these historical books, from Joshua to Nehemiah inclusive, contain the history of the Jewish people from the death of Moses, in the year of the world 2553, to the reformation established by Nehemiah, after the return from captivity, being a period of 1042 years. *Bishop Tomline's Elem. of Christian Theology*, vol. i. p. 91; *Le Clerc's and Poole's Annot. on Nehem. i.*

NEONOMIANS, so called from the Greek νέος, *new*, and νόμος, *law*; signifying a *new law*, the condition of which is imperfect, though sincere and persevering, obedience.

Neonomianism seems to be an essential part of the Arminian system. 'The new covenant of grace, which, through the medium of Christ's death the Father made with men, consists, according to this system, not in our being justified by faith, as it apprehends the righteousness of Christ; but in this, that God, abrogating the exaction of perfect legal obedience, reputes or accepts of faith itself, and the imperfect obedience of faith, instead of the perfect obedience of the law, and graciously accounts them worthy of the reward of eternal life.' This opinion was examined at the synod of Dort, and has been canvassed between the Calvinists and Arminians on various occasions.

Towards the close of the seventeenth century, a controversy was agitated amongst the English Dissenters, in which the one side, who were partial to the writings of Dr. Crisp, were charged with Antinomianism; and the other, who favoured those of Mr. Baxter, were accused of Neonomianism. Mr. Daniel Williams, who was a principal writer on what was called the Neonomian side, after many things had been said, gives the following, as a summary of his faith in reference to those subjects.—'1. God has eternally elected a certain definite number of men whom he will infallibly save by Christ, in that way prescribed by the Gospel. 2. These very elect are not personally justified until they receive Christ, and yield up themselves to him; but they remain condemned whilst unconverted to Christ. 3. By the ministry of the Gospel there is a serious offer of pardon and glory, upon the terms of the Gospel, to all that hear it; and God thereby requires them to comply with the said terms. 4. Ministers ought to use these and other Gospel benefits as motives, assuring men that if they believe they shall be justified; if they turn to God, they shall live; if they repent, their sins shall be blotted out; and whilst they neglect these duties, they cannot have a personal interest in these respective benefits. 5. It is by the power of the Spirit of Christ freely exerted, and not by the power of free will, that the Gospel becomes effectual for the conversion of any soul to the obedience of faith. 6. When a man believes, yet is not that very faith, and much less any other work, the matter of that righteousness for which a sinner is justified, that is, entitled to pardon, acceptance as righteous, and eternal glory before God; and it is the imputed righteousness of Christ alone, for which the Gospel gives the believer a right to these and all saving blessings, who, in this respect, is justified by Christ's righteousness alone. By both this and the fifth head it appears that all boasting is excluded, and we are saved by free grace. 7. Faith alone receives our

Lord Jesus and his righteousness, and the subject of this faith is a *convinced penitent soul*; hence we are justified by faith alone, and yet the *impenitent* are not forgiven. 8. God has freely promised, that all whom he predestinated to salvation shall not only savingly believe, but that he by his power shall preserve them from a *total or final apostasy*. 9. Yet the believer, whilst he lives in this world, is to pass the time of his sojourning here with fear, because his warfare is not accomplished, and that it is true, that, if he draw back, God will have no pleasure in him. Which, with the like cautions, God blesseth as means to the saints' perseverance, and these, by ministers, should be so urged. 10. The law of innocence, or moral law, is so in force still, as that every precept thereof, constitutes duty, even to the believer; every breach thereof is a sin deserving of death: this law binds death by its course on every unbeliever, and the righteousness for or by which we are justified before God, is a righteousness (at least) adequate to that law which is Christ's alone righteousness; and this so imputed to the believer, as that God deals judicially with him according thereto. 11. Yet, such is the grace of the Gospel, that it promiseth in and by Christ, a freedom from the curse, forgiveness of sin, and eternal life, to every sincere believer; which promise God will certainly perform, notwithstanding the threatening of the law.' Dr. Williams maintains the conditionality of the covenant of grace; but admits with Dr. Owen, who also uses the term *condition*, that 'Christ undertook that those who were to be taken into this covenant should receive grace, enabling them to comply with the terms of it, fulfil its conditions, and yield the obedience which God required therein.' On this subject, Dr. Williams further says, 'The question is not whether the first (namely, regenerating) grace, by which we are enabled to perform the condition, be absolutely given. This I affirm, though that be dispensed ordinarily in a due use of means, and in a way discountenancing idleness, and fit encouragement given to the use of means.'

The following objection, amongst others, was made by several ministers, in 1692, against Dr. Williams's *Gospel Truth Stated*, &c. 'To supply the room of the moral law, vacated by him, he turns the Gospel into a new law, in keeping of which we shall be justified for the sake of Christ's righteousness, making qualifications and acts of our's a disposing subordinate righteousness, whereby we become capable of being justified by Christ's righteousness.'

To this, amongst other things, he answers, 'The difference is not, 1. Whether the Gospel be a new law, in the Socinian,

Popish, or Arminian sense? This I deny. Nor, 2. Is faith, or any other grace, or act of ours, any atonement for sin, satisfaction to justice, meriting qualification, or any part of that righteousness, for which we are justified at God our Creator's bar. This I deny in places innumerable. Nor, 3. Whether the Gospel be a law more new than is implied in the first promise to fallen Adam, proposed to Cain, and obeyed by Abel, to the differencing him from his unbelieving brother? This I deny. 4. Nor whether the Gospel be a law that allows sin, when it accepts such graces as true, though short of perfection, to be the conditions of our personal interest in the benefits purchased by Christ? This I deny. 5. Nor whether the Gospel be a law, the promises whereof entitle the performers of its conditions to the benefits as of debt? This I deny.

'The difference is, 1. Is the Gospel a law in this sense; namely, God in Christ thereby commandeth sinners to repent of sin, and receive Christ by a true operative faith, promising that thereupon they shall be united to him, justified by his righteousness, pardoned, and adopted; and that, persevering in faith and true holiness, they shall be finally saved; also threatening that if any shall die impenitent, unbelieving, ungodly, rejecters of his grace, they shall perish without relief, and endure sorer punishments than if these offers had not been made to them? 2. Hath the Gospel a sanction, that is, doth Christ therein enforce his commands of faith, repentance, and perseverance, by the aforesaid promises and threatenings, as motives to our obedience? Both these I affirm, and they deny; saying the Gospel in the largest sense is an absolute promise without precepts and conditions, and a Gospel threat is a bull. 3. Do the Gospel promises of benefits to certain graces, and its threats that those benefits shall be withheld, and the contrary evils inflicted for the neglect of such graces, render these graces the condition of our personal title to those benefits? This they deny, and I affirm,' &c.

It does not appear to have been a question in this controversy, whether God in his word commandeth sinners to repent and believe in Christ, nor whether he promises life to believers, and threatens death to unbelievers; but whether it be the Gospel under the form of a new law that thus commands, or threatens, or the moral law on its behalf, and whether its promises to believing render such believing a condition of the things promised. In another controversy, however, which arose about forty years afterwards amongst the same description of people, it became a question *whether God did by his word* (call it Law or Gospel) *command unregenerate sinners to repent and believe in Christ, or do any thing also which is spiritually good?* Of those who took the

affirmative side of this question, one party maintained it on the ground of the Gospel being a new law, consisting of commands, promises, and threatenings, the terms or conditions of which were repentance, faith, and sincere obedience. But those who first engaged in the controversy, though they allowed the encouragement to repent and believe to arise merely from the grace of the Gospel, yet considered the formal obligation to do so as arising merely from the moral law, which, requiring supreme love to God, requires acquiescence in any revelation which he shall at any time make known. *Witsius's Irenicum; Adams's View of Religions*, pp. 238—242.

NE'RO. The emperor Nero is not named in Scripture; but he is indicated by his title of emperor, and by his surname Cæsar. To him St. Paul appealed after his imprisonment by Felix, and his examination by Festus, who was swayed by the Jews. St. Paul was therefore carried to Rome, where he arrived A.D. 61. Here he continued two years, preaching the Gospel with freedom, till he became famous even in the emperor's court, in which were many Christians; for he salutes the Philippians in the name of the brethren who were of the household of Cæsar, that is, of Nero's court. (Philippians iv. 22.; i. 12, 13.) We have no particular information how he cleared himself from the accusations of the Jews; whether by answering before Nero; or whether his enemies dropped their prosecutions, which seems probable. (Acts xxviii. 21.) However, it appears that he was liberated in the year 63.

Nero is reckoned the first persecutor of the Christian church: his persecution was A.D. 64. Nero, the most cruel and savage of all men, and also the most wicked and depraved, began his persecution against the Christian church, A.D. 64, on pretence of the burning of Rome, of which some thought himself to be the author. He endeavoured to throw all the odium on the Christians; those were seized first that were known publicly as such, and by their means many others were discovered. They were condemned to death, and were even insulted at their sufferings. Some were sewed up in skins of beasts, and then exposed to dogs to be torn in pieces; some were nailed to crosses, others perished by flames; they were sewed up in pitched coverings, which being set on fire, they served as torches to the people, and were lighted up in the night. Nero gave leave to use his own gardens, as the scene of all these cruelties. From this time edicts were published against the Christians, and many martyrs suffered, especially in Italy. Peter and Paul are thought to have suffered martyrdom, consequent on this persecution, in the year 65.

The revolt of the Jews from the Romans happened about A.D. 65 and 66, the twelfth and thirteenth of Nero. The city of Jerusalem

making an insurrection A.D. 66, Florus there slew 3,600 persons, and thus began the war. A little while afterwards, those of Jerusalem killed the Roman garrison. Cestius on this came to Jerusalem, to suppress the sedition; but he was forced to retire, after having besieged it about six weeks, and was routed in his retreat, A.D. 66. About the end of the same year, Nero gave Vespasian the command of his troops against the Jews. This general carried on the war in Galilee, and Judea, during A.D. 66 and 67, the thirteenth and fourteenth of Nero. But Nero killing himself the fourteenth year of his reign, Jerusalem was not besieged till after his death, A.D. 70, the first and second of Vespasian.

NESTORIANS. These Christians, who are frequently called Chaldæans, from the country where they long principally resided, derive the name of Nestorians, by which they are principally known, from Nestorius, a Syrian, and patriarch of Constantinople, in the beginning of the fifth century. He was 'a man,' says Dr. Mosheim, 'remarkable for his learning and eloquence, which were, however, accompanied with much levity, and with intolerable arrogance,' and it may be added, with violent enmity to all sectaries. Anastasius, in a public discourse, delivered in 424, warmly declaimed against the title of Θεότοκος, or Mother of God, which was then frequently attributed to the Virgin Mary in the controversy with the Arians, and gave it as his opinion that the holy Virgin was rather to be called Χριστότοκος, or Mother of Christ, since the Deity can neither be born nor die, and, of consequence, the Son of Man alone could derive his birth from an earthly parent. These sentiments were applauded by Nestorius, who explained and defended them in several discourses. But both he and his friends were strongly opposed by certain monks at Constantinople, who maintained that the Son of Mary was God incarnate, and excited the zeal and fury of the populace against him, from an idea that he had revived the error of Paulus Samosatenus and Photinus, that Jesus Christ was a mere man. His discourses, however, were well received in many places, and had the majority on their side, particularly among the monks of Egypt, though in opposition to the wishes and sentiments of Cyril, bishop of Alexandria, 'a man of a haughty, turbulent, and imperious temper.' The consequence was, that Cyril and Nestorius reciprocally anathematized each other. When there was no prospect of an amicable issue to this dispute, Theodosius the Younger called a council at Ephesus, A.D. 431, which was the third general council in the annals of the church. In this council Cyril presided, though he was a party concerned, and the avowed enemy of Nestorius; and, in the absence of John, bishop of Antioch, and the other eastern bishops, pushed on matters

with a lawless violence. Nestorius, who refused to obey the summons which called him to appear before a council where every thing was carried on in so irregular and unfair a manner, was judged and condemned without being heard, deprived of his episcopal dignity, and banished to Petra in Arabia, and afterwards to Oasis, in the deserts of Egypt, where he died in 435, or, according to others, not till after 439.

John of Antioch, and the other eastern bishops, for whose arrival Cyril had refused to wait, met at Ephesus, and pronounced against him and Memnon, bishop of that city, as severe a sentence as they had thundered against Nestorius. Hence arose a new and obstinate dissension between Cyril and the Orientals, with John at their head. This, however, was soon allayed through the interference of the emperor, who persuaded John to conform to the decrees of the Ephesian council: but the commotions which arose from this fatal controversy were more durable in the East, where nothing could oppose the progress of Nestorianism. The friends of the persecuted prelate carried his doctrine through all the Oriental provinces, and every where erected congregations which professed an invincible opposition to the decrees of the council of Ephesus. Among others, the Persians opposed Cyril in the most vigorous manner, maintained that Nestorius had been unjustly condemned at Ephesus, and charged Cyril with removing that distinction which subsists between the *two natures* in Christ. The famous Barsumas, who was consecrated bishop of Nisibis in 435, laboured with incredible zeal and dexterity to procure for the Nestorians a solid and permanent footing in Persia, in which he was warmly seconded by Maanes, bishop of Ardascira. So remarkable was the success which crowned the labours of Barsumas, that his fame extended throughout the East; and the Nestorians, who still remain in Chaldæa, Persia, Assyria, and the adjacent countries, consider him alone as their parent and founder. Nor did his zeal and activity here terminate. He erected a famous school at Nisibis, whence issued those Nestorian doctors, who, in that and the following centuries, spread abroad their tenets through Egypt, Syria, Arabia, India, Tartary, and China. In the tenth century, the Nestorians extended their spiritual conquests beyond Mount Imaus, and introduced the Christian religion into Tartary, properly so called, and especially into the country called *Karit*, bordering on the northern part of China. The prince of that country, whom they converted to the Christian faith, assumed, according to the vulgar tradition, the name of *John* after his baptism, to which he added the surname of *Presbyter*, from a principle of modesty; whence it is said, his successors were each of them called *Presbyter*,

or *Prester John*, till the time of Gengis, or Genchiz Khan. According to Dr. Mosheim, Prester John, whose kingly name was Ungchan, was a Nestorian priest, who invaded that country about the end of the eleventh century; and it was his immediate successor that was deposed by Genchiz Khan, towards the end of the following century.

The Nestorians formed so considerable a body of Christians, that the Romanists were industrious in their endeavours to reduce them under the papal yoke, and, with this view Innocent IV., in 1246, and Nicholas III., in 1278, used their utmost efforts by means of Franciscan and Dominican missionaries; but without success. However, about the middle of the fifteenth century, these missionaries gained over to their communion a small number of Nestorians, whom they formed into a congregation or church; the patriarchs or bishops of which reside in the city of Amida or Diarbekir, and successively assume the name of *Joseph*.

In the earliest ages of Nestorianism, the various branches of that numerous and powerful sect were under the spiritual jurisdiction of the *Catholic* or patriarch of Babylon, a vague appellation, which has been successively applied to the sees of Seleucia, Ctesiphon, and Bagdad, but who now resides at Mousol. In the sixteenth century the Nestorians were divided into two sects; for in 1551, a warm dispute arose among them about the creation of a new patriarch, Simeon Barmamas or Barmana, being proposed by one party, and Sulaka, otherwise named Siud, earnestly desired by the other; when the latter, to support his pretensions the more effectually, repaired to Rome, and was consecrated patriarch in 1553, by pope Julius III., whose jurisdiction he had acknowledged, and to whose commands he had promised unlimited submission and obedience. Upon this new Chaldæan patriarch's return to his own country, Julius sent with him several persons skilled in the Syriac language, to assist him in establishing and extending the papal empire among the Nestorians: and from that time, that unhappy people have been divided into two factions, and have often been involved in the greatest dangers and difficulties, by the jarring sentiments and perpetual quarrels of their patriarchs. In 1555, Simeon Denha, archbishop of Gelu, adopted the party of the fugitive patriarch, who had embraced the communion of the Latin church; and being afterwards chosen patriarch himself, he fixed his residence in the city of Van, or Ormia, in the mountainous parts of Persia, where his successors still continue, and are all distinguished by the name of *Simeon*; but they seem of late to have withdrawn themselves from their communion with the church of Rome.

The great Nestorian pontiffs, who form

the opposite party; and who have, since 1559, been distinguished by the general denomination of *Elias*, and reside constantly at Mousul, look with an hostile eye on this little patriarch: but since 1617, the bishops of Ormus have been in so low and declining a state, both in opulence and credit, that they are no longer in a condition to excite the envy of their brethren at Mousul, whose spiritual dominion is very extensive, taking in great part of Asia, and comprehending within its circuit the Arabian Nestorians, as also the Christians of St. Thomas, who dwell along the coast of Malabar.

In the beginning of the seventeenth century, Elias II. bishop of Mousul, discovered a desire to bring about a reconciliation between the Nestorians and the church of Rome; and, with that view, sent two private embassies to the Pope in 1607 and 1610. Elias III., likewise, in 1657, addressed a letter to the congregation *De propaganda Fide*, in which he intimated his readiness to join with the church of Rome, 'on condition that the pope would allow the Nestorians a place of public worship in that city, and would abstain from all attempts to alter the doctrine and discipline of that sect.' But it does not appear that the Nestorians were received, on these terms, into the communion of the Romish church, or that the bishops of Mousul have been, since that period, at all solicitous about the friendship or good-will of the Roman pontiff; on the contrary, they seem to persist in their refusal to enter into the communion of the church of Rome.

The Nestorian bishops of Ormus likewise, since their withdrawing from the jurisdiction of the Roman church, have sent the pope a confession of their faith, giving a clear idea of their religious tenets and institutions; and have made repeated proposals of reconciliation. 'But these proposals were little attended to by the court of Rome; which was either owing to its dislike of the doctrine of these Nestorians, or to that contempt which their poverty and want of influence excited in the pontiffs, whose ambition and avidity aimed at acquisitions of more consequence.'

The Nestorians have several doctrines, as well as some religious ceremonies and institutions, which are peculiar to themselves. But the main points that distinguish them from all other Christian societies, besides their believing that the Virgin Mary was not the mother of our Lord as God, but only as *man*, are, their persuasion that Nestorius was unjustly condemned by the council of Ephesus, and their firm attachment to the doctrine of that prelate, who maintained that there were not only two *natures*, but also two distinct *persons* in the Son of God. 'In the earlier ages of the church, this error was considered as of

the most momentous and pernicious kind; but in our times it is esteemed of less consequence, by persons of the greatest weight and authority in theological matters even among the Roman Catholic doctors. They consider this whole controversy as a dispute about words, and the opinion of Nestorius as a nominal rather than a real heresy, that is, as an error arising rather from the words he employed, than from his intention in the use of them. It is true indeed that the Chaldæans attribute to Christ two *natures*, and even *persons*; but they correct what may seem rash in this expression, by adding, that these *natures* and *persons* are so closely and intimately united, that they have only one *aspect*. Now, the word *barsopa*, by which they express this aspect, is precisely of the same signification with the Greek word *πρόσωπον*, which signifies a *person*; and hence it is evident that they attached to the word *aspect* the same idea that we attach to the word *person*; and that they understood by the word *person*, precisely what we understand by the term *nature*. However that be, we must observe here, to the lasting honour of the Nestorians, that, of all the Christian societies established in the East, they have been the most careful and successful in avoiding a multitude of superstitious opinions and practices that have infected the Greek and Latin churches.' *Adam's Religious World Displayed*, vol. i. pp. 426—436.

NETH'INIM, is derived from the Hebrew *nathan*, to *give*. The nethinim were servants given and dedicated to the service of the tabernacle and temple, to perform the most laborious offices in them; as the carrying of wood and water thither. At first the Gibeonites were destined to this station; and afterwards the Canaanites who surrendered themselves, and whose lives were spared. We read (Ezra viii. 20.) that the nethinim were slaves devoted by David, and other princes, to the ministry of the temple; and (Ezra ii. 58.) that they were slaves given by Solomon, the children of Solomon's servants. We see (1 Kings ix. 20, 21.) that that prince had subdued the remains of the Canaanites. It is very probable he gave a pretty large number of them to the priests and Levites, for the temple service. The nethinim were carried into captivity with the tribe of Judah; and great numbers of them were placed on the coasts of the Caspian Sea, whence Ezra brought some of them. (Ezra viii. 17.) At the return from the captivity, they dwelt in cities appointed for them. There were some of them also at Jerusalem, who inhabited that part of the city called Ophel. Two hundred and twenty returned with Ezra: and those that followed Zerubbabel made up three hundred and ninety-two. (Nehem. iii. 26.) This number was small

in regard to their offices; so that we find, afterwards, a solemnity called Xylophoria, in which the people carried wood to the temple with great ceremony, to keep up the fire of the altar of burnt sacrifices.

NICE, or NICENE, CREED is so denominated, because the greater part of it, namely, as far as the words, 'Holy Ghost,' was drawn up and agreed to at the council of Nice, or Nicæa, in Bithynia, A.D. 325: the rest of this Creed was added at the council of Constantinople, A.D. 381, except the words 'and the Son,' which follow the words 'who proceedeth from the Father,' and they were inserted A.D. 447. The addition made at Constantinople was caused by the denial of the divinity of the Holy Ghost by Macedonius and his followers; and the Creed, thus enlarged, was immediately received by all orthodox Christians. The insertion of the words, 'and the Son,' was made by the Spanish bishops; and they were soon after adopted by the Christians in France. The bishops of Rome for some time refused to admit these words into the Creed; but at last, in the year 883, when Nicholas the First was pope, they were allowed; and from that time they have stood in the Nicene Creed, in all the Western churches; but the Greek church has never received them. *Bishop Tomline's Elem. of Christian Theology*, vol. ii. p. 218.

NICODEMUS, Νικόδημος, signifies, *innocent blood*; according to the Greek, *victory of the people*. Nicodemus, a disciple of Jesus Christ, was by nation a Jew; by sect a Pharisee. (John iii. 1.) The Gospel calls him a ruler of the Jews, and our Saviour entitles him master in Israel. When our Saviour began to manifest himself by his miracles at Jerusalem, at the first passover after his baptism, Nicodemus came to him by night, for further information. Jesus told him, that no one could see the kingdom of heaven, except he should be born again. Nicodemus taking this in a literal sense answered, How can a man that is old be born again? Can he enter a second time into his mother's womb? Jesus proceeded to explain the nature of this new birth; alluded to the history of the brazen serpent in the wilderness; and bidden plainly at his salutary mission to redeem mankind.

After this conversation, Nicodemus became a disciple of Jesus Christ, and, no doubt, he came to hear him as often as our Saviour visited Jerusalem. When the priests and Pharisees had sent officers to seize Jesus, who returning to them, reported, that never man spake as he did; the Pharisees replied, 'Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?' Then Nicodemus thought himself obliged to answer, saying, Does the law permit us to condemn any one before he is heard? To this

they replied, Are you also a Galilean? Read the Scriptures, and you will find that never any prophet came out of Galilee. The council broke up suddenly. Nicodemus declared himself openly a disciple of Jesus Christ, when he came with Joseph of Arimathea to pay the last duties to the body of Christ crucified, which they took down from the cross, embalmed, and laid in the sepulchre.

There is extant an apocryphal Gospel, under the name of Nicodemus, which, in some MSS. is intitled the *Acts of Pilate*.

NICOLA'ITANS. The Nicolaitans were frequent in Asia from the end of the first century; since Jesus Christ expressly condemns them himself, in the Revelation. Irenæus says, that adulteries, and the use of meats offered to idols, were held as indifferent things among them. Victorinus Petaviensis says, that they ate these meats after having exorcised them, and forgave fornicators eight days after their offence. Theodoret says, that the two distinguishing characters of this heresy were libertinism and folly. Epiphanius gives a long account both of their infamous actions, and of their extravagant opinions concerning God and the creation. Austin says, that they have women in common, and make no scruple to conform to all the Pagan superstitions. They tell a number of fables about the creation and disposition of the world, intermingling many barbarous names of angels and princes, to amaze their auditors; though, to people of understanding, they are rather subjects of mirth than of terror. Through all their disguises it is easy to perceive that they hold the world was not created by God; but was the work of certain powers whom they feign with an insupportable temerity, or whom they take for granted, from the credit of others, with a credulity not less blamable.

Irenæus calls them a branch of the Gnostics, and says, it was against them St. John wrote his Gospel. Clemens Alexandrinus says, they had a certain book on the authority of which they relied, and by which they imputed to God himself the infamous actions they committed.

A more correct opinion seems to be, that the term Nicolaitans (Rev. ii. 6. 15.) here is not a proper name, but symbolical; and that it refers to the same persons who are mentioned (Rev. ii. 14.) as holding the doctrine of Balaam: since the Greek name Νικόλαος corresponds with the Hebrew בלעם, which is formed from בלע, that is, *νικάω*, to conquer, and עם, that is, *λαός*, the people. The allusion, according to this interpretation, is to false and seducing teachers like Balaam, and perhaps refers more particularly to such as opposed the decree of the apostles. The Nicolaitans

are conjectured to have been alluded to in 2 Pet. ii., and in Jude 7—19. *Robinson's Greek and English Lexicon to the New Testament*; *Horne's Introduction*, vol. iii. p. 606.

NICOPOLIS, Νικόπολις, signifies *the city of victory, or the victorious city*. Nicopolis was a city of Epirus, on the Gulf of Ambracia, whither, as some think, St. Paul wrote to Titus, then in Crete, to come to him, (Tit. iii. 12.); but others, with greater probability, are of opinion, that the city of Nicopolis, where St. Paul was, was not that of Epirus, but that of Thrace, on the borders of Macedonia, near the river Nessus.

NIGHT. The ancient Hebrews began their artificial day in the evening, and ended it the next evening; so that the night preceded the day: whence it is said, (Gen. i. 5.) 'the evening and the morning were the first day.' They allowed twelve hours to the night, and twelve to the day. The hours of the day and those of the night were not equal, except at the equinox. At other times, when the hours of the night were long, those of the day were short, as in winter; and, contrariwise, when the hours of the night were short, as at Midsummer, the hours of the day were long in proportion.

The night was originally divided into three parts or watches, (Ps. lxxiii. 6.; xc. 4.) although the division of twelve hours, like those of the day, afterwards obtained. The *first, or beginning of watches*, is mentioned in Lam. ii. 19.; the *middle watch*, in Judg. vii. 19.; and the *morning watch, or watch of day-break*, in Exod. xiv. 24. It is probable that these watches varied in length according to the seasons of the year; consequently, those who had a long and inclement winter watch to encounter, would ardently desire the approach of morning light, to terminate their watch. This circumstance would beautifully illustrate the fervour of the Psalmist's devotion, (Ps. cxxx. 6.) as well as serve to explain other passages of the Old Testament. These *three watches* are also mentioned by various profane writers.

During the time of our Saviour, the night was divided into four watches; a fourth watch having been introduced among the Jews from the Romans, who derived it from the Greeks. The second and third watches are mentioned in Luke xii. 38; the fourth in Matt. xiv. 25.; and all the four are distinctly mentioned in Mark xiii. 35: 'Watch ye, therefore; for ye know not when the master of the house cometh; at even, (ὥσπερ, or the late watch,) or at midnight, (μεσονυκτίου,) or at the cock-crowing, (ἀλεκτοροφωνίας,) or in the morning, (πρωί, the early watch.)' Here, the *first watch* was at even, and continued from six till nine; the *second* commenced at nine, and

ended at twelve, or midnight; the *third watch*, called by the Romans *gallicinium*, lasted from twelve to three; and the *morning watch* closed at six. A double cock-crowing, indeed, is noticed by St. Mark, (xiv. 30.) where the other evangelists mention only one. (Matt. xxvi. 34. Luke xxii. 34. John xiii. 38.) But this may be easily reconciled. The Jewish doctors divided the cock-crowing into the first, second, and third; the Heathen nations in general observed only *two*. As the cock crew the *second time* after Peter's third denial, it was this second or principal cock-crowing (for the Jews seem in many respects to have accommodated themselves to the Roman computation of time) to which the evangelists, Matthew, Luke, and John, refer. Or, what is perhaps more probable, the second crowing of the Jews might coincide with the second of the Romans. See Cock. *Horne's Introduction*, vol. iii. pp. 168, 169; *Hales's Analysis of Chronology*, vol. i. pp. 111, 112.

NILE, שֵׁרָיִר, signifies *black, or turbid*; otherwise, *early in the morning*. The Nile is a river of Egypt, whose fountain is in the Upper Ethiopia. The learned and ingenious Mr. Bruce travelled into Abyssinia, for the purpose of discovering the sources of this river. He found that the Nile has its rise in the country of the Agows, the spring of which is twelve feet in diameter, and apparently surrounded with sods by the neighbouring people, who worship the river. In the midst of this eminence is the first fountain of the Nile, in which the water is clear and limpid, and which is about three feet in diameter, and six feet in depth. The second fountain is less in diameter, but deeper than the first, and about ten feet distant. The third is about twenty feet west from the first. These several fountains, which are consecrated as altars by the natives, and from the foot of each of which issues a brisk rill, unite, and form one stream. The streams thus united run eastward, and after varying their direction due north, and receiving many subsidiary rivulets, which add to their strength and size, the river arrives at a mountainous country westward, where it descends a cataract of fifteen feet in height, and sixty yards in breadth. Proceeding forward, it joins the Jemma, about its own size, and passes through the lake Tzana or Dembea, where it still preserves its stream in all its native colour and brightness. After a progress of various, and often contrary, directions, it arrives at a confined situation, between the mountains of Begemder, and soon after reaches the famous cataract near Alata. This affords one of the grandest and most magnificent spectacles in the world. The noise of the Nile, precipitated over this dreadful cataract, resembles the loudest

thunder, and may be heard at almost an incredible distance. 'This was a sight,' says Mr. Bruce, 'so astonishing, so truly grand, that ages adduced to the greatest length of human life would not efface or eradicate it from my memory. It struck me with a kind of stupor, and a total oblivion of where I was, and of every other sublunary concern.' The Nile, however, is supposed to have other sources more west, besides those discovered by Mr. Bruce.

After having watered several kingdoms, the Nile continues its course far into the kingdom of Goiam. Then it winds about again, from the east to the north. Having crossed several kingdoms and provinces, it falls into Egypt at the cataracts, which are water-falls made by meeting with steep rocks of the length of two hundred feet.

At the bottom of these rocks the Nile returns to its usual pace, with which it flows through the valley of Egypt. Its channel, according to Villamont, is about a league broad. At eight miles below Grand Cairo, it is divided into two arms, which make a triangle, whose base is at the Mediterranean Sea, and which the Greeks call the Delta, because of its figure Δ . These two arms are divided into others, which discharge themselves into the Mediterranean, whose distance from the top of the Delta is about twenty leagues. These branches of the Nile the ancients commonly reckoned to be seven. Ptolemy makes them nine, some only four, some eleven, some fourteen. Others maintain that there are no more than the mouths of Damietta, of Rozetta, and of the two canals, one of which passes by Alexandria, and the other is very small. Several have thought that the Nile was the Gihon, one of the four rivers mentioned by Moses; but this opinion cannot be supported.

Homer, Xenophon, and Diodorus Siculus testify, that the ancient name of this river was Egyptus; and the last of these writers says, that it took the name Nilus only since the time of a king of Egypt called by that name. In the Scripture, the river Nile has seldom any other name than the river of Egypt. Joshua, (xiii. 3.) and Jeremiah, (ii. 18.) express it by the name of Sihor, and when the Scriptures point out the limits of the Land of Promise, they often put the river of Egypt for its southerly limits.

The Greeks gave it the name of Melas; and Diodorus Siculus observes, that the most ancient name by which the Grecians have known the Nile was Oceanus. The Egyptians paid divine honours to this river, and called it Jupiter Nilus; for which reason some interpreters think that the Lord sometimes threatens in the prophets to smite the river of Egypt, to dry up, and

kill its fishes, as it were to show the Egyptians the vanity of their worship, and the impotence of their pretended deity. (Isaiah xi. 15. Ezek. xxix. 3, 4, &c.)

The Nile overflows regularly every year in the month of August, in the Higher and Middle Egypt, where this overflowing is necessary, because it scarcely ever rains there. But in the Lower Egypt the flood is less sensible and less necessary, because it frequently rains there, and the country is sufficiently watered. It is less sensible, because they make fewer dikes there, or receptacles for the water, and the inundation spreading itself equally through all the country, does not rise higher than a cubit through the whole Delta. But in Higher and Middle Egypt, where it rains very seldom, they have made high banks at a league distance, in the midst of which there are deep canals, to receive the waters of the river. They make a breach in these dikes by the authority of the pacha, and when a country is sufficiently watered, the dike is stopped there, and opened in another place; and thus the whole land of Egypt is successively watered, as it were a garden. The Egyptians have often contentions among one another, village against village, to strive which shall have the first distribution of the waters; and when the overflowing comes as they desire, they celebrate a great festival in all parts of the country.

When the Nile overflows only to the perpendicular height of twelve cubits, a famine generally follows in Egypt; nor is the famine less certain if it should exceed sixteen cubits, as Pliny says; so that the just height of the inundation is between twelve and sixteen cubits. The Nilometer is a pillar erected in the middle of the Nile, upon which are marked the degrees of the ascent of the water. There were several of these in different places of the Nile. At this day there is one in the island which divides the Nile into two arms, one of which passes to Cairo, and the other to Gizah.

There has been a great variety of opinions concerning the cause of the overflowing of the Nile. But at present it is ascertained that it is occasioned by the great rains which fall in Ethiopia in the months of June, July, and August, which are the winter months in that country. The soil there is extremely dry and spongy, and at first soaks up the rain; but when it is glutted, the streams and rains supply the Nile with all that water which it distributes throughout Egypt. These waters carry with them much mud, which, by settling, contributes to fatten and enrich the land. When the waters are withdrawn, the culture of the land is easy. The seed is cast on the mud, and, with little tillage, produces great plenty.

'There are,' says Mr. Bruce, 'three remarkable appearances attending the inun-

dation of the Nile. Every morning in Abyssinia is clear, and the sun shines : about nine, a small cloud, not above four feet broad, appears in the east, whirling violently round, as upon an axis ; but, arriving near the zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapours from all opposite quarters. These clouds having attained nearly the same height, rush against each other with great violence, and put me always in mind of Elisha foretelling rain on Mount Carmel. The air, impelled before the heaviest mass, or swiftest mover, makes an impression of its own form in the collection of clouds opposite, and the moment it has taken possession of the space made to receive it, the most violent thunder possible to be conceived, instantly follows, with rain ; after some hours, the sky again clears, with a wind at north, and is always disagreeably cold when the thermometer is below 63 degrees.'

Some descriptions of Egypt would lead us to think that the Nile, when it swells, lays the whole province under water. The lands adjoining immediately to the banks of the river are, indeed, laid under water ; but the natural inequality of the ground hinders it from overflowing the interior country. A great part of the lands would, therefore, remain barren, were not canals and reservoirs formed to receive water from the river when at its greatest height, which is thus conveyed every where through the fields, and reserved for watering them when occasion requires.

'It is to be remarked,' observes the Baron du Tott, 'that though this water becomes thick, by washing the clayey soil over which it passes, it appears, when drunk, as light and limpid as the clearest. The Egyptians themselves believe it nourishing, and say, whoever drinks of their river will never remove to any great distance from its banks. The Divine honours which the ancient Egyptians paid to the Nile, and for which the plenty it occasions may be some justification, are, in a manner, still preserved under the Mahometans. They give this river the title of *Most Holy* ; they likewise honour its increase with all the ceremonies practised by Pagan antiquity. This mud, likewise, is only washed off by the Nile from its two banks, with the clayey part of which it becomes loaded. Its lightness, together with the motion of the waters, keeps the particles suspended, till, at length, the sandy part sinks down, and appears in heaps after a decrease of the inundation. These the industry of the husbandman turns to his advantage, tempering the dryness of the sand with pigeons' dung, and the seeds of water melons, which he sows in it, and gathers an abundant harvest before the returning floods again destroy these fields, and form others in their stead.'

'The Egyptians,' says Volney, 'still retain a religious veneration for the Nile. They call it *holy, blessed, sacred* ; and, on the appearance of the new waters, that is, on the opening of the canals, mothers are seen plunging their children into the stream, from a belief that these waters have a purifying and divine virtue, such as the ancients attributed to every river. For six months of the year the water of this river is so thick, that it must have time to settle before it can be drunk ; and during the three months which precede the inundation, reduced to an inconsiderable depth, it grows heated, becomes green, fetid, and full of worms ; and it is necessary to have recourse to that which has been before drawn, and preserved in cisterns. At all times, people of delicacy take care to perfume it, and cool it by evaporation. Bitter almonds are made use of to purify the water, with which the vessel is rubbed, and the water then becomes really light and good. Earthen vessels, unglazed, are kept carefully in every apartment, from whence the water continually transpires. This transpiration produces the more coolness in proportion as it is more considerable ; for which reason those vessels are often suspended in passages where there are currents of air, and under the shade of trees. In several parts of Syria they drink the water which has transpired ; in Egypt they drink that which remains ; besides, in no country is so much water used. The first thing an Egyptian does on entering a house, is to lay hold of the *kolla* (the pitcher of water) and take a hearty draught of it, and, thanks to their perpetual perspiration, they feel no inconvenience from the practice.' *Volney's Travels*, vol. i. p. 19. *Baron du Tott*, vol. ii. pp. 24. 31. *Niebuhr's Travels*, vol. i. p. 87. *Supplement. Addenda to Calmet's Dictionary. Dr. Mavor's Universal History*, vol. xiii. pp. 233, 234.

NIM'ROD, נמרד, Νεμροδ, signifies *rebellion*, or *sleep of descent*, or *of him that rules* ; or *dominion*. Nimrod, the son of Cush, was a mighty hunter before the Lord. (Gen. x. 8, 9.) He began to monopolize power on the earth, and gave occasion to the proverb, 'like Nimrod, the great hunter before the Lord.' His hunting was not only of wild beasts, but also to subdue men, to reduce them under his dominion. The foundation of the empire of Nimrod was at Babylon ; and, very probably, he was among the most eager undertakers of the Tower of Babel, and built Babylon at, or near, that famous Tower. Thence he extended his dominion over the neighbouring countries, and reigned at Erech, Accad, and Calneh, in the land of Shinar.

Moses says, 'Out of that land went forth Asshur, and builded Nineveh, and

the city Rehoboth, and Calah, and Resen, between Nineveh and Calah: the same is a great city.' This Bochart understands still of Nimrod, and translates the Hebrew as follows: From this place he went out to go into Assyria, where he built Nineveh, Rehoboth, Calah, and Resen; that is, when Nimrod had established the beginning of his empire at Babylon, and in the land of Shinar, he advanced towards Assyria, where he built powerful cities, as so many fortresses, to keep the people in subjection.

Nimrod, who first subverted the patriarchal government, introduced also the Sabian idolatry, or worship of the heavenly host. After his death he was deified by his subjects, and supposed to be translated into the constellation of Orion, attended by his hounds, Sirius and Canicula, and still pursuing his favourite game, the great bear, supposed also to be translated into Ursa Major, near the north pole. The Grecian name of this 'mighty hunter' may furnish a satisfactory clue to the name given him by the impious adulation of the Babylonians and Assyrians. Ὠρίων, nearly resembles Οὐρίαν, the oblique case of Οὐρίας, which is the Septuagint rendering of Uriah, a proper name in Scripture. (2 Sam. xi. 6—21.) Uriah, signifying 'the light of the Lord,' was an appropriate appellation of that most brilliant constellation.

Some think he was also called Baal, Beel, Bel, or Belus, signifying 'Lord,' or 'Master,' by the Phœnicians, Assyrians, and Greeks, and Bala Rama, by the Hindus, or Bala, the son of Rama, the Raamah of Scripture. At a village called Bala Deva, or Baldeo, in the vulgar dialect, thirteen miles east by south from Muttra, in Hindustan, there is 'a very ancient statue of Bala Rama, in which he is represented with a ploughshare in his left hand, and a thick cudgel in his right, and his shoulders covered with the skin of a tiger!' Captain Wilford supposes that 'the ploughshare was designed to hook his enemies;' but may it not more naturally denote the constellation of the great bear? Which strikingly represents the figure of a plough in its seven bright stars, and was probably so denominated by the earliest astronomers, before the introduction of the Sabian idolatry, as a celestial symbol of agriculture. The 'thick cudgel' corresponds to the 'brazen mace' of Homer. It is highly probable that the Assyrian Nimrod, or Hindu Bala, was also the prototype of the Grecian Hercules, with his club and lion's skin. *Hales's New Analysis of Chronology*, vol. ii. book i. pp. 50, 51.

NIN'VEH, נִינְוֶה, *Nineveh*, signifies *fair*, or *well-looking*; otherwise, a *small habita-*

tion. Nineveh, the capital of Assyria, was founded by Asshur, son of Shem; or by Nimrod, son of Cush. (Gen. x. 11.) It was one of the most ancient, the most famous, the most potent, and the largest cities of the world. It is very difficult to assign the time of its foundation; but it could not be long after the building of Babel. It stood on the banks of the Tigris; and in the time of the prophet Jonah, who was sent thither under Jeroboam the Second, king of Israel, and, as Calmet thinks, under the reign of Pul, father of Sardanapalus, king of Assyria, Nineveh was a very great city, its circuit being three days' journey. Diodorus Siculus says, it was one hundred and fifty stadia in length, fourscore and ten stadia in breadth, and four hundred and fourscore stadia in circuit; that is, about seven leagues long, three leagues broad, and eighteen leagues round. Its walls were an hundred feet high, and so broad, that three chariots could drive abreast upon them. Its towers, of which there were fifteen hundred, were each two hundred feet high.

Some place it to the west, others to the east of the river Tigris. At the time of Jonah's mission thither, (Jonah iv. 11.) it was reckoned to contain more than six score thousand persons, who could not distinguish their right hand from their left; which is generally explained of young children, that had not yet attained the use of reason. By this reckoning, there ought to have been then in Nineveh more than six hundred thousand persons.

Nineveh was taken by Arbaces and Belesis, in the year of the world 3257, under the reign of king Sardanapalus, in the time of Ahaz, king of Judah, about the time of the foundation of Rome. It was taken a second time by Astyages and Nabopolassar, from Chinaladan, king of Assyria, in the year of the world 3378. Nineveh no more recovered its former splendour. It was entirely ruined in the time of Lucianus Samosatensis, who lived under the emperor Adrian. However, it was rebuilt under the Persians, but was destroyed by the Saracens about the seventh century.

Niebuhr mentions the site of the ancient Nineveh, now called Nunia, as opposite, across the river, to the present Mosul; and here he was shown, upon a hill, a mosque, in which the prophet Jonah is said to be interred. The Tigris is about 300 feet in width: it sometimes rises very rapidly. The number of houses in Nineveh is calculated from 20,000 to 24,000. It has fifteen *chans*, or places of public resort, where strangers may lodge. The number of Christians may amount to 1200 families: about one fourth of whom are Nestorians, the rest are Jacobites. Few of those born in the city speak the Syriac language; but

it is still used in the country villages. The books of devotion are written in the ancient dialect. The Christians and Turks live in remarkable harmony together. The Jews are about 150 families: they are despised and ill treated. In general the country around is fertile; yet the miseries of famine have been severely felt. The terrible winter of 1756, when the Tigris was frozen over for many days, and the locusts of 1757, reduced this district to a deplorable condition. *Niebuhr's Travels*, vol. ii. p. 286, &c., French edition; *Sacred Geography*.

NISAN, a Hebrew month, which corresponds with our March, and which sometimes takes from February or April, according to the course of the moon. It was made the first month of the sacred year, at the coming out of Egypt. (Exod. xii. 2.) It was the seventh month of the civil year. By Moses it is called Abib. The name Nisan is only since the time of Ezra, and the return from the captivity of Babylon.

The first day of this month is a fast for the children of Aaron. (Lev. x. 1, 2, 3.) On the tenth day is a fast for the death of Miriam, the sister of Moses; and every one provided himself with a lamb for the passover. On this day the Israelites passed over Jordan under the conduct of Joshua. (Josh. iv. 19.) On the fourteenth day, in the evening, they sacrificed the paschal lamb, and the day following, being the fifteenth, was held the solemn passover. (Exod. xii. 18, &c.) The sixteenth they offered the sheaf of the ears of barley, as the first fruits of the harvest of that year. (Levit. xxiii. 9, &c.) The twenty-first was the octave of the passover, which was solemnized with particular ceremonies. The twenty-sixth the Jews fasted in memory of the death of Joshua. On this day they began their prayers to obtain the rains of the spring. On the 29th they call to mind the fall of the walls of Jericho.

NIS/ROCH, a god of the Assyrians. Sennacherib was killed by two of his sons, whilst in adoration to this god, Nisroch, in his temple. (2 Kings xix. 37.) It is not known who this god Nisroch was. The Septuagint call him Mesrach. Josephus calls him Arakes. The Hebrew of Tobit, published by Munster, calls him Dagon. Some think the word signifies a dove; and others understand by it an eagle, which has given occasion to an opinion that Jupiter Belus, from whom the Assyrian kings pretended to be derived, was worshipped by them under the form of an eagle, and called Nisroch. Our poet Milton gives this name to one of the rebel angels.

NO, NO-AMON, or NO-AMOUN, the Thebes of the ancient geographers, was the metropolis of Upper Egypt. Its Egyptian name was No, (Ezek. xxx. 14.); to

which was added Amon, or Amoun, a title of Jupiter among the Egyptians, according to Herodotus. Whence אֲמוֹן should not be rendered 'the multitude of No,' (Jer. xlvi. 25.); but Amon [the god] of No; and which accordingly is rendered Diospolis, 'the city of Jupiter,' by the Septuagint version of Ezekiel. In Nahum (iii. 8.) the Hebrew is reversed, מֵנָה אֲמוֹן [the god] of No, Amon; and then it is variously rendered by the Septuagint 'the portion of Ammon.' The latter appears to be an etymological explanation of the word after the Coptic. In that language NOH signifies a cord, or measuring line, hence a portion measured out; and No-amon, portio, possessio Amonis, that is, the seat of the god Amon, or the place where he was principally worshipped.

It has been mistakenly supposed that the term Amon denoted Ham, the youngest son of Noah, and the father of Mizraim. Its real signification is truth or veracity, whence the Lord is styled *Āel Amunah*, 'God of truth.' (Deut. xxxii. 4.) According to Plato, 'the secret, invisible, creative power supreme, among the Egyptians, was called Ammon;' and Plutarch agrees that it signified 'hidden.' This also was an epithet of the true God: 'Why askest thou my name, seeing it is secret?' (Judg. xiii. 18.) *Hales's New Analysis of Chronology*, vol. i. p. 378; *Jablonskii Opuscula*, tom. i. pp. 163—168; *Gibbs's Heb. Lex.* p. 406; *Horne's Introduction*, vol. iii. p. 607.

NO'AH, נֹחַ, Nōē, signifies that quavers or totters; or, repose, or rest; otherwise consolation. Noah or Noe, son of Lamech, was born in the year of the world 1056. Amidst the general corruption of mankind, Noah found favour in the eyes of the Lord. God, seeing that all men had corrupted their ways, said to Noah, The end of all flesh is come before me, for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood, &c. for thy preservation, and that of animals, plants, &c.

Noah performed what the Lord had commanded him; and in the year of the world 1656, God caused all the animals to come to Noah into the ark; after which he ordered him to go in himself, with his wife, his three sons, and their wives. Noah was then six hundred years old. Presently the waters of the Deluge began to fall, inasmuch that whatever had life on the earth, or in the air, was destroyed, except such animals as were with Noah in the ark.

The Lord, remembering Noah, caused the waters to diminish; so that the ark rested on the mountains of Ararat. The tenth day of the tenth month, the tops of the mountains began to appear. After forty days Noah let go the raven, who went

out of the ark, and returned according to the Hebrew, or returned not, according to the Septuagint and the Vulgate; or he went out, and went and came, flying about the ark, and alighting upon its roof. Afterwards Noah sent forth the dove, which not finding a place to set his foot, returned into the ark again. Seven days after, he sent it out again, and it returned in the evening, bringing in its mouth a branch of the olive tree, having green leaves upon it, which the tree had produced since the assuaging of the waters. He stayed yet seven days longer; then he uncovered the roof of the ark; and observing the whole surface of the earth was dry, he received orders from the Lord to go out of the ark, with all the animals. He therefore came out in the six hundred and first year of his age, and the twenty-seventh day of the second month.

Then he offered as a burnt sacrifice to the Lord one of all the pure animals that were in the ark; and the Lord accepted his sacrifice, and promised to bring no more a deluge over the earth, of which promise the sign he gave to Noah was the rainbow.

Noah being an husbandman cultivated the vine; having made wine and drunk of it, he unwarily became inebriated, and, falling asleep in his tent, happened to uncover himself indecently. Ham, the father of Canaan, discovering him in this condition, made sport of him, and jeered with his two brothers; but they, instead of sporting, going backwards, covered their father's nakedness, by throwing a mantle over him. Noah awaking, and knowing what Ham had done, foretold the doom of slavery to Ham and his posterity; but he blessed his other sons.

Noah lived after the Deluge three hundred and fifty years; his whole life was nine hundred and fifty years. He died in the year of the world 2006. He left three sons, Shem, Ham, and Japheth; and according to the common opinion, he divided the whole world among them. To Shem he gave Asia; to Ham Africa; and to Japheth Europe. Some say, that, besides these three sons, he had several others. The spurious Berosus gives him thirty, called Titans, from the name of their mother Titæa. They pretend that the Teutons or Germans are derived from a son of Noah called Thuiskon. The false Methodius also makes mention of Jonithus, or Jonicus, a pretended son of Noah.

St. Peter called Noah a preacher of righteousness, (2 Pet. ii. 5.); because before the Deluge he was incessantly declaring to men, not only by his discourses, but by his unblamable life, and by the building of the ark, in which he was employed six-score years, the coming of the wrath of God. (Matt. xxiv. 37.)

Several learned men have observed that the Pagans confounded Saturn, Deucalion, Ogyges, the god Cœlus, or Ouranus, Janus, Proteus, Prometheus, Vertumnus, Bacchus, Osiris, Vadimon, and Xisuthrus, with Noah. The fable of Deucalion and his wife Pyrrha is manifestly derived from the history of Noah.

NOD, נוד, signifies *vagabond*. Nod, or the land of Nod, whither Cain retired after the murder of his brother, cannot easily be ascertained; but it is generally reckoned by the Oriental geographers to have been the low country of Susiana, or Chusistan. Jerome and the Chaldee understand the word Nod, in the sense of an appellative, a *vagabond*, or *fugitive*, that is, a wanderer on the earth. *Hales's New Analysis of Chronology*, vol. ii. book i. p. 33.

NOETIANS, a denomination that arose in the third century, and were the followers of Noetus, who pretended that he was another Moses sent by God, and that his brother was a new Aaron. He affirmed that the Supreme God, whom he called the Father, and considered as absolutely indivisible, united himself to the man Christ, whom he called the Son, and was born and crucified with him. From this opinion Noetus and his followers were distinguished by the title of *Patripassians*; that is, persons who believe that the Supreme Father of the universe, and not any other divine person, had expiated the guilt of the human race. *Mosheim's Eccles. History*, vol. i. pp. 246, 247; *Broughton's Dictionary of all Religions*, vol. ii. p. 172.

NOPH, נפ, signifies *distillation*, or *honey-comb*, or *sieve*, or *elevation*. Noph, or Memphis, was a very famous city of Egypt, and was long the residence of the kings of Egypt, till the times of the Ptolemies, who removed the seat of government to Alexandria. It was situated about fifteen thousand paces above the parting of the Nile, or where the Delta begins. Above Memphis, south, were the famous pyramids. In this city they fed the ox Apis. The kings of Egypt took great pleasure in adorning Memphis. It continued in its beauty till the Arabians conquered Egypt under Caliph Omar, in the eighteenth or nineteenth year of the Hegira, A.D. 640. Amron Ben-as, who took it, built another city near it, which he called Fusthat, because of the tent of this general, which was long set up in this place. The Fatimite caliphs, who became masters of Egypt, added another city near it, which is known at this day by the name of Grand Cairo. But it must be observed, that the ancient Memphis stood on the western shore of the Nile, and that which the Arabians have built is on the eastern shore.

Noph is called by the Arabs at the present day *Menoph*, whence *Memphis*, which is the

Septuagint rendering of Noph, in Jer. xlv. 14. and other places. Abenephius, quoted by Kircher, (*Œdip. tom. i. p. 27.*) reports that Memphis is by the Coptis called *Monphtha*, that is, *water of God*, or, as Kircher explains it, *God or Deity of the water*, that is, perhaps, issuing from the water. Plutarch, in *Iside*, however, informs us, that Memphin denotes the entrance or *gate of good*. The explication of the Coptic name for this city, as given by Jablonski, agrees very well with this representation of Plutarch; for he translates, *meh* full, *nouph* good: whence 'full of good' seems to be the import of the name. For the same name we have in Kircher *Menouph*, or, without the article, *Nouph*, agreeing with the Hebrew Noph.

Noph, Menoph, or Memphis, was situated somewhat above the vertex of the Delta, or parting of the channels of the Nile, on quitting Upper Egypt. The founder of Memphis, according to Herodotus, was Menes, the first king of Egypt, who turned the channel of the river, and built the city in the ancient bed, where the streight between the Arabian and Libyan mountains is narrowest. It was probably, therefore, the most ancient city of Lower Egypt.

The prophets often mention this city, and predict the calamities which it was to suffer from the kings of Chaldæa and Persia. (Isai. xix. 13. Jer. xlv. 1. Hosea ix. 6. Ezek. xxx. 13. 16.) It is now completely destroyed; and the spot on which it stood is not certainly known. Jeremiah had foretold ages before, that Noph should 'be waste and desolate, without an inhabitant,' (xlv. 19.); and not a family or cottage is said to remain. *Hales's Analysis of Chronology*, vol. i. p. 376. *Taylor's Sacred Geography*.

NOVATIANS, the followers of Novatian, a priest of Rome, and of Novatus, a priest of Carthage, in the third century. They were distinguished merely by their discipline; for their religious and doctrinal tenets do not appear to be at all different from those of the church. They condemned second marriages, and for ever excluded from their communion all those who after baptism had fallen into sin. They affected very superior purity; and, though they conceived a sinner might possibly hope for eternal life, they absolutely refused to re-admit into their communion any who had lapsed into sin. They separated from the church of Rome, because the members of it admitted into their communion many who had during a season of persecution rejected the Christian faith. *Gregory's Hist. of the Christian Church*, vol. i. p. 136.

NUMBERS, the fourth book of the Pentateuch, and is denominated Numbers from the numbering of the families of Israel by Moses and Aaron. The Hebrews call it *וידבר Vajedabber*, and he spoke, because in the Hebrew it begins with these words.

The book of Numbers contains an account of the numbering of the people of Israel, both in the beginning of the second year after their departure out of Egypt, and at the conclusion of their journey in the wilderness. It comprehends a period of about thirty-eight years, but most of the events related in it happened in the first and last of those years. The dates of the facts recorded in the middle of the book cannot be precisely ascertained. The principal contents of this book, besides the numbering of the people already noticed, are, the consecration of the tabernacle; the encampments of the Israelites, with a relation of the circumstances which attended their wandering in the wilderness; a repetition of several of the principal laws which had been before given to the Israelites, with an addition of some new precepts, both civil and religious; an enumeration of the twelve tribes, and directions for the division of the land of Canaan, of which they were about to take possession.

This book contains only one prediction concerning the Messiah, (Numb. xxiv. 17. 19.) which Rosenmüller and some other eminent biblical critics have contended, cannot apply to Jesus Christ. This passage, it is true, in its primary and literal meaning, intimates that from the people of Israel should arise a mighty prince, who would obtain an entire conquest, and bear rule over the kingdoms of Moab and Edom; and it was fulfilled in David, for it is expressly recorded of him, that he finally subdued those nations. (2 Sam. viii. 2. 14.) But, in its full import, it has invariably been considered as referring to that illustrious Personage, of whom David was a type and a progenitor; and, in fact, it is a splendid prediction of the final and universal sway of the Messiah, when the middle wall of partition shall be broken down, and both Jews and Gentiles shall become one fold under one Shepherd. *Rabbi Moses ben Maimon* has, in my opinion, says Dr. Adam Clarke, perfectly hit the meaning of the prophecy in the following paraphrase: 'I shall see him, but not now;' this is David. 'I shall behold him, but not nigh;' this is the King Messiah. 'A star shall come out of Jacob;' this is David. 'And a sceptre shall rise out of Israel;' this is the King Messiah. 'And shall smite the corners of Moab;' this is David, as it is written, 'He smote Moab; casting them down to the ground.' (2 Sam. viii. 2.) 'And shall destroy all the children of Sheth;' this is the King Messiah, of whom it is written, 'He shall have dominion from sea to sea.' (Psal. lxxii. 8.) Dr. Hales observes, that Balaam here, in prophetic vision, describes the remote coming of Shiloh, under the imagery of a *star* and a *sceptre*, or an illustrious prince. Though it was foretold that 'the sceptre should depart from Judah' at his

coming, yet this prophecy confirms to him a proper sceptre of his own; and our Lord claimed it when he avowed himself 'a King' to Pilate, but declared that 'his kingdom was not of this world.' (John xviii. 36, 37.) This branch of the prophecy was fulfilled about 1600 years after, when, at the birth of Christ, 'the Magi from the East' (who are supposed by Theophylact to have been

the posterity of Balaam) came to Jerusalem, saying, 'Where is the [true] born King of the Jews? for we have seen *his star*, at its rising, and are come to worship him.' (Matt. ii. 2.) *Hales's Analysis of Chronology*, vol. ii. book i. p. 229.; *Dr. Adam Clarke's Commentary on Numb. xxiv. 17.*; *Horne's Introduction*, vol. iv. p. 17.; *Bishop Tomline's Elements of Christian Theology*, vol. i. pp. 79, 80.

O.

OAT

OATH, a solemn invocation of a Superior Power, supposed to be acquainted with all the secrets of our hearts, with our inward thoughts as well as our outward actions, to witness the truth of what we assert, and to inflict his vengeance upon us if we assert what is not true, or promise what we do not mean to perform. Almost all nations, whether savage or civilized, whether enjoying the light of revelation, or led only by the light of reason, knowing the importance of truth, and willing to obtain a barrier against falsehood, have had recourse to oaths, by which they have endeavoured to make men fearful of uttering lies under the dread of an avenging Deity. Among Christians, an oath is a solemn appeal for the truth of our assertions, the sincerity of our promises, and the fidelity of our engagements, to the one only God, the maker of heaven and earth, who is every where present, and sees, and hears, and knows, whatever is said, or done, or thought, in any part of the world. Such is that Being whom Christians, when they take an oath, invoke to bear testimony to the truth of their words, and the integrity of their hearts. Surely, then, if oaths be a matter of so much moment, it well behoves us not to treat them with levity, nor ever to take them without due consideration. Hence we ought, with the utmost vigilance, to abstain from mingling oaths in our ordinary discourse, and from associating the name of God with low or disgusting images, or using it on trivial occasions.

In the present corrupt state of society, oaths, which are intended as corroborants of virtue, are rendered necessary by vice. If all men were habitually to speak truth, there would be no need of oaths to deter them from speaking falsehood. Oaths were designed to operate as a restraint on falsehood; for they forcibly impress on men's minds the inviolable sanctity of truth, and

OAT

remind them of the punishment which awaits them if they speak lies. But then the familiar use of oaths must inevitably diminish their solemnity, and invalidate their force. Hence the Scripture requires us to let our conversation be Yes, yes, and No, no; and never to have recourse to oaths, except on great occasions, when they are required by the laws of our country, or men are not willing on any other terms to give credit to our testimony, or to attach validity to our promises. An oath does not of itself constitute the truth of our assertions, or the sincerity of our promises. Its use is to give us a solemn premonition against falsehood and insincerity, and to prevent us from making false assertions and false promises, from want of due consideration; and thus it affords the strongest pledge which we can give, of our truth and sincerity. The Scriptures, though they forbid us to swear falsely, and to swear at all on trifling occasions, do not forbid the use of oaths in cases when they can be made subservient to the support of truth, and the interest of justice. Moses says, 'Thou shalt fear the Lord thy God, and shalt serve him, and shalt swear by his name.' (Deut. vi. 13.) 'Thou shalt swear the Lord liveth,' says Jeremiah, 'in truth, and in judgment, and in righteousness.' (Jerem. iv. 2.) Our Saviour himself, when 'adjoined by the living God,' to say whether he were the Christ, the Son of God, did not refuse to answer the question thus solemnly and judicially put to him by the high-priest; but he certainly would have remained silent, if he had disapproved all asseverations upon oath, or all such solemn invocations of, and appeals to, the name of God, in cases where the truth is doubtful, or the testimony is suspected. The author of the Epistle to the Hebrews says, that 'an oath is intended as a confirmation of the truth, and to put an end to all strife.' (Heb. vi. 16.)

Whenever we are required to take an oath, we ought not to do it without due caution and deliberation. We ought soberly to reflect on the infinite perfections of Him by whose name we swear, on his love of truth, and his utter abhorrence of falsehood. To swear falsely, is to be guilty of treason against God; to deny his knowledge, or to defy his power. As false-swearing is a crime of such magnitude, which provokes God's wrath, and brings down his heaviest judgments upon us, we ought to be very wary that we do not swear what is not conformable to truth; that we do not assert that which is not, nor deny that which is; that we do not declare what we do not know, nor promise what we do not mean to perform. Hence, when we take an oath, we ought to take it in the plain sense of the words, without any secret subterfuges, or mental reservations, without any insidious ambiguities or sly prevarications, which tend to defeat the obvious intent of an oath, or to elude the force of its obligations. When we take an oath, we should be scrupulously attentive that it be not done without necessity, but only when some important interest of truth, justice, or charity, requires it; and, consequently, no oath ought to be taken, of which the matter is contrary to good morals, or which he, who takes it, cannot take with the full approbation of his conscience.

Let us consider how unseemly and superfluous oaths are in common conversation, in which they so much abound. Let me ask those who are so lavish in their application, do they add any beauty to their discourse? Are they, like figures of rhetoric, ornaments of speech? Do they give splendour or dignity to our expressions, and thus operate on the mind by interesting the imagination? Are they in the least necessary in our rational conversation? Do they serve to illustrate what is obscure, or unravel what is intricate, to fathom what is profound? Do they give clearness to our explanations, or cogency to our arguments? If we were relating any matter of fact, except in cases where we are obliged to submit to judicial forms, may we not be believed on our simple affirmation? Can oaths make our assertions more credible? Do they not rather, when interposed without necessity, and sworn without being exacted, tend to impeach that credibility, and to render our veracity suspected? For how can we help distrusting his veracity, who is continually seeking such props for his assertions? The affirmation of a Christian ought to be as sacred as his oath. For what man, who believes in a judgment to come, when he will have to render up a strict account of every thought, word, and deed, will dare, wilfully and knowingly, to utter that which is false, and to pollute his tongue with lies?

Let me ask, what is it that men gain by

interlarding their speech with oaths, and profaning the name of God with their lips? Is there any pleasure or any profit in the practice? Some transient pleasure or profit may result from other transgressions, but surely this is without any? For it gratifies none of the perverse, the vain, or sensual propensities of our nature. It may add strength to our malevolence, but it affords no gratification to our sensuality. It does not produce a single pleasurable sensation; but if it produces no pleasure, it will, in its consequences, be found to generate much pain. If other sinners derive, in this world, any emolument from their unrighteousness, surely the swearer is the most improvident of all transgressors, for he parteth with eternity, without obtaining any thing like a temporal satisfaction? With our lips we ought to glorify God, to confess our admiration of his wonderful perfections, and to express our gratitude for his infinite goodness. But instead of this employment, which is worthy of a rational nature, shall we make our tongue the organ of blasphemy, and, instead of making it vocal with adoration, use it to revile the Maker of the universe? Let us endeavour to apply the good gifts of God to their right uses and their proper ends. Let us cherish the love of God in our hearts, and then we shall not readily utter his name unadvisedly with our lips. *Fellowes's Body of Theology*, vol. ii. pp. 282—297.

OBADI'AH, עֲבַדִּיָּה, Ὀβιδίας, signifies a *slave*, or *labourer of the Lord*. Obadiah, the prophet, is thought, by some, to have been the same as the governor of Ahab's house; (1 Kings xviii. 3, &c.) and some are of opinion, he was that Obediah whom Josiah made overseer of the works of the temple. (2 Chron. xxxiv. 12.) Indeed, the age in which this prophet lived is very uncertain. Some think that he was contemporary with Hosea, Amos, and Joel; whilst others are of opinion, that he lived in the time of Jeremiah and Ezekiel, and that he delivered his prophecy about the year 585 before Christ, soon after the destruction of Jerusalem by Nebuchadnezzar. This book, which consists of a single chapter, is written with great beauty and elegance, and contains predictions of the utter destruction of the Edomites, and of the future restoration and prosperity of the Jews. *Bishop Tomline's Elements of Christian Theology*, vol. i. p. 123.

OB'ED-E'DOM, עֲבֵד־אֶדֹם, signifies the *slave of Edom*, or the *Idumean*; or, *labourer of the man of red*, or *earthy*. Obed-edom, was son of Jeduthun, a Levite, (1 Chron. xvi. 38.) and father of Shemaiah, Jehozabad, Joab, Sacar, Nethaneel, Ammiel, Issachar, and Peulthai. He had a numerous family, (1 Chron. xxvi. 4.) because the Lord blessed him. After the death of Uzzah, David, terrified at that accident, durst not remove

the ark into the place he had provided for it in his own house, but left it in the house of Obed-edom, near the place where Uzzah was struck dead. The presence of the ark became a blessing to Obed-edom, which encouraged David some months after to remove it to the place he had appointed for it. Afterwards, Obed-edom and his sons were assigned to the keeping of the doors of the temple. (1 Chron. xv. 18. 21.) In the second book of Samuel, (vi. 10.) Obed-edom is called the Gittite, probably because he was of Gathrimmon, a city of the Levites beyond Jordan. (Josh. xxi. 24, 25.)

O'DED, עדר, signifies to sustain, to hold, to lift up. Oded was a prophet of the Lord, (2 Chron. xxviii. 9.) who being at Samaria when the Israelites returned from the war against Judah, with their king Pekah, and brought 200,000 captives, went to meet them, and remonstrated effectually with them, so that they sent back their captives. The principal men of Samaria took care of them, gave them clothes, food, and other assistances; after which, they furnished them with horses, because the greater part of them were exhausted and unable to walk. Thus they conducted them to Jericho, which was in the confines of Judah.

OFFERINGS. The Hebrews had several kinds of offerings, which they presented at the temple. Some were free-will offerings; others were of obligation. The first fruits, the tenths, the sin-offerings, were of obligation; the peace offerings, vows, offerings of wine, oil, bread, salt, and other things, made to the temple, or to the ministers of the Lord, were offerings of devotion. The Hebrews called offerings, in general, Corban. But the offerings of bread, salt, fruits, and liquors, as wine and oil, presented to the temple, they called Mincha. Sacrifices are not properly offerings; nor are they commonly included under this name.

Offerings of grain, meal, bread, cakes, fruits, wine, salt, oil, were common in the temple. Sometimes these offerings were alone; sometimes they accompanied the sacrifices. Honey was never offered with the sacrifices, but it might be offered alone, as first fruits. (Lev. ii. 11, 12.) These were the rules observed in the presenting of those offerings called *Mincha*, or *Korban Mincha*; in the Septuagint, *offerings of sacrifice*, and the same by Jerome, *oblationem sacrificii*; but by our translators, 'meat offerings.' (Lev. ii. 1, &c.) There were five sorts of these offerings: 1. fine flour or meal; 2. cakes of several sorts, baked in an oven; 3. cakes baked upon a plate; 4. another sort of cakes baked upon a plate with holes in it; 5. the first fruits of the new corn, which were offered either pure and without mixture, or

roasted, or parched, in the ear, or out of the ear.

The cakes were kneaded with olive-oil, or fried in oil in a pan, or only dipped in oil after they were baked. The bread offered on the altar was to be without leaven; for leaven was never offered on the altar, nor with the sacrifices. (Lev. ii. 11, 12.) But they might make presents of common bread to the priests and ministers of the temple.

These offerings were appointed in favour of the poor, who could not afford the charge of sacrificing animals. Those also who offered living victims were not excused from giving meal, wine, and salt, which were to accompany the greater sacrifices. Those who offered only oblations of bread or of meal, offered also oil, incense, salt, and wine, which were in a manner their seasoning. The priest in waiting received the offerings from the hand of him who offered them; laid a part upon the altar; and reserved the rest for his own subsistence, as a minister of the Lord. Nothing was wholly burnt up but the incense, of which the priest retained none. (Lev. ii. 2. 13. Numb. xv. 4, 5.)

When an Israelite offered a loaf to the priest, or a whole cake, the priest broke it into two parts, setting aside that part he reserved to himself, and broke the other into crumbs, poured upon it oil, salt, wine, and incense, and spread the whole upon the fire of the altar. If these offerings were accompanied by an animal for a sacrifice, the whole was thrown upon the victim, to be consumed with it.

If these offerings were ears of new corn, (wheat or barley,) these ears were parched at the fire, or in the flame, and rubbed in the hand, and then offered to the priest in a vessel; over which he put oil, incense, wine, and salt, and then burnt it upon the altar, having first taken his own portion. (Lev. ii. 14, 15.)

The greater part of these offerings were voluntary, and of pure devotion. But when an animal was offered in sacrifice, they were not at liberty to omit these offerings. Every thing proper was to accompany the sacrifice, and what served as seasoning to the victim. In some cases the law required offerings only of corn, or bread; as, when they offered the first fruits of their harvest, whether offered solemnly by the nation, or as the devotion of private persons.

As to the quantity of meal, oil, wine, or salt, to accompany the sacrifices, the law does not appear to determine it. Generally, the priest threw a handful of meal, or crumbs, on the fire of the altar, with wine, oil, and salt in proportion, and all the incense. The rest belonged to himself; the quantity depended on the liberality of the offerer. Moses appoints an assaron,

or the tenth part of an ephah of meal, for those who were unable to offer the appointed sin-offerings. (Lev. v. 11; xiv. 21.) In the solemn offerings of the first fruits for the whole nation, they offered an entire sheaf of corn, a lamb of a year old, two tenths or two assarons of fine meal mixed with oil, and a quarter of an hin of wine for the libation. (Lev. xxiii. 10, 11, 12, &c.; Numb. v. 15.)

In the sacrifice of jealousy, when a jealous husband accused his wife of infidelity, the husband offered the tenth part of a satum of barley-meal, without oil or incense, because it was a sacrifice of jealousy.

Offerings of fruits of the earth, of bread, of wine, oil, and salt, are the most ancient of any that have come to our knowledge. (Gen. iv. 3, 4.) Cain offered to the Lord fruits of the earth, the first fruits of his labour. Abel offered firstlings of his flocks, and of their fat. The heathen religions have nothing more ancient than these sorts of offerings made to their gods. They offered clean wheat, flour, and bread.

OG, *og* signifies *a cake*, bread baked in the ashes. Og, king of Bashan, was a giant, of the race of the Rephaim. We may judge of his stature by the length of his bed, which was long preserved in Rabbath, the capital of the Ammonites. (Deut. iii. 11.) It was nine cubits long, and four cubits broad; that is, fifteen feet four inches long, and six feet ten inches broad.

Moses says, (Numb. xxi. 33.) that after having conquered Sihon, king of the Amorites, he advanced toward the country of Bashan, in which reigned king Og, who marched against him to Edrei, with all his subjects; Og was conquered, and slain, with his children and all his people. Og and Sihon were the only kings that withstood Moses. Their countries were given to the tribes of Gad, Reuben, and to the half tribe of Manasseh.

OLIVES, THE MOUNT OF, is situated east of Jerusalem, and separated from the city by the brook Kidron, and by the valley of Jehoshaphat. On this mount Solomon built temples to the gods of the Ammonites and Moabites, out of complaisance to his wives. (1 Kings xi. 7.) Hence, the Mount of Olives is called the mountain of corruption. (2 Kings xxiii. 13.) Josephus says, that this mountain is five stadia (or furlongs) from Jerusalem; 625 geometrical paces; a sabbath-day's journey, says St. Luke. (Acts i. 12.) The Mount of Olives has three summits, ranging from north to south: from the middle summit, our Saviour ascended into heaven; on the south summit, Solomon built temples to his idols; the north summit is distant two furlongs from the middlemost.

This is the highest, and is commonly called Galilee.

In the time of king Uzziah, the Mount of Olives was so shattered by an earthquake, that half of the earth, on the western side, fell, and rolled four furlongs, or five hundred paces, towards the opposite mountain on the east; so that the earth blocked up the highways, and covered the king's gardens.

The Mount of Olives, says Dr. Wittman, is a very steep hill on the east of Jerusalem; the valley of Jehoshaphat lying between the mount and the city. The small building, erected over the place of Ascension, is contiguous to a Turkish mosque, and is in possession of the Turks, who show it for profit, and subject the Christians to an annual contribution for permission to officiate within it on Ascension-day. From the mosque we had a fine and commanding view of Jerusalem, Mount Zion, and the Dead Sea.

Mr. Maundrell tells us, that he and his company going out of Jerusalem, at St. Stephen's gate, and crossing the valley of Jehoshaphat, began immediately to ascend the mountain; that, being got above two-thirds of the way up, they came to certain grottos, cut with intricate windings and caverns under ground, which were called the sepulchres of the prophets; that a little higher up were twelve arched vaults under ground, standing side by side, and built in memory of the apostles, who are said to have compiled their creed in this place; that sixty paces higher, they came to the place where Christ is said to have uttered his prophecy concerning the final destruction of Jerusalem; and a little on the right hand, to another, where he is said to have dictated a second time the Lord's Prayer to his disciples; that rather higher is the cave of a saint called Pelagia; a little above that a pillar, denoting the place where an angel gave the blessed Virgin three days' warning of her death; and at the top of all, the place of our blessed Lord's ascension. *Wells's Geography of the Old and New Testament*, vol. ii. p. 190; *Sacred Geography*.

OMRI, *עמרי*, *αμβρι*, signifies *sheaf*, or *bundle of corn*; or, *rebellion*; or, *bitter*. Omri was general of the army of Elah, king of Israel. Being at the siege of Gibbethon, and hearing that his master Elah was assassinated by Zimri, who had usurped his kingdom, he raised the siege of Gibbethon, and, being elected king by his army, marched against Zimri, attacked him at Tirzah, and forced him to burn himself and all his family in the palace in which he had shut himself up. Zimri reigned only seven days, in the year of the world 3075. (1 Kings xvi. 9.)

After the death of Zimri, half of Israel acknowledged Omri for king; the other

half adhered to Tibni the son of Ginath. This division continued four years. When Tibni was dead, the people united again in acknowledging Omri as king of all Israel, who reigned twelve years; six years at Tirzah, and six at Samaria.

Till that time Tirzah had been the chief residence of the kings of Israel. But when Omri purchased the hill of Shemer, (1 Kings xvi. 24.) about the year of the world 3080, for two talents of silver, (6841.) he there built a new city, which he called Samaria, from the name of the first possessor Shemer, and in which he fixed his royal seat. From this time Samaria was the capital of the kingdom of the ten tribes.

Omri did evil before the Lord, and his crimes exceeded those of his predecessors. He walked in all the ways of Jeroboam the son of Nebat. He died at Samaria in the year of the world 3086. His successor was Ahab.

O'NAN, אֲנָן, *anân*, signifies *pain, strength, power, iniquity*. Onan was son of Judah, and grandson of the patriarch Jacob. Judah having given a young woman named Tamar to his eldest son Er for a wife, Er died without children. Judah then caused his second son Onan to marry Tamar, that he might raise successors to his brother. But Onan seeing that the children begotten by him would be deemed to belong to his brother, withheld from Tamar the means of becoming a mother. This was so displeasing to the Lord, that he caused him to die (Gen. xxxviii. 6, 7, &c.); probably by some extraordinary malady.

ONESIMUS, Ὀνήσιμος, signifies *useful*. Onesimus was a Phrygian by nation, a slave to Philemon, and a disciple of the apostle Paul. Onesimus, having run away from his master, and also, probably, having robbed him, (Philem. 18.) went to Rome while St. Paul was there in prison the first time. As Onesimus knew him by repute (his master Philemon being a Christian), he sought him out, acquainted him with what he had done, owned his flight, and did him all the service Philemon himself could have done, had he been at Rome. St. Paul brought him to a sense of the greatness of his crime, instructed him, converted him, baptized him, and sent him back to his master Philemon, with a letter inserted among St. Paul's Epistles, which is universally acknowledged as canonical.

This letter had all the success he could desire. Philemon not only received Onesimus as a faithful servant, but as a brother and a friend; and, after a little time, he sent him back to Rome to St. Paul, that he might continue his services to him in his prison. After this, Onesimus carried such epistles as the Apostle wrote at that time; as that to the Colossians, A.D. 62.

ONESIPH'ORUS, Ὀνησιφόρος, signifies *who brings profit*. Onesiphorus, mentioned honourably by St. Paul, (2 Tim. i. 16.) came to Rome whilst Paul was in prison there for the faith, and at a time when almost every one had forsaken the Apostle. (2 Tim. i. 16, 17.) He arrived there from Asia, where he had already been very serviceable to the church. Having found St. Paul in bonds, after long seeking him, he often assisted him to the utmost of his power. For this reason the Apostle wishes all sort of benedictions on himself and his family.

O'PHIR, אֹפִיר, signifies *ashes*. Ophir was the son of Joktan. Moses says, (Gen. x. 26—30.) that the dwelling of the sons of Joktan extended from Mesha to Sephar, a mountain of the East. Calmet thinks Mesha to be Mount Masius in Mesopotamia; and Sephar the country of the Sepharvites, or Saspire, which divided Media from Colchis. The Scripture does not acquaint us who were the descendants of Ophir, nor what particular province was peopled by him between Mesha and Sephar; but it cannot be doubted that the country of Ophir, whatever country that was, was peopled by the posterity of Ophir, son of Joktan.

OPHIR, a country which is much celebrated in Scripture, and about which critics have proposed a great number of conjectures. It is agreed, with great reason, that this country was peopled by Ophir, son of Joktan, just mentioned; and Moses informs us that the thirteen sons of Joktan dwelt from Mesha to Sephar, a mountain of the east. (Gen. x. 30.) But as Mesha and Sephar are as much unknown as Ophir itself, we must take another method to discover Ophir. All the passages have been examined which mention this country, (1 Kings xxii. 48. 2 Chron. xx. 36. 1 Kings ix. 28.; x. 22.); and it has been observed, that the same ships that went to Tarshish, went also to Ophir; that these ships set out from Ezion-geber, a port of the Red Sea (1 Kings xxii. 48.; ix. 28.; x. 22.); that three years were required for Solomon's fleet to make the voyage of Ophir; that this fleet returned freighted with gold, peacocks, apes, spices, ivory, and ebony (1 Kings ix. 28.; x. 21, 22. 2 Chron. viii. 18.; ix. 10, &c.); lastly, that the gold of Ophir was in the highest esteem, and that the country of Ophir more abounded with gold than any then known. By these tokens interpreters have undertaken to search for Ophir, but almost all have taken different ways.

Josephus says that the country of Ophir is in the Indies, and is called the Gold Country. It is thought he means Chersonesus Aurea, known now by the name of Malacca, a peninsula opposite to Sumatra. Lucas Holstenius, after many inquiries,

thinks we must fix on India in general, or the city of Supar, in the island of Celebes. Some place it in the kingdom of Malabar, or of Ceylon, or in the isle of Tapobrana, so famous among the ancients. Bochart has laboured to support this opinion. Eupolemus has placed Ophir in the island Durphe, in the Red Sea. Maffeus believed it was Pegu; and it is said that the Peguans pretend to be descended from those Jews, whom Solomon sent to work the mines of this country. Lepinus, who has composed a treatise concerning the country of Ophir, places it beyond the Ganges, at Malacca, Java, Sumatra, Siam, Bengal, Pegu, &c. Some have sought for Ophir in America, and have placed it in the island Hispaniola. Postel and some others have placed it in Peru, a country famous for its vast quantity of gold. Some have searched for it in Africa, on the eastern coast of Ethiopia. Some place it at Angola, on the western coast of Africa, some at Carthage, and others in Spain.

Grotius guesses, that Solomon's fleet did not perhaps go to the Indies, but only to a port of Arabia, by Arrian called Aphar, by Pliny Saphar, by Ptolemy Sapphera, and by Stephanus Saphiniri. This city was situated on the coasts of Arabia that were washed by the ocean. That the Indians brought their merchandises thither, and that Solomon's navy went thither to bring them home. Huetius, in his Dissertation on the navigation of Solomon, says, the land of Ophir was on the eastern coast of Africa, which the Arabians call Zanguebar; that the name Ophir was given more particularly to the small country of Sofala, which is on the same coast; that Solomon's fleet went out of the Red Sea, and from the harbour of Ezion-geber, entered into the Mediterranean Sea by a canal of communication; that it doubled the Cape of Guardafui, and coasted along Africa to Sofala; that there was found in abundance whatever was brought to Solomon by this voyage. Mr. Bruce has endeavoured to support this opinion by a variety of very ingenious arguments; especially the names of places on the coast, and the courses of the winds; and it must be allowed that the opinion of Huetius seems to be the most probable.

Calmet appears to be singular in his opinion on this subject. He places Ophir in some part of Armenia, not far from the sources of the Tigris and Euphrates. To obviate the objections that this country does not border on the sea, and is not sufficiently distant for a three years' voyage, he supposes that Solomon's fleet sailed on a trading voyage, and that in no one place it obtained all the commodities which it brought home: on the coast of Ethiopia it procured apes, ebony, and parrots; in Arabia, ivory and spices; and at Ophir,

gold. Though this Ophir was not a maritime country, yet he thinks that the gold it produced might be brought by land to some parts of the Tigris and Euphrates.

Before the reign of David, the Hebrews did not apply themselves to trade by sea; but after David had conquered Idumæa, and was become master of Elath, and of Ezion-geber, upon the Red Sea, he considered the advantage their situation afforded for trade on the ocean. Solomon's successors, the kings of Judah, who possessed Idumæa, carried on this traffic; they used the port of Ezion-geber down to the times of Jehoshaphat.

ORACLE is by some taken for mercy-seat, or the cover of the ark of the covenant; and by others it is taken for the sanctuary, or for the most holy place, in which the ark was deposited, and finally, it is taken for the oracles of false gods, the most famous of which in Palestine was that of Baalzebub. There were also teraphim, as that of Micah. (Judg. xvii. 1. 5.)

Among the Jews are distinguished several sorts of oracles: 1. Oracles delivered *viva voce*; as when God spake to Moses face to face, and as one friend to another. (Numb. xii. 8.) 2. Prophetical dreams from God, as the dreams which God sent to Joseph, and which foretold his future greatness. (Gen. xxxvii. 5, 6.) 3. Visions; as when a prophet in an ecstasy had supernatural revelations. (Gen. xv. 1.; xlv. 25.) 4. The oracle of Urim and Thummim, which accompanied the ephod, or the pectoral, worn by the high-priest (Numb. xii. 6. Joel ii. 28.): this manner of inquiring of the Lord was often used, from Joshua's time to the erection of the temple at Jerusalem. (1 Sam. xxiii. 9.; xxx. 7.) 5. After the building of the temple they generally consulted the prophets, who were frequent in the kingdoms of Judah and Israel. After Haggai, Zechariah, and Malachi, who are the last of the prophets of whom any writings remain, the Jews pretend that God gave them what they call Bath-col, the daughter of the voice, which was a supernatural manifestation of the will of God, either by a strong inspiration, or internal voice, or by a sensible and external voice, which was heard by a number of persons sufficient to bear testimony of it. For example, such was the voice that was heard at the baptism of Jesus Christ, saying, This is my beloved Son, &c.

In the early Christian church the gifts of prophecy and inspiration were very common; and since that time God has permitted the greater part of the heathen oracles to fall into contempt and silence. Much has been written on the subject of oracles, and the learned have been divided on this matter. Some have ascribed to demons all the oracles of antiquity; some,

to the knavery of the priests; others have pretended that there were several kinds of oracles; some were illusions and tricks of the devil; others, the effects of juggling and contrivance.

ORDINATION, the act of conferring holy orders, or of initiating a person into the priesthood by prayer and the imposition of hands. It is observable, that the twelve apostles, who, except Matthias, had received their commission from Christ himself, were at first the only preachers of the Gospel; and that their preaching was for some short time confined to the city of Jerusalem. Their success in making converts caused the concerns of the church so to increase, that they found it necessary to take from the disciples seven persons, to whom they gave the name of deacons, (Acts vi. 1, &c.) and assigned certain specific duties; and this was done by a regular choice, and subsequent ordination from the apostles themselves, by the imposition of hands.

The Acts of the Apostles inform us, that Paul and Barnabas ordained elders in every church, (Acts xiv. 23.) which implies a regular and formal appointment; and in the case of Timothy, before Paul took him to be his companion and assistant in propagating the Gospel, not only he himself, but the presbytery also, laid their hands upon him. (1 Tim. iv. 14.) When Christianity had made farther progress, different persons were appointed to preside over different churches, as Timothy over that at Ephesus, and Titus over those in Crete; and St. Paul gives both Timothy and Titus particular directions concerning the ordination of Bishops and Elders within their respective jurisdictions. He commands Timothy to 'lay hands suddenly on no man' (1 Tim. v. 22.); that is, not to ordain any person till he was fully convinced of his fitness for the ministerial office; and he gives him this farther precept, which proves it was intended there should be a succession of ministers in the church; 'The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' (2 Tim. ii. 2.) And as authority and obedience must ever be reciprocal, we find the strictest injunctions in Scripture to Christians to obey their spiritual guides: 'Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.' (Heb. xiii. 7.) 'Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account.' (Heb. xiii. 17.) It is evident that these passages relate to the ministers of religion, and not to civil magistrates.

It appears from the writings of the apostolical fathers, that in the days immediately after the apostles, there was an order of

clergy; and of its existence in following ages no doubt has ever been entertained; it is fully proved, not only by Christian writers themselves, but by a variety of imperial laws made at different periods concerning the clergy. Thus we trace a regular and continued establishment of persons to whom were committed the oracles of God, who were invested with authority to instruct the congregations entrusted to their care, to enforce obedience to their laws, and to maintain the unity of faith in the bond of peace: 'Hereupon we hold that God's clergy are a state, which hath been, and will be, as long as there is a church upon earth, necessarily by the plain word of God himself; a state whereunto the rest of God's people must be subject as touching things that appertain to their souls' health.'

Such is the corruption of human nature, that the experience of all ages teaches us, even without referring to the written word of God, that religion cannot subsist in the world without public rites, public worship, and public teaching; nor can these offices be performed with any degree of propriety or effect, but by persons duly appointed and set apart for that purpose. 'If any man may assume authority to preach and perform holy functions, it is certain religion must fall into disorder, and under contempt. Hot-headed men, of warm fancies and volatile tongues, with very little knowledge and discretion, would be apt to thrust themselves on to the teaching and governing others, if they themselves were under no government. This would soon make the public service of God to be loathed, and break and dissolve the whole body.' 'If ministers be self-ordained, modest merit will never be called forth; presumptuous vanity will be ever ready to obtrude itself; noisy ignorance will overpower diffident wisdom; and what will hinder vicious men from rising into power, especially if any considerable emoluments are annexed to the ministry? Nay, what can hinder doctrines opposite to each other from being taught, to the utter extirpation of all religious principle? What can hinder different men from officiating in such different ways, as to produce disturbance and confusion, and put to flight all religious affection? And how can it be brought about, that certain appearances, modes of dress, and behaviour, shall be so associated with piety and virtue, as instantly to produce good feelings in the mind? Besides, the learning requisite to make a man a good minister of religion requires that the ministry should be made a separate profession.'

As the Scriptures do not prescribe any definite form of church government, so they contain no directions concerning the establishment of a power by which ministers are to be admitted to their sacred office. The only persons, except the apostles, mentioned

in the Acts or Epistles as invested with this power, are Timothy and Titus, both of whom received it from St. Paul, when they were placed by him at the head of the churches of Ephesus and Crete. But though episcopal ordination is not actually commanded in the New Testament, yet we know that it was invariably practised in every ancient church; and thence we infer, that it was originally instituted by the apostles themselves. 'Our adversaries have been challenged long since to produce an ordination during the first fifteen hundred years after Christ, which was performed by presbyters, and not generally looked upon as invalid; whereas, on the other hand, they who have been ordained by mere presbyters, in the primitive times, have been stripped of their pretended orders, and with derision turned down to the laic form. A famous and known instance is Ischyra, who was deposed by the synod of Alexandria, because Colluthus, who ordained him, was supposed to be no more than a presbyter, though pretending to be a bishop. The council of Sardica, and the council of Seville in Spain, acted in like manner on the like occasions.'

Though it is perfectly conformable to Scripture, and to the practice of the primitive church, that certain persons should be set apart for the public service of religion, that there should be different ranks of these persons, and that they should be regularly appointed by men who have public authority given them in the congregation for that purpose, yet there is no ground for considering ordination as a sacrament. Neither Christ nor his apostles prescribed any particular form of ordaining ministers, to be observed in succeeding ages; but they left this, with other things of a similar nature, to be regulated by the church. Prayer, and imposition of hands, have been always used upon this occasion; and therefore, as ordination wants the essential properties of a sacrament, we esteem it only as a solemn mode of appointing ministers to their sacred office. The Papists use many ceremonies in the ordination of their ministers, which were unknown in the church for at least ten centuries, and during that period Orders were never mentioned by any ecclesiastical writer as a sacrament. *Bishop Tomline's Elem. of Christian Theology*, vol. ii. pp. 369 370, &c. 398, &c. 426, &c.

ORIGENISTS, a denomination which appeared in the third century, who derived their opinions from the writings of Origen, a presbyter of Alexandria, and a man of great and uncommon abilities, who interpreted the divine truths of religion according to the tenor of the Platonic philosophy. He alleged that the source of many evils lies in adhering to the literal and external part of Scripture; and that the true meaning of the sacred writers was to be sought in a mysterious and hidden

sense, arising from the nature of things themselves.

The principal tenets ascribed to Origen, together with a few of the reasons made use of in their defence, are comprehended in the following summary:—

1. That there is a pre-existent state of human souls. For the nature of the soul is such as to make her capable of existing eternally, backward as well as forward; because her spiritual essence, as such, renders it impossible that she should, either through age or violence, be dissolved: so that nothing is wanting to her existence but the good pleasure of him from whom all things proceed. And if, according to the Platonic scheme, we assign the production of all things to the exuberant fulness of life in the Deity, which, through the blessed necessity of his communicative nature, empties itself into all possibilities of being, as into so many capable receptacles, we must suppose her existence in a sense necessary, and in a degree co-eternal with God.

2. That souls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-existent state: for we may be assured, from the infinite goodness of their Creator, that they were at first joined to the purest matter, and placed in those regions of the universe which were most suitable to the purity of essence they then possessed. That the souls of men are an order of essentially incorporate spirits, their deep immersion into terrestrial matter, the modification of all their operations by it, and the heavenly body promised in the Gospel, as the highest perfection of our renewed nature, clearly evince. Therefore, if our souls existed before they appeared inhabitants of the earth, they were placed in a purer element, and enjoyed far greater degrees of happiness. And certainly he, whose overflowing goodness brought them into existence, would not deprive them of their felicity, till, by their mutability, they rendered themselves less pure in the whole extent of their powers, and became disposed for the susception of such a degree of corporeal life as was exactly answerable to their present disposition of spirit. Hence it was necessary that they should become terrestrial men.

3. That the soul of Christ was united to the Word before the incarnation. For the Scriptures teach us that the soul of the Messiah was created before the beginning of the world. (Phil. ii. 5—7.) This text must be understood of Christ's human soul, because it is not usual to propose the Deity as an example of humility in Scripture. Though the humanity of Christ was so God-like, he emptied himself of this fulness of life and glory, to take upon him the form of a servant. It was this Messiah who conversed with the patriarchs, under a human form; it was he who ap-

peared to Moses upon the holy mount; it was he who spake to the prophets under a visible appearance; and it is he who will at last come in triumph upon the clouds, to restore the universe to its primitive splendour and felicity.

4. That at the resurrection we shall be clothed with ethereal bodies. For the elements of our terrestrial compositions are such as almost fatally entangle us in vice, passion, and misery. The purer the vehicle the soul is united with, the more perfect is her life and operations. Besides, the Supreme Goodness who made all things, assures us he made all things best at first; and, therefore, his recovery of us to our lost happiness, (which is the design of the Gospel,) must restore us to our better bodies and happier habitations, which is evident from 1 Cor. xv. 49. 2 Cor. v. 1. and other texts of Scripture.

5. That, after long periods of time, the damned shall be released from their torments, and restored to a new state of probation. For the Deity has such reserves in his gracious providence, as will vindicate his sovereign goodness and wisdom from all disparagement. Expiatory pains are a part of his adorable plan; for this sharper kind of favour has a righteous place in such creatures as are by nature mutable. Though sin has extinguished, or silenced, the divine life, yet it has not destroyed the faculties of reason and understanding, consideration and memory, which will serve the life that is most powerful. If, therefore, the vigorous attraction of the sensual nature be abated by a ceaseless pain, these powers may resume the seeds of a better life and nature. As in the material system there is a gravitation of the less bodies towards the greater, there must of necessity be something analogous to this in the intellectual system: and since the spirits created by God are emanations and streams from his own abyss of being, and, as self-existent Power must needs subject all beings to itself, the Deity could not but impress upon their intimate natures and substances a central tendency towards himself, an essential principle of re-union to their great original.

6. That the earth, after its conflagration, shall become habitable again, and be the mansion of men and other animals, and that in eternal vicissitudes. For it is thus expressed in Isaiah: 'Behold, I make new heavens, and a new earth,' &c.; and in Heb. i. 10—12. 'Thou, Lord, in the beginning hast laid the foundations of the earth; as a vesture shalt thou change them, and they shall be changed,' &c. Where there is only a change, the substance is not destroyed, this change being only as that of a garment worn out and decaying. The fashion of the world passes

away like a turning scene, to exhibit a fresh and new representation of things; and, if only the present dress and appearance of things go off, the substance is supposed to remain entire. *Mosheim's Eccles. Hist.* vol. i. p. 219—225; *Adams's View of Religions*, p. 245, &c.

OSIANDRIANS, a denomination among the Lutherans, which was founded in the year 1550, by Andrew Osiander, a celebrated German divine, whose doctrine amounted to the following propositions:—

1. That Christ, considered in his human nature only, could not, by his obedience to the divine law, obtain justification and pardon for sinners; neither can we be justified before God, by embracing and applying to ourselves, through faith, the righteousness and obedience of the man Christ. It is only through that eternal and essential righteousness which dwells in Christ, considered as God, and which resides in his divine nature, that is united to the human, that mankind can obtain complete justification.

2. That man becomes a partaker of this divine righteousness by faith, since it is in consequence of this uniting principle that Christ dwells in the heart of man with his divine righteousness. Now, wherever this divine righteousness dwells, there God can behold no sin; therefore, when it is present with Christ in the hearts of the regenerate, they are, on its account, considered by the Deity as righteous, although they be sinners. Moreover, this divine and justifying righteousness of Christ excites the faithful to the pursuit of holiness, and to the practice of virtue. *Mosheim's Eccles. Hist.* vol. iv. p. 46.

OSTRICH. This bird is described as the daughter of the ostrich, or the daughter of the screamer. (Lev. xi. 16. Deut. xiv. 15. Isaiah xlii. 21.; xxxiv. 13.; xliii. 20. Jerem. l. 39. Micah i. 8.) In these and some other places, our translators have rendered the Hebrew by the word 'owl.' The owl, however, is *not* a desert bird, but rather resides in the neighbourhood of human labours, whether in the forest, or in rustic habitations. Besides, it is *not* the companion of serpents. But in these passages, the Hebrew word *joneh* is associated with deserts; dry, extensive, thirsty deserts, and with serpents, which are their natural inhabitants. Our ignorance of the natural history of the countries where the ostrich inhabits, has undoubtedly perverted the import of the above passages; but if the reader peruse them again, and exchange the 'owl' for ostrich, he will immediately discover in them a vigour of description, and an imagery, much beyond what he formerly perceived.

The ostrich lays her eggs on the ground, covers them with sand, and the sun hatches

them. It is probably on this account, that she is made the symbol of cruelty and forgetfulness. (Lament. iv. 3. Job xxxix. 13, 14.) *Fragments annexed to Calmet's Dictionary*, No. cxlv. pp. 96, 97.

OTH'NIEL, עֹתְנִיֵּל, Ὀθωνιήλ, signifies the time, or the hour of God. Othniel was the son of Kenaz, of the tribe of Judah. (Josh. xv. 17.) The Scripture says, that Othniel was brother to Caleb. (Judg. i. 13.) Hence arise some difficulties. 1. If Caleb and Othniel had been brothers, Othniel could not have married his niece Achsah, the daughter of Caleb. 2. The Scripture never assigns to Caleb and Othniel the same father: it always names Kenaz as father of Othniel, and Jephunneh, as father of Caleb. 3. Caleb must be much older than Othniel, since he gave Othniel his daughter Achsah in marriage. Thus it seems much better to suppose Kenaz and Jephunneh to be brothers, and that Othniel and Caleb were cousins-german, and in this sense, brothers, according to the language of Scripture. Achsah being therefore only second cousin in respect of Othniel, he might marry her without offending the law. Some, however, think that Othniel was nephew to Caleb.

Caleb having received his portion in the mountains of Judah, in the midst of a country possessed by giants, of the race of Anak, having taken the city of Hebron, he advances towards Debir, otherwise called Kirjath-sepher, and declares, 'I will give my daughter Achsah in marriage to him

that shall take Kirjath-sepher.' Othniel took it, and had Achsah to wife. But at the time that the bride was bringing home to her husband, with the usual solemnity, Othniel moved his wife Achsah to ask of her father Caleb a field of springs, that was near and above another dry field that Caleb had given him. By the Hebrew text, it should seem that it was Achsah who desired Othniel to ask this of Caleb.

After the death of Joshua, the Israelites not exterminating the Canaanites from the land, and not having continued in their fidelity to the Lord, he delivered them over to Chushan-rishathaim, king of Mesopotamia, to whom they continued in subjection eight years. (Judg. iii. 4, 5, 6, 7, 9, &c.) Then they cried to the Lord, who raised them up for a deliverer Othniel, the son of Kenaz, who was filled with the spirit of the Lord, and judged Israel; and the country had rest for forty years. That is to say, it was in peace the fortieth year after the peace that Joshua had procured for it, in the year of the world 2567, ten years before his death. The year of Othniel's death is unknown. 'The spirit of the Lord,' by which Othniel was said to be inspired, denotes in this and most parts of the Old Testament the spirit of fortitude, or extraordinary courage, as opposed to 'the spirit of fear,' or faintness of heart. *Hales's New Analysis of Chronology*, vol. ii. book i. p. 302.

P.

PAC

PACIFIC DISPOSITION. Peace, in the evangelical sense of the word, supposes the spirit of Peace, or a kind leaning of the affections towards those with whom we have any intercourse. If we wish to live in peace with our fellow-creatures, we must follow those things that make for peace. We must punctually observe our promises, faithfully adhere to our engagements, and discharge all those duties which are necessary in the intercourse of society. We must abstain from all malicious whispers, ill-natured tales, and slanderous aspersions. If we could trace the most inveterate feuds, and the most virulent animosities, to their source, we should find that they had their origin in some scornful look, some contemptuous gesture, some supercilious expression, or some

PAC

trivial neglect. Hence we may learn, that even the common forms of civility, which some think useless and insipid, from their frequent recurrence, are yet, if estimated by their effect in the sensations of men, and by the degree in which they promote a benign and pacific disposition in society, matters of no inconsiderable moment. Even the outward formalities and ceremonials of politeness, which, abstractedly considered, may be thought vain and useless show, will be held in greater estimation by those who view them in their tendency to promote the progress of civilization, and to harmonize the different orders of society. Whatever makes for peace, however insignificant it may seem in the great scale of moral consideration, is one of the constituents of righteousness; nor is the

will of God ever more flagrantly opposed, than when we violate the sovereign law of loving one another.

If we wish to preserve peace with our fellow-creatures, it is necessary that we should not only be wary not to give offence, but should not be quick in resenting the real or imaginary affronts which we may receive. In the daily intercourse of society, we must expect to meet with many little slights, insults, and neglects, some of which perhaps proceed from inadvertence, and others from intention, some of which are the effusions of ill-humour, others the effect of indifference rather than malevolence. But whether they originate in chance or in design, it will in a great majority of instances be found more conducive to our happiness, and always to the peace of our lives, and tranquillity of our hearts, to pass them over with a magnanimous forbearance, rather than to resent them with furious impatience.

A peaceable disposition supposes a desire not only to be at peace with others, but to have others at peace among themselves. Thus it implies an habitual inclination and willingness to compose differences, to allay heats, to still the suspicions, mitigate the jealousies, and calm the animosities of mankind. Such is the frame of heart, on which that important blessing is pronounced, 'Blessed are the peace-makers, for they shall be called the children of God' (Matt. v. 9.); or persons truly religious, lovers of God, and the children of his favour. Many are the blessings of this amiable disposition, not only future, but present; not only in Heaven, but on earth. The beginning of strife is like the letting out of waters. It is, therefore, in most cases, not more the dictate of benevolence than of prudence, to endeavour to terminate dissensions in their origin; and, where disputes have begun, to lose no opportunity of promoting the most speedy reconciliation. To take away as far as possible all occasion of strife, to prevent the breach of love in families, and of amity among neighbours, to compose differences before they inflame into rancour, and to heal the wounds of passion before they gangrene, is a truly godlike work, in which we shall find unspeakable satisfaction. The sensation of peace, the consciousness of not feeling in our own hearts one vibration of ill-will to others, is a source of pure and exquisite delight; and to a benevolent mind, the aspect of peace abroad is almost as pleasurable as the fruition of it at home. How delightful is it, says the Psalmist, to see brethren dwell together in unity! What joy does it occasion to see love and harmony around us, to behold the smiles of reciprocal affection and complacency in every countenance! It is a spectacle similar to that in which we shall participate in the courts of Heaven, and in

the company of the blessed! How superior is such a disposition to that malevolent, factious, intriguing spirit, which cools friendships and prolongs enmities, which foment quarrels, excites suspicions, increases heats, inflames resentments, which fills the human breast with fury and indignation, and makes the intercourse of men like that of fiends and accursed spirits, in whom there is no feeling of charity, and no love of peace!

We naturally desire the good opinion of others; we feel a joy which it is difficult to suppress in the possession of their love, their respect, their confidence. Their approbation tends powerfully to make us self-approved; their estimation causes us to rise in our self-esteem. The ill opinion, the contempt, the distrust of others, we consider as an injury, and one too, which, if it do not inflame revenge, always excites sensible concern. This consideration may well teach us not lightly or hastily to speak ill, nor to judge ill, of others; and to be ever willing, as far as we have opportunity, to do good unto all men, without any narrow limitations or exceptions. This is to walk in the way which leads to peace, and which never terminates in strife.

A malevolent and contentious disposition, the opposite of that meek and quiet spirit, which is so precious in the sight of Heaven, is an enemy to the performance of all our religious exercises, and more especially our devout commerce with our Maker. It not only makes our hearts too gross, but too bitter, for a work which requires so much purity of thought and tenderness of affection. All anger and malevolence prevent the true devotional spirit from kindling in our breasts. The devotional flame derives its lustre and its strength from the sensations of charity within us. God requires us to address him with a forgiving disposition; the spirit of peace, of meekness, of humility, must have its abode in our hearts, or he has no pleasure in our adoration. We cannot be at peace with God, while we are at variance with each other. If we go into the sanctuary, or fall down on our knees before his throne, with any secret rancour in our hearts, any thirst of revenge, any desire to inflict pain on one sentient being, we only insult his omniscience, and become amenable to punishment. *Fellowes's Body of Theology*, vol. ii. pp. 214. 215. 217, 218, &c.

PAGANISM. During the Jewish economy, and for the first three centuries after Christ, such ancient nations as were 'aliens from the commonwealth of Israel, and strangers from the covenants of promise,' were styled Gentiles or Heathens; the former word derived from the Latin *gentes*, and the latter from the Greek *ἔθνη*, respectively signifying *nations*: but ever

since the conversion of Constantine, those of the Roman empire who opposed the religion of Christ, and all idolaters to the present day, have been more generally distinguished by the name of Pagans; or, according to others, since the reign of Theodosius the Younger, when the appellation of Pagans was given to the inhabitants of the country towns of Italy,—‘*Pagorum incolæ Pagani*,’ who retained their ancient religion. As the Greeks and Romans looked upon all nations except their own as barbarians, so the Jews called all who were not of their own nation Heathens or Gentiles; and from the giving of the law, till the propagation of the Gospel, the Jews and Gentiles divided the world between them.

The ancient Pagan religions of Europe have been distributed into five classes: 1. The Polytheism of Greece and Rome; 2. The Druidical religions of the Celtic nations; 3. The Polytheism of the Teutonic and Gothic nations; 4. The Paganism of the Slavonian nations; 5. The low, wretched superstitions of the more northern savages, the Laplanders, Finns, Greenlanders, &c. The first inhabitants of Gaul and Britain, being of Celtic race, followed the Druidical superstitions; whilst the ancient Germans, Scandinavians, &c. being of Gothic race, professed that system of Polytheism, afterwards delivered in the Edda, which contains an authentic epitome of Runic mythology, and is a valuable relic of northern genius, and at the same time one of the most portentous monuments of ancient superstition.

‘The Pagan religion,’ says Dr. Winder, ‘degenerated into greater absurdity the further it proceeded; and it prevailed in all its height of absurdity, when the Pagan nations were polished to the height. Though they set out with the talents of reason, and had solid foundations of information to build upon, it in fact proved that, with all their strengthened faculties, and growing powers of reason, the edifice of religion rose in the most absurd deformities and disproportions, and gradually went on in the most irrational, disproportioned, incongruous systems, of which the most easy dictates of reason would have demonstrated the absurdity. They were contrary to all just calculations in moral mathematics.’

Greece was partly peopled from Egypt; and the Egyptian colonies brought over with them, and introduced into Europe, the gross and childish superstitions of the country whence they came. Hence from the fountain we may form some judgment of the stream. The poet Hesiod, who flourished about 944 years before Christ, was the first that reduced the Grecian idolatry to any appearance of a system; and it would appear that the deities

amounted, even in his time, to no fewer than 30,000! Among these he includes heaven, earth, ocean, morning, day, night, rivers, winds, love, desire, gracefulness, &c. &c. in one rank or other, as deities; but most of them are deified men, to whom was assigned a local jurisdiction.

The Roman deities may be distributed into three distinct classes. The first includes the ancient Celtic or Sabine gods, namely Vesta, Janus, &c. 2. The Grecian gods, introduced by Tarquin the First. 3. The Roman state deified the virtues and passions of the human mind; and these imaginary deities were adapted to impress the people with veneration for their religion and government. The Celtic, Greek, and Tuscan superstitions, thus combined in one establishment, the Roman religion made a progress in error and authority, commensurate with the growth and grandeur of the republic. It served as a state engine, and was well adapted to the genius of the Romans, actuating a superstitious people to second the ambition of their rulers. It was not only protected, but also, in many instances, administered by the civil magistrate: it grew with the growth of the republic, and seemed to promise itself a duration equal to that of the imperial and ‘eternal city.’

The dreadful and sanguinary sacrifices, of which the Peruvians and Mexicans were enormously guilty at the time their country was brought under the subjection of the Spaniards, form a striking and gloomy similitude to the bloody sacrifices of the old Scythians, Indians, and Druids, and indeed of the ancient heathen world in general; for this horrible practice of *human sacrifices* prevailed throughout every region of it, to a degree which is almost incredible, and still prevails in many savage countries, on which the light of Christianity has not yet beamed. We have incontestable proofs of its having subsisted among the Egyptians, the Syrians, the Persians, the Phœnicians, the ancient Hindoos, and all the various nations of the East. It was one of the crying sins of the Canaanites,—one of the causes of their extermination by the hands of the Israelites; who likewise, notwithstanding the many peremptory and tremendous prohibitions of their law, suffered themselves sometimes to be drawn into this prevailing and detestable crime, and offered up their sons and their daughters unto devils. The Thracians, the Gauls, and the Germans, were strongly addicted to it; nor were the Greeks and Romans untainted with it. Nay, no climate, no government, no state of civilization, no mode of Pagan superstition, was free from it;—even this island, where benevolence and humanity have now (thanks to the Gospel!) fixed their seat; this island was, at one time, (under the gloomy and ferocious despotism of the

Druids) polluted with the religious murder of its wretched inhabitants. The history of Paganism is little else than a confirmation of the truth of the Fall, or a history of human depravity: and what a picture does this present to us of human nature unsubdued by Divine grace, and of human reason unassisted by revelation! What a deep and grateful sense ought it to impress on our minds of the infinite obligations which we owe to God, for the unspeakable gift of the Gospel! For wherever its Divine light has broke forth, this tremendous demon of superstition has disappeared; in the Christian world human sacrifices are unknown, and 'the land is no longer defiled with blood.'

Some of the most remarkable events in the history of Paganism are, its rise and first appearance in Chaldæa soon after the flood; its establishment in Egypt long before the time of Moses; its introduction into, and flourishing state in, Greece before the era of the war of Troy; its establishment in Rome under Romulus, Numa, Tarquin, &c.; its revival and restoration in Italy, by Augustus; in Greece, by Hadrian; its decline, and especially the silence of its oracles, soon after the coming of our Saviour; the conversion of the emperor Constantine from Paganism to Christianity, about A.D. 320; Julian's ineffectual attempt to restore it; and its extinction in the Christian world, that is, of the Roman and Greek idolatry, after a faint resistance, about the middle of the sixth century, under Theodosius the Great. From the destruction of the temple of Jerusalem, heathenism was the only established religion in the world for nearly 300 years. In later times we may remark its decline in America and the West Indies, ever since the first settlement of Europeans there, and especially during the first century after the discovery of the new world; together with the efforts that have been made of late, to diminish its influence, by the various missions that have been established in almost all parts of the known world, where Paganism still prevails.

The wisest and best of the heathens, and, according to some, the ancient Pagans in general, owned but one supreme God, though they had many inferior and subordinate ones, as intercessors and mediators. The first idolaters, after the knowledge of the true God was obscured in their minds, looked on the heavenly bodies, and other creatures of God, perhaps merely as proper emblems of the Deity, and therefore gave them the Divine title and attributes by way of honour, and to be a perpetual memorial of the great and true Benefactor; but such was the reverence which they paid to these, that, in process of time, they forgot the hand by which these things were framed and preserved, and looked upon the immediate

means and support of life, as the primary efficient cause, to the exclusion of the real Creator. It is highly probable that, at first, they supposed the creatures which they held sacred, to be emblems or representations of certain qualities in God, or means of conveying them, as the sun, the light, the ox, &c. of *benefits*, the serpent of *vengeance*; and that they meant only, through these, to honour and worship the Creator. It cannot, however, be doubted, that, afterwards, their worship terminated in the idol before them. Thus was the only true God abridged of the honour due to him, and him only, and at last banished from the hearts of most of his reasonable creatures.

Pagans of all ages and nations have been unanimous in entertaining some notions, however imperfect and confused, of the existence of the soul after death. With regard to the ancient heathens, we have the testimony of Cicero himself, that there was an universal agreement of all people upon the earth, in this great point; and he makes this common consent one of his chief proofs of the immortality of the soul. From that time to the present, amidst all the discoveries that have been made, in every part of the globe, there has never yet, I believe, been found one single nation, however savage or barbarous, that has not had some apprehensions, or suspicions, of another state of being after this. Yet, if we examine the notions, both of the ancient heathens, and of our modern Pagans, concerning the *length* of the soul's duration after death, and the *nature* of a future retribution, we shall find so great obscurity, uncertainty, and confusion, with such a strange mixture of the most absurd and fabulous ideas, that we need not be surprised at their producing little or no effects upon their hearts and lives.

Though some of the ancient heathen philosophers believed the existence of the soul after death, yet they denied that it would exist *for ever*. Others admitted its eternity, but did not allow that it passed into a state of rewards and punishments; and they supposed that it would be resolved into the universal spirit from which it was originally detached. Even of those who acknowledged a future retribution, many asserted, that the punishments only are eternal, and the rewards of a temporary nature. They generally placed a future state on a wrong foundation, as on the pre-existence of the soul, &c.; many of them also believed in its transmigration, a doctrine intimately connected with the former. Though they might believe in a future state, yet they could not properly be said to *hope* for it, since *hades* is represented by Homer, and even by Plato, as a dismal and gloomy abode! Justly, therefore, does St. Paul give it as the character of the heathens in general, that they were 'without hope.' 'Look,' says

Bishop Porteus, 'into the writings of the ancient philosophers, respecting a future retribution, and (with few, if any, exceptions) you see nothing but embarrassment, confusion, inconsistency, and contradiction. In one page, you will find them expatiating, with apparent satisfaction, on the arguments then commonly produced for the immortality of the soul, and a state of recompense hereafter; answering the several objections to them with great acuteness; illustrating them with wonderful ingenuity and art; adorning them with all the charms of their eloquence; declaring their entire assent to them; and protesting, that nothing should ever wrest from them this delightful persuasion, the very joy and comfort of their souls. In another page, the scene is totally changed: they unsay almost every thing they had said before. They doubt, they fluctuate, they despond, they disbelieve. They laugh at the popular notions of future punishments and rewards; but they substitute nothing more rational or satisfactory in their room. Nay, what is still more extraordinary, although they all acknowledged, that the belief of a future life, and a future recompense, was an universal principle of nature,—that it was what all mankind, with one voice, concurred and agreed in,—yet, notwithstanding this, many of them seem even to have taken pains to stifle this voice of nature within them; and considered it as a victory of the greatest importance to subdue and extinguish those notices of a future judgment, which, in despite of themselves, they found springing up within their own breasts.'

'From a survey of the devotions of the Gentiles, it will appear,' says Dr. Jortin, 'that, some instances excepted, there was nothing spiritual in their prayers, no thanksgiving, no request for Divine assistance in the performance of their duty, no pious sorrow and acknowledgment of their offences.' After the propagation of Christianity, we indeed find forms of adoration in some Pagan writers, that are more rational and spiritual than the old prayers and hymns of their ancestors; but it is generally supposed that these improvements arose from the Gospel. They seem to have known nothing of that sublime and evangelical doctrine, *the love of God*. 'We never hear them urging the love of God,' says Bishop Porteus, 'as a necessary part of human duty, or as a proper ground of moral obligation. Their religion, being merely ceremonial and political, never pretended to reach the heart, or to inspire it with any sincerity or warmth of affection towards the Deity. Indeed, how was it possible to have any love for such gods as they worshipped! for gods debased with every human weakness, and polluted with every human vice? It was enough, surely, to make the people worship such a crew. To have insisted on

their *loving* them too, would have exceeded all bounds of modesty and common sense.' Dr. White observes, that 'their oracles, their auguries, and their sacrifices, their public spectacles, and splendid games, yea, the whole apparatus of Pagan superstition, were the engines of political tyranny, and of popular delusion, and barred all access to the entrance of truth, freedom, purity, and simplicity.' It was not the office of the priests to teach men virtue; they were employed in instructing men what gods they were to worship, what sacrifices they were to offer to their several deities, and in directing them in what manner they were to observe the appointed rites.

What thanks are due to God for our deliverance from that gross idolatry, which we have now been considering, and which once prevailed among all nations except the Jews! For this deliverance we are not indebted to reason, but to revelation. Though it be no difficult matter to prove that there is only *one* God that ought to be worshipped, yet to demonstrate a truth already known, is a much easier task than to discover one buried under the rubbish of prejudice and superstition. Even the wisest and greatest men in the heathen world were polytheists, and adored, with the vulgar, the gods of their country, whatever idea some of them might have had of the Divine unity. Nor has this fundamental doctrine of religion—the *unity* of God, been publicly professed by any people, who had not previously been enlightened by revelation. The Mahometans learned it from our Scriptures; and notwithstanding the ignorant declamations of infidels concerning the powers of reason, and the discoveries which may be made by its assistance, experience will justify us in affirming, that, without the Gospel of Christ, we should have been at this day as gross idolaters as were our forefathers, the original inhabitants of Britain. Were Christianity banished from the earth, as some men earnestly wish it to be, the absurd and barbarous systems of Paganism would be restored; or some modifications of folly and absurdity, not less extravagant and ridiculous, would be substituted in their room. Thus, no sooner had the French nation renounced, in their madness, the Christian religion, than they began to revive the antiquated rites of Greece and Rome, and publicly adored a prostitute, under the title of the Goddess of Reason!

If then it be the Gospel which has turned us from these vanities to 'serve the living God,' as most certainly it is, what gratitude is due to Him for this his unspeakable gift! And being thereby delivered from the worship of idols, or the powers of darkness, and translated into the kingdom of his Son, how much is it our duty to walk as children of the light and of the day! As we profess to be the servants of the living God, let us

remember, that it is a willing and cheerful service, as well as a pure and spiritual worship, which he requires. He is not to be treated like the idols of the Gentiles, to whom their votaries presented the empty homage of mere ceremonies and oblations. Then only do we worship and serve him in a manner worthy of his character and attributes, when we present to him the offering of our hearts and affections; when we love him above all things, especially for *his* 'inestimable love in the redemption of the world, by our Lord Jesus Christ, for the means of grace and for the hope of glory;' when we confide in his power and promises—commit ourselves to the direction of his wisdom and providence,—submit to his authority, and regulate our thoughts, and words, and actions, by his Divine laws. In a word, then only do 'we walk worthy of the vocation wherewith we are called,' so as to worship and serve him acceptably, when we offer up prayers expressive of holy desires, and praises from a grateful heart; when we live as becometh the disciples and servants of Christ; and, while we strive to serve him in the Gospel of his Son, we have confidence towards him, only through the great Mediator and Intercessor, the High-Priest of our profession. 'For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many) *to us there is but one God*, the Father, of whom are all things, and we in him; and *one Lord Jesus Christ*, by whom are all things, and we by him.' (1 Cor. viii. 5, 6.) See IDOLATRY. *Adam's Religious World Displayed*, vol. i. pp. 89—157.

PAL/ESTINE, פלשתינה, ἀλλόφρονας, signifies *which is covered, watered*; otherwise, *to bring or cause ruin*; otherwise, from the Sanscrit, *shepherd*. Palestine, taken in a limited sense, stands for the country of the Philistines, including that part of the Land of Promise which extended along the Mediterranean Sea, from Gaza south to Lydda north. In a more general sense, it signifies the whole country of Canaan, the whole Land of Promise, as well beyond, as on this side Jordan.

The following is Volney's description of the present state of this country:—'Palestine, in its present state, comprehends the whole country included between the Mediterranean to the west, the chain of mountains to the east, and two lines, one drawn to the south, by Kan Younes, and the other to the north, between Kaisaria and the rivulet of Yafa. This whole tract is almost entirely a level plain, without either river or rivulet in summer, but watered by several torrents in winter. Notwithstanding this dryness, the soil is good, and may even be termed fertile, for when the winter rains do not fail, every thing springs up in abundance; and the earth, which is black and fat, retains moisture sufficient for the growth

of grain and vegetables during the summer. More dourra, sesamum, water-melons, and beans, are sown here than in any other part of the country. They also raise cotton, barley, and wheat; but though the latter be most esteemed, it is less cultivated, for fear of too much inviting the avarice of the Turkish governors, and the rapacity of the Arabs. This country is, indeed, more frequently plundered than any other in Syria; for being very proper for cavalry, and adjacent to the desert, it lies open to the Arabs, who are far from satisfied with the mountains: they have long disputed it with every power established in it, and have succeeded so far as to obtain the concession of certain places, on paying a tribute, from whence they infest the roads, so as to render it unsafe to travel from Gaza to Acre.' See CANAAN. *Sacred Geography*.

PALM-TREE. This tree was very common in Palestine. It is a very tall, upright, rising, tree, whose leaves are at its head, and whose fruit (the *dates* of the shops) hang in clusters from its top. There are several kinds; some rise so high as sixty, eighty, or, says Denon, even 100 feet. The palm, says Plutarch, is a tree which loves water; and Pliny says, it loves to drink throughout the whole year. Ecclesiasticus also says, (xxiv. 14.) 'I was exalted as a palm-tree in Engaddi;' which was a very watery spot, and, therefore, fit for gardens, &c.

This tree, of that kind which bears dates, is general in the East, though rare in Europe. The leaves which crown the top of it are brought over as lining to boxes of fruit, &c. to our grocers. *Scripture Illustrated, Expos. Index*, pp. 42, 163.

PAMPHYL/IA, Παμφυλία, signifies *wholly beloved, or lovely*. Pamphylia is a province of Asia, having Cilicia east, Lycia and part of Asia Minor west, Galatia and Cappadocia north, and the Mediterranean Sea, in these parts, called the Sea of Pamphylia, south. Part of Mount Taurus was included in this province. Paul and Barnabas preached at Perga in Pamphylia. (Acts xiii. 13.; xiv. 24.) *Sacred Geography*.

PAPER, *papyrus*, is a kind of reed which grows in the Nile. The Egyptians applied it to several uses, as to make baskets, shoes, clothes, little boats to swim on the Nile, and paper to write on. The following is said to be the manner of making the paper used for writing on by the ancients: the trunk of this plant is composed of several coatings, lying one on the other, which are taken off with a needle: they are afterwards spread on a table, so much of which is moistened, as is equal to the size that it is intended the leaves of the papyrus shall be. This first bed of leaves is covered with a layer of fine paste, or with the muddy water of the Nile warmed: then a second bed of

paper leaves is laid upon this paste, and the whole is left to dry in the sun. Such was the Egyptian papyrus, whence our paper takes its name, though its composition be so very different from it. Varro observes, and Pliny from him, that the use of the papyrus for writing on was discovered in Egypt, at the time of Alexander's building Alexandria.

PA'PHOS, Πάφος, signifies *which boils, or is very hot*. Paphos was a famous city in the isle of Cyprus, where St. Paul converted the proconsul Sergius Paulus, and struck with blindness a Jewish sorcerer, called Bar-jesus, who would have hindered his conversion. Paphos was at the western extremity of the island. (Acts xiii. 6.) It is now called Baffo. Here the goddess Venus was worshipped; and maidens before their marriage gave to her temple gifts procured by prostitution. This place was very subject to earthquakes, and the old city is now in ruins, which mark its site. *Sacred Geography.*

PARABLE. The parabolical, enigmatical, figurative, and sententious way of speaking, was the language of the eastern sages and learned men; and nothing was more insupportable than to hear a fool utter parables; 'The legs of the lame are not equal; so is a parable in the mouth of fools.' (Prov. xxvi. 7.)

The prophets use parables, the more strongly to impress prince and people with their threatenings or promises. Nathan reproves David under a parable of a rich man who had taken away and killed the lamb of a poor man. (2 Sam. xii. 2, 3, &c.) The woman of Tekoah, who was hired by Joab to reconcile the mind of David to Absalom, proposed to him the parable of her two sons that fought together, and one having killed the other, they were going to put the murderer to death, and so to deprive her of both her sons. (2 Sam. xiv. 2, 3, &c.) Jotham, son of Gideon, proposed to the Shechemites the parable of the bramble of Libanus, whom the trees chose for their king. (Judg. ix. 7, 8, &c.) The prophets often reprove the infidelity of Jerusalem under the parable of an adulterous wife, &c. &c.

Our Saviour in the Gospel seldom speaks to the people but in parables; thereby verifying the prophecy of Isaiah, (vi. 9.) that the people should see without knowing, and hear without understanding, in the midst of instructions. Some parables in the New Testament are supposed to be true histories. In others our Saviour seems to allude to some points of history in those times; as that describing a king who went into a far country, to receive a kingdom. This may hint at the history of Archelaus, who, after the death of his father Herod the Great, went to Rome, to receive from Augustus the confirmation of his father's will,

by which he had the kingdom of Judea left to him.

PAR'ADISE, פֶּרֶס, παράδεισος, signifies *a garden planted with trees*. The Septuagint use the word Paradise, when they speak of the garden of Eden, which the Lord planted, and in which he placed Adam and Eve; and this famous garden is commonly known by the name of the Terrestrial Paradise. There have been many inquiries about its situation. Some have thought that it never existed, but that whatever is said of it in Scripture ought to be taken allegorically. Some believed it was beyond the confines of the world; some, that it was only in the beginning, or at the creation. It has been placed in the third heaven, in the orb of the moon, in the moon itself, in the middle region of the air, above the earth, under the earth, in a distant place concealed from the knowledge of men, in the place which is now possessed by the Caspian Sea, under the Arctic pole, and to the utmost southern regions.

There is hardly any part of the world in which it has not been sought; in Asia, in Africa, in Europe, in America; in Tartary, on the banks of the Ganges, in the Indies, in China, in the island of Ceylon, in Armenia, under the equator; in Mesopotamia, in Syria, in Persia, in Babylonia, in Arabia, in Palestine, in Ethiopia, where the mountains of the moon are; near the mountains of Libanus, Antilibanus, and Damascus.

Le Clerc placed Paradise in Judea; but this system has had few followers. Huetius placed it in Babylonia, where he supposed that the Euphrates and Tigris joined, and afterwards separated; consequently the four rivers of Paradise, described by Moses, were, two below, and two above that junction: but this certainly does not meet the description of the sacred writer.

Reland places it in Armenia, where issue the heads of the Euphrates and Tigris, two of the Paradaisaical rivers seemingly well ascertained; and two others, whose springs are in the neighbourhood, agree in many respects with the third and fourth river, mentioned by Moses. 1. The nearest or western of the two lower branches, or rivers, which discharged themselves into the Persian Gulf, was called Pison, probably from the Hebrew פֶּסַח *Pasah*, signifying to 'spread,' or 'overspread,' descriptive of its overflowing the flat country or morasses, bordering on the Gulf to which the great tides on that coast powerfully contribute. 'The land of Havilah which it compassed,' appears to have been the north-east quarter of Arabia Felix, for it is contrasted in situation with 'the wilderness of Shur,' which lay to the south-west, bordering on Egypt, and the head of the Red Sea. (Gen. xxv. 18. 1 Sam. xv. 7.) The productions

of this land belonged also to Arabia Felix, which abounded with 'all kinds of spices, precious stones, and gold.' (Ezek. xxvii. 22, 23.) Its gold was remarkably good, for, according to Diodorus, 'in Arabia was found native gold of so lively a colour, that it much resembled the brightness of fire, and so fixed, that it wanted neither fire nor refining to purify it.' Hence *bedolah* in the original, or *bdellium*, may signify either an aromatic gum; or the precious stone called a carbuncle; or pearls, for which that coast was famous. 2. Proceeding eastwards, we meet the second lower branch, or river, called Gihon; which perhaps may most naturally be derived from גיא *Gia*, 'a vale,' and הון *Hon*, 'wealth,' or 'substance;' as skirting a rich and fertile land, 'the land of Cush,' now Chusistan, or Chuzestan, recovering its primitive name, formerly called Susiana, or Asiatic Ethiopia. 3. Crossing the Gihon, and ascending to the upper branches, we reach the third river, Hiddekel, or 'the Tigris,' resembling the tiger in rapidity and devastation; for *Diglath*, in the Syriac and Arabic dialects, signifies 'a tiger,' to which was prefixed the *He* emphatic. This river skirted 'Assyria' Proper on its western side; but it lay 'eastward' of the fourth and last branch, called 4. Phrat, from the Hebrew פרה *Phrah*, 'to fructify,' or 'fertilize,' as this river does the countries enriched by its alluvions. It was called by the Greeks Euphrates. This river is simply mentioned by Moses, as being sufficiently known and determined from the rest. 'The Armenian mountains,' says Major Rennell, 'rise very suddenly from the north, and form the elevated level, the highest of western Asia, whence the Euphrates, the Araxes, and the Cyrus spring, at no great distance from the Euxine Sea. The Euphrates and Tigris spring from opposite sides of Mount Taurus, in Armenia; the former, from its upper level, northward, the latter, from its southern declivity; and certain of the sources of the two rivers are only separated by the summits of Taurus. And yet, notwithstanding this vicinity, the sources of the Tigris, by being in a southern exposure, where the snow melts much earlier than at the back of the mountain, and in a more elevated situation, occasion the periodical swelling of this river to happen many weeks earlier than those of the Euphrates.—Of the two, the Tigris seems to be the larger body of water.'

Captain Wilford is of opinion, that Paradise was situated in India, in the province of Kedem, the most *easterly* province of the Persian empire; and around this spot are Ai-shur or Ashur, Cush, Chaulon, or Chavilah, Sephar, a mountain of Kedem, Mash, Gedrosia, and other places named in Sacred Writ. He supposes, 1. the river Pison to be the Nilab, Sindus, or Little Indus; 2.

the Gihon, the Hermund; 3. the Hiddekel, the Báhlac; and 4. the Perath, the Cunduz. A late writer on sacred geography, adopting for the most part the opinions of Captain Wilford on the subject, gives the names of the rivers as follows: 1. the Pison is supposed by him to be the Nilab, Sindus, or Little Indus; 2. the Gihon, the western branch of the Oxus; 3. the Hiddekel, the eastern branch of the same, both of which unite near Balk; 4. the Perath, the Hermund. See EDEN. *Sacred Geography; Asiatic Researches*, vol. vi. *Hales's New Analysis of Chronology*, vol. i. pp. 325, 326.

PARAN, פארן, signifies *beauty, glory, ornament*. Paran, or El-paran, is a desert of Arabia Petræa, south of the Land of Promise, and north-east of the Gulf Elanitis. Chedorlaomer and his allies ravaged the country to the plains of Paran. (Gen. xiv. 6.) Hagar having been sent from Abraham, retired into the wilderness of Paran, where she lived with her son Ishmael. (Gen. xxi. 21.) The Israelites having decamped from Sinai, came into the desert of Paran. (Numb. x. 12.) Hence Moses sent out spies to inspect the Land of Promise, (Numb. xiii. 3.) and consequently Kadesh is in the wilderness of Paran, since these men went from Kadesh. (Numb. xiii. 26.) Moses seems to place Mount Sinai in Paran when he says, that the Lord appeared to the Israelites on the Mount of Paran. (Deut. xxxiii. 2.) Habakkuk (iii. 3.) seems to say the same thing. When David was persecuted by Saul, he withdrew into the wilderness of Paran, near Maon and Carmel. (1 Sam. xxv. 1, 2.) Hadad, son of the king of Edom, was carried when a child into Egypt. (1 Kings xi. 18.) Those who conducted him came from the eastern parts of Idumæa (or Edom) into the country of Midian, thence into the country of Paran, and so into Egypt. The greater part of the habitations of this country were dug in the rocks; and here Simon of Gerasa gathered together all that he took from his enemies.

Paran was also a city of Arabia Petræa, three days' journey from the city of Elah, or Ailat, east. This city gave name to the desert of Paran.

The desert of Paran is thus described by Dr. Shaw: 'From Mount Sinai, the Israelites directed their journey northward, towards the land of Canaan. The next remarkable stations therefore were in the desert of Paran, which seems not to have commenced till after they departed from Hazereth, three stations from Sinai. (Numb. xii. 16.) Now as tradition has preserved to us the names of Shur, Marah, and Sin, so we have also that of Paran, which we enter at about the half way betwixt Sinai and Corondel, in travelling through the midland road, along the defiles of what were probably the Black Mountains of Ptolemy.'

In one part of it, ten leagues to the northward of Tor, there are several ruins, particularly of a Greek convent, (called the convent of Paran), which was not long ago abandoned by reason of the continual insults which they suffered from the Arabs. Here likewise we should look for the city of that name, though according to the circumstances of its situation, as they are laid down by Ptolemy, Tor, a small maritime village, with a castle hard by it, should rather be the place.' *Sacred Geography*, p. 73.

PARENTS. This word is properly said of a father and mother, but is extended also to others related by blood, especially in a direct line upward. The Scripture commands children to honour their parents, (Exod. xx. 12.) that is to obey them, to succour them, to have an inward and outward respect for them, to give them all assistance that nature, and their, and our circumstances require. Christ in the Gospel, (Matth. xv. 5, 6.) condemns that corrupt explication which the doctors of the law gave of this precept; teaching that a child was disengaged from the obligation of supporting and assisting his parents, when he said, 'It is a gift, by whatsoever thou mightest be profited by me,' as if he had said, 'I am no longer master of my own estate, it is consecrated to the Lord.' See CORBAN.

The duty of parents, says the late Dr. Paley, may be explained under the several heads of maintenance, education, and a reasonable provision for the child's happiness in respect of outward condition. 1. The wants of children make it necessary that some person maintain them; and, as no one has a right to burden others by his act, it follows, that the parents are bound to undertake this charge themselves. Besides this plain inference, the affection of parents to their children, if it be instinctive, and the provision which nature has prepared in the person of the mother for the support of the infant, concerning the existence and design of which there can be no doubt, are manifest indications of the divine will. Hence we learn the guilt of those who run away from their families, or, in consequence of idleness or drunkenness, throw them upon a parish; or who leave them destitute at their death, when, by diligence and frugality, they might have laid up a provision for their support. The Christian Scriptures have declared in explicit terms their judgment of the obligation of this duty:—'If any provide not for his own, especially for those of his own household, he hath denied the faith, and is worse than an infidel' (1 Tim. v. 8.); he hath disgraced the Christian profession, and fallen short in a duty which even infidels acknowledge.

2. Education, in the most extensive sense of the word, may comprehend every prepa-

ration that is made in our youth for the sequel of our lives. Some such preparation is necessary for children of all conditions, because without it they must be miserable, and probably will be vicious, when they grow up, either from want of the means of subsistence, or from want of rational and inoffensive occupation. In civilized life, every thing is effected by art and skill. Hence a person who is provided with neither will be useless; and he who is useless, will generally be at the same time mischievous to the community. In the inferior classes of the community, this principle condemns the neglect of parents, who do not inure their children betimes to labour and restraint, by providing them with services, or other regular employment, but who suffer them to waste their youth in idleness, or to betake themselves to some trifling and precarious calling. The consequence of having thus tasted the sweets of natural liberty, at an age when their passion and relish for it are at the highest, is, that they become incapable, for the remainder of their lives, of continued industry, or of preserving attention to any thing; they spend their time in a miserable struggle between the importunity of want, and the irksomeness of regular application; and they are prepared to embrace every expedient which presents a hope of supplying their necessities without confining them to some employment. In the middle orders of society, those parents are most reprehensible, who neither qualify their children for a profession, nor enable them to live without one; and those in the highest, who, from indolence, indulgence, or avarice, omit to procure their children those liberal attainments, which are necessary to make them useful in the stations to which they are destined.

3. A reasonable provision for the happiness of a child, in respect of outward condition, requires three things: a situation suited to his habits and reasonable expectations; a competent provision for the exigencies of that situation, and a probable security for his virtue. The first two articles will vary with the condition of the parent. Hence, a peasant satisfies his duty, who sends out his children, properly instructed for their occupation, to husbandry, or to any branch of manufacture. Clergymen, lawyers, physicians, officers in the army or navy, gentlemen possessing moderate fortunes of inheritance, or exercising trade in a large or liberal way, are required by the same rule to provide their sons with learned professions, commissions in the army or navy, places in public offices, or reputable branches of merchandise. Providing a child with a situation, includes a competent supply for the expenses of that situation, until the profits of it enable the child to support himself.

After the first requisite, namely, a provision for the exigencies of his situation, is satisfied, a parent may diminish a child's portion, in order to punish any flagrant crime, or to punish contumacy and want of filial duty in instances not otherwise criminal; for a child who is conscious of bad behaviour, or of contempt of his parent's will and happiness, cannot reasonably expect the same instances of his munificence. But let not a father hope to excuse an inofficious disposition of his fortune, by alleging, that 'every man may do what he will with his own.' All the truth which this expression contains is, that this discretion is under no control of law; and that his will, however capricious, will be valid. This by no means absolves his conscience from the obligations of a parent, or imports that he may neglect, without injustice, the several wants and expectations of his family, in order to gratify a whim or pique, or indulge a preference founded in no reasonable distinction of merit or situation. We have still to notice a principal part of a parent's duty, namely, the using of proper precautions and expedients, in order to form and preserve his children's virtue. A good parent's first care is, to be virtuous himself; his second, to make his virtues as easy and engaging to those about him, as their nature will admit. Virtue itself offends, when coupled with forbidding manners. Some virtues may be urged to such excess, or brought forward so unseasonably, as to discourage and repel those who observe, and who are acted upon by them, instead of exciting an inclination to imitate and adopt them. Young minds are particularly liable to these unfortunate impressions. Something likewise may be effected towards the correcting or improving of those early inclinations which children discover, by placing them in situations the least dangerous to their particular characters.

If it be the duty of a parent to educate his children, to form them for a life of usefulness and virtue, to provide for them situations needful for their subsistence, and suited to their circumstances, and to prepare them for those situations; he has a right to such authority, and in support of that authority to exercise such discipline, as may be necessary for these purposes. The law of nature acknowledges no other foundation of a parent's right over his children, besides his duty towards them. Hence it follows, that parents have no natural right over the lives of their children, as was absurdly allowed to Roman fathers; nor any to exercise unprofitable severities; nor to command the commission of crimes; for these rights can never be wanted for the purpose of a parent's duty. *Paley's Moral and Political Philosophy*, vol. i. pp. 343—363.

PARTHIANS, Παρθοί, signifies *horsemen*. The Parthians were the same as the ancient Persians. They were called Persians in the time of the prophets, and Parthians in that of our Saviour. However, the name of Parthians is read only in Acts, (ii. 9.) where they appear as distinct from the Elamites, though originally they formed only one people.

PARTRIDGE. In Jeremiah (xvii. 11.) we read as follows: 'As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.' It is difficult to ascertain in what sense the partridge justifies this similitude. It seems clear, that this bird 'sitteth on eggs not its own,' to correspond with the 'getting of riches not by right;' from these eggs it is driven away, 'leaves them in the midst of his days,' before the time for hatching them is expired. The same bird which does this, is also hunted upon the mountains. (1 Sam. xxvi. 20.) Mr. Parkhurst observes, that the partridge here mentioned must be the *cock*. The *hen* cannot be meant, because both the verbs are *masculine*; neither can כִּי, *masculine*, signifying *laying of eggs*. But why should it be said of the partridge, whether cock or hen, rather than of any other bird, that it sitteth, and hatcheth not? because the partridge's nest being made on the ground, the eggs are frequently broken by men, or other animals, and the bird is often obliged to quit them for fear of cattle, dogs, or sportsmen, which chills the eggs, and makes them unfruitful. Rain and moisture also may spoil them.

As to the hunting of the partridge, which Dr. Shaw observes, is the greater, or red-legged kind, the Dr. says, 'The Arabs have another, though a more laborious method of catching these birds; for observing they become languid and fatigued after they have been hastily put up twice or thrice, they immediately run in upon them, and knock them down with their *zerwattys*, or bludgeons as we should call them.'

Bochart thought that the bird in the prophet was of the snipe, or woodcock kind: that kind, however, haunts the marshes, not the mountains. As Buffon makes a separate species of the *Bartavella*, or Greek partridge, we shall offer that as the proper bird meant in these passages: 'To the red partridges, and principally to the *Bartavella*, must be referred all that the ancients have related of the partridge. Aristotle must needs know the Greek partridge better than any other, since this is the only kind in Greece, in the isles of the Mediterranean; and, according to all appearance, in that part of Asia conquered by Alexander.' Belon informs us, 'that the *bartavella* keeps ordinarily among

rocks; but has the instinct to descend into the plain to make its nest, in order that the young may find at their birth a ready subsistence; lays from eight to sixteen eggs; is capable of connexion with the common hen, and has also another analogy with the common hen, which is, to sit upon (or hatch) the eggs of strangers for want of its own. This remark is of long standing, since it occurs in the sacred books.' *Scripture Illustrated, Expos. Index*, p. 90; *Parkhurst's Hebrew and English Lexicon*, p. 653.

PASSION, in its general import, signifies every feeling of the mind occasioned by an extrinsic cause. Among those passions, which, though distinct from benevolence, often operate as powerful allies in its support, may be reckoned the feeling of shame, and the desire of esteem. When we have done any thing which is wrong, or which conscience disapproves, we can hardly help sinking in our own estimation; and the same actions which make us, in some measure, forfeit our own esteem, must, in all cases in which they are known, cause us to lose the esteem of others. This apprehension usually enters, as a constituent, into the sensation of shame, on the first reflection of having done what is the proper object of that feeling. Thus the bitterness of our regret is increased; and thus Providence seems to employ our virtuous feelings to check the career of our iniquity. The feeling of shame, which is of so delicate and sensitive a nature, may indeed be easily diminished by neglect, till it is at last quite obliterated by perseverance in that course of conduct to which it had originally so lively a repugnance. But as long as the feeling has any hold in our hearts, its operations are uniformly in favour of virtue and beneficence.

Shame is a feeling of self-dissatisfaction; a consciousness of meriting, and a dread of incurring, the contempt and aversion of our fellow-creatures. We possess not only the feeling of shame to deter us from doing evil, but the desire of esteem, which powerfully operates with our feeling of benevolence, to impel us to do good. Though the desire of obtaining the good-will of others is certainly something very distinct from the feeling of good-will to others, yet both these passions will often unite in urging us to pursue the same course of conduct; for though they have different objects, they usually concur in adopting the same means for their attainment. As we naturally feel a certain sweet complacency and satisfaction in receiving the approbation of our own consciences, and in securing so sure a testimony to the integrity of our conduct, so the approbation of others naturally gives pleasure. For, as we are not formed to despise or hate others, so

we are naturally averse to be the objects of hatred and contempt; as there is in our nature a spontaneous tendency to love others, so we naturally delight in having others love us. The desire of esteem is, indeed, only a modification of that principle, which makes our nature so forcibly gravitate towards society. And as men can really esteem and love others only for those actions which are the proper objects of esteem and love, and as no actions are the proper objects of esteem and love, but those which are morally beneficial, the desire of conciliating the good opinion, and attaching the kind affections of our fellow-creatures, was certainly designed by the wise Author of our frame as a powerful incentive to virtue and beneficence. The love of praise, which occasionally mixes itself with the desire, and is so often blended with it as not to be distinguished from it, is, indeed, often a false principle of action; but it is so only when it prevails to such a degree as to render us arrogant and self-conceited; or to counteract the growth of humility, meekness, and other qualities, which are always constituent parts of a truly virtuous and beneficent disposition. The love of praise, if by praise we mean not the vapid, not the corrupted, or prostituted applause of the multitude, but the partial regard, the favourable judgment of the wise and good, is very compatible with benevolence. The love of praise, in this sense, will be found to resolve itself into a desire to obtain the good of others by actions which are essentially good, or of which the results are most beneficial to society.

Friendship, compassion, and other affections, forcibly incline us to society; but, in fact, instead of acting in a direction opposite to our own good, they will be found to individuate our good with the good of others. Friendship, which originates in our more partial sympathies, preferring some individuals to others, tends to enlarge and diffuse the sensations of self, and to incorporate it in the persons of our friends. Compassion is a feeling which, abstractedly considered, evidently urges us, as far as we have power and opportunity, to the relief of every sentient being in distress. At first view, therefore, these affections may seem to lead us in a way very devious from that which self-love might prescribe as the shortest path to the greatest personal enjoyment. But reason will not assent to this inference, and experience proves it to be false. For, what corporeal pleasure can equal that which invariably flows from the indulgence of the softer affections of friendship and compassion? Do they not generate the most heartfelt satisfaction? Hence we see that those affections which seem, from their nature and operations, to be principally designed for, and more exclusively to

tend to, the good of the species, do most effectually promote the happiness of the individual. *Fellowes's Body of Theology*, vol ii. pp. 134—139.

PASSOVER, פסח, *pascha*, signifies *leap*, *passage*. The passover was a solemn festival of the Jews, instituted in commemoration of their coming out of Egypt; because the night before their departure, the destroying angel that slew the first-born of the Egyptians, passed over the houses of the Hebrews without entering them, because they were marked with the blood of the lamb, which, for this reason, was called the paschal lamb.

The following is what God ordained concerning the passover. The month of the coming out of Egypt was after this to be the first month of the sacred or ecclesiastical year; and the fourteenth day of this month, between the two evenings, that is, between the sun's decline and its setting, or rather, according to our reckoning, between three o'clock in the afternoon and six in the evening, at the equinox, they were to kill the paschal lamb, and to abstain from leavened bread. The day following being the fifteenth, reckoned from six o'clock of the preceding evening, was the grand feast of the passover, which continued seven days; but only the first and the seventh days were peculiarly solemn. The slain lamb was to be without defect, a male, and of that year. If no lamb could be found, they might take a kid. They killed a lamb or a kid in each family; and if the number of the family was not sufficient to eat the lamb, they might associate two families together.

With the blood of the lamb they sprinkled the door-posts and lintel of every house, that the destroying angel at the sight of the blood might pass over them. They were to eat the lamb, the same night, roasted with unleavened bread, and a sallad of wild lettuces, or bitter herbs. It was forbidden to eat any part of it raw, or boiled, nor were they to break a bone; but it was to be eaten entire, even with the head, the feet, and the bowels. If any thing remained to the day following, it was thrown into the fire. (Exod. xii. 46; Numb. ix. 12; John xix. 36.) They who ate it were to be in the posture of travellers, having their reins girt, shoes on their feet, staves in their hands, and eating in a hurry. This last part of the ceremony was but little observed; at least it was of no obligation after that night they came out of Egypt. During the whole eight days of the Passover no leavened bread was to be used. They kept the first and last day of the feast; yet it was allowed to dress victuals, which was forbidden on the Sabbath-day.

The obligation of keeping the Passover was so strict, that whoever should neglect it was condemned to death. (Numb. ix. 13.) But those who had any lawful impediment,

as a journey, sickness, or uncleanness, voluntary or involuntary; for example those who had been present at a funeral, or, &c. were to defer the celebration of the Passover till the second month of the ecclesiastical year, the fourteenth day of the month Jiar, which answers to April and May. We see an example of this postponed Passover under Hezekiah. (2 Chron. xxx. 2, 3, &c.)

The modern Jews observe in general the ceremonies practised by their ancestors, in the celebration of the Passover. On the fourteenth of Nisan the first-born of every family fasts, in memory of what happened the night when God smote the first-born of Egypt. The morning prayers are the same as those of other festivals; but they add the Psalms peculiar to this. They take the roll of the Pentateuch, and read Exodus xii., which contains the institution of the Passover, and Numbers xxviii., relating to the sacrifices proper to this feast. On the vigil of the feast the matron of the family sets out the table in the neatest manner she can; on which are set two unleavened cakes, two pieces of the lamb, one a shoulder roasted. to put them in mind that God delivered them with a stretched-out arm. The other piece is boiled, in memory of the sacrifice. To this they add, as is said, some small fishes, because of the Leviathan; a hard egg, because of the bird Ziz; some meat, because of the Behemoth; and nuts and pease for the children, to provoke their curiosity to ask reasons for this ceremony. It is observable, that the Leviathan, the Behemoth, and the Ziz, are three animals supposed to be appointed for the feast of the elect in the other life. They have a kind of mustard that has the appearance of mortar, which was heretofore made of dates and dried figs, and at present is made of chestnuts and apples, to represent the labour of making bricks. The father of the family sits down to table with his children and slaves; because all on this day are free. Being sat down, the chief of the family takes of the bitter herbs about the bigness of an olive, which he dips in the mustard, eats it, and distributes to the rest. Afterwards they eat the paschal lamb, the history and institution of which are explained by the father of the family. He concludes with prayer, and by exhorting to pray for the restoration of Jerusalem, and of the ancient sacrifices, that they may there eat the paschal lamb, and make God propitious to them by its blood. The same things are repeated the two following days. This festival is concluded by the ceremony of *habdala*, or distinction. This ceremony is performed at the closing of the sabbath day, when the master of the house pronounces certain words, and benedictions, to desire that every thing may succeed the coming week. At going out of the synagogue they go to eat

unleavened bread for the last time. Whilst the temple was in existence, the Jews brought their lambs thither, and there sacrificed them; and they offered their blood to the priest, who poured it out at the foot of the altar.

The paschal lamb was an illustrious type of Christ, who became a sacrifice for the redemption of a lost world from sin and misery. It is worthy of observation, 1. that the anniversary or annual commemoration of the Passover was strictly and religiously kept by the Jews on the day, and hour of the day, on which the original transaction took place, throughout all their succeeding generations. 2. That on one of these anniversaries, and, as many suppose, on the very day and hour at which the paschal lamb was originally offered, our blessed Lord expired on the cross for the salvation of the world. 3. That after the destruction of Jerusalem, the paschal lamb ceased to be offered by the Jews throughout the world, though they continue to hold the anniversary of the Passover, but without any sacrifice, notwithstanding their deep-rooted, inveterate antipathy against the Author and grace of the gospel. 4. That the sacrament of the Lord's Supper was instituted to keep this true paschal sacrifice in commemoration, and that this has been religiously observed by nearly the whole Christian world, from the foundation of Christianity to the present day! 5. That the Jews were commanded to eat the paschal lamb; and our Lord commemorating the Passover, commanded his disciples, saying, 'Take, eat, This is my body, which is given for you; do this in remembrance of Me.' In the communion service of the Church of England, the spirit and design both of the type and antitype, are most expressively condensed into one point of view, in the address to the communicant: 'Take and eat this in remembrance that Christ died for thee; and feed on him in thy heart by faith with thanksgiving.' Thus God continues the memorial of that grand transaction which he has said should be an ordinance for ever; evidently meaning thereby, that the paschal lamb should be the significator till the passion and death of Christ; and that afterwards bread and wine taken sacramentally, in commemoration of his crucifixion, should be the continual representatives of that sacrifice till the end of the world. Thus the Passover in itself, and in its reference, is an ordinance for ever; and thus the words of the Lord are literally fulfilled. *Dr. Adam Clarke's Commentary on Exod. xii. 27.*

PATHROS, פתרוס, signifies the *shell of dew*; otherwise, *persuasion*, or *spreading of ruin*, or of *distillation*. It was the name of a city and district of Egypt, mentioned by the prophets Jeremiah and Ezekiel. (Jerem. xlv. 1. 15; Ezek. xxix. 14; xxx. 14.)

Its situation is not well ascertained, though Pliny, and Ptolemy the geographer, speak of the Phaturitic nome, in the Thebais, in Upper Egypt. Isaiah (xi. 11) calls it Pathros; and it is the country of the Pathrusim, the posterity of Mizraim, of whom Moses speaks. (Gen. x. 14.) Ezekiel threatens them with entire ruin. Notwithstanding the remonstrances of Jeremiah, the Jews retired thither; and the Lord says by Isaiah, that he will bring them back from thence.

PATIENCE is that calm and unruffled temper with which a good man bears the evils of life. Patience is apt to be ranked by many among the more humble and obscure virtues, belonging chiefly to those who groan on a sick bed, or who languish in a prison; but in every circumstance of life no virtue is more important both to duty and to happiness. It is not confined to a situation of continued adversity. It principally, indeed, regards the disagreeable circumstances which are apt to occur. But in our present state the occurrence of these is so frequent, that in every condition of life, patience is incessantly called forth. Without it, prosperity cannot be enjoyed, any more than adversity supported. If we would pass through the world with tranquillity and honour, it must enter into the temper and form the habit of the soul.

One of the purest sources of patience is faith in the superintending providence of God. When we think that every event in life is merely fortuitous, the effect of chance, or of combinations of occurrences, over which no intelligence presides, and which no goodness directs, there can be but little hope to cherish patience. Patience under those sufferings which are the natural consequence of the circumstances in which we are placed, and which may rather be ascribed to a divine agency than to human contrivance, is principally encouraged and supported by this consideration, that those sufferings do originate in a benevolent intention, and will be ultimately beneficial. Now what is there which can produce this belief in him, who thinks that there is one end to the righteous and to the wicked, that there is nothing like a moral government manifested in the vicissitudes of life, and that if there be a Supreme Being, he is an indifferent spectator of human interests and human actions? But when we believe that every event which befalls us, is the result of Wisdom and of Goodness, making the best possible contrivance for our welfare, suited to our disposition and our circumstances, this persuasion will prove a comfort in sorrow, and a stay in misery. It will enliven hope, and hope will establish patience; for we are easily reconciled to those pains which we consider as the infliction of Goodness, and subservient to our happiness.

This belief in the good providence of God will work in us that placid submission to his will, in which the perfection of patience resides. For we readily acquiesce in the determinations of one whose judgment is better than our own, and whose regard for us we believe to be equal to our regard for ourselves. If we have right notions of the perfections of God, and a hearty reliance on his goodness, we cannot but be assured, that whatever he wills must be beneficial for us to endure. No affliction is for the present matter of joy, but of grief; but that anticipation of future good, which religious trust excites, cannot but greatly blunt the edge or alleviate the pressure of any present evil. For if the whole world be subject to the administration of a Being, whose tender mercies are over all his works, our calamities, however severe they may seem, can never be more than proportioned to our necessities, and their continuance cannot be longer than our needs. It is, indeed, natural for us to desire a termination of our pains; but if we consider those pains as the effect of the most beneficent regard, and expressly designed for the prevention of our misery, or the promotion of our happiness, shall we not rather wish that they may last till they have accomplished the purpose for which they were inflicted?

Christianity not only teaches patience by precept, but it most clearly shows, and most forcibly inculcates, this and every other virtue, by an example the most perfect, most interesting, and most instructive. Our blessed Saviour was placed in such circumstances as are best fitted for the culture, and most imperiously demand the exercise, of patience. Do we repine at the meanness of our parentage, or the poverty of our circumstances? Was not he continually reproached with the obscurity of his origin, and the want of lustre in his temporal condition? Did he not endure the most distressing privations? And yet did he exhibit any marks of querulousness and impatience? Did he not rather practise the utmost complacency and forbearance?

We all possess a quick sense of insult and of injury. Every species of insult or injury soon exasperates our pride, and kindles our resentment. And it is in the victory over those passions and sensations to which we are most liable, and by which we are most easily subdued, that true evangelical patience consists. Now this patience can be founded only on a belief in this truth, that God is the avenger of all those who suffer wrong; and that he will recompense those who suffer patiently. We know that if there be a moral Governor of the universe, all wrong must ultimately turn to the hurt of him who does it. This persuasion, therefore, will serve to moderate our resentment; and to tincture the feeling

with something like compassion for that blindness to his own greatest interest and happiness which he manifests who, in word or deed, commits any cruelty or injury. For the retributive vengeance of God is sure, though it is not immediate. He who is conscious of this important truth, has the strongest inducement to practise equanimity and forbearance. For, while religion forbids every act of revenge, reason will also teach us, that on almost every occasion, we aggravate rather than diminish, inflame rather than heal, the wrongs which others do us, by labouring to return evil for evil, and to retaliate one suffering by a greater. By endeavouring to avenge ourselves, we in some measure take vengeance out of the hand of God, and become obnoxious to the punishment which our enemies would otherwise, without real contrition, and, as far as in their power, actual restitution for every wrong which they have done, sooner or later have experienced. Hence, therefore, the Scriptures exhort us to render to no man evil for evil; but, on the contrary, rather to cultivate that disposition, which will induce us, when opportunity offers, to pray for those who despitefully use and persecute us, and, if our enemy hunger, to give him food, or if he thirst, to give him drink. *Blair's Sermons*, vol. ii. p. 102.

PATMOS, Πάτμος, signifies *deadly*, or *mortal*. Patmos is an island of the Ægean Sea, one of the Sporades, whither the apostle and evangelist St. John was banished, in the reign of Domitian. (Rev. i. 9.) In this island he had his revelations. Most interpreters think that he wrote them in the same place; but others are of opinion that he did not write them till after his return to Ephesus. The island of Patmos lies between the island of Icaria, and the promontory of Miletus. It is now called Patino, or Pactino, or Patmol. Its circuit is five-and-twenty or thirty miles. It has a city called Patmos, with a harbour, and some monasteries of Greek monks. They show you a cave, now a chapel, where they pretend St. John wrote the Revelations.

'Patmos,' says Dr. Wittman, 'has an excellent harbour; and the town being situated on the loftiest part of the island, makes a pretty appearance on entering. The houses, being constructed of a white free stone, have a peculiarly neat aspect. It has been calculated that the town has an elevation of nearly five hundred feet above the level of the sea. In its centre is a large convent dedicated to St. John the Evangelist, who was banished to this island. Here he wrote his Revelations. We saw, in walking to the summit of the hill, the grotto in which he is said to have composed them. The convent has a resident bishop, with a considerable number of monks, and is a college for the education of young men

of the Greek persuasion. In those parts of the island which the inhabitants are able to cultivate, we saw several small fields or patches of corn, banked up with stones, to prevent the soil from being washed away by the rains. It appeared, however, to be capable of producing but an inconsiderable quantity of grain. The inhabitants procure sheep and cattle from the neighbouring islands. The town contains about two hundred houses. The women are to the men in the proportion of five to one.'

De la Motraye describes St. John's convent as 'the principal thing worth seeing on this island; it is a sort of a castle, flanked with several towers, with a church but indifferently built, and yet worse painted within. It is pretty well walled, as are most of the others, in general; but, what I never saw in the Turkish dominions except there, at Scio afterwards, and Mount Athos, there were two bells hanging at the gate of the convent. In this monastery were ninety-three Calayeros, or Greek monks, and (as they told me) above one hundred churches, or rather chapels, on the island, to which they had then but ten secular priests,

which, with the Calayeros, were more than sufficient for the number of inhabitants, who were not four thousand. I saw also the hermit's cell, called by the people of the country Apocalypsis, where they pretend that St. John wrote his Revelations. It is not very far from the convent, and a narrow way cut in the rock, leads directly to a little chapel, whose vaulted roof was tolerably fine; from whence one passes into a grotto, where (it is believed) St. John retired to write his Revelations: and a papas (priest) showed me a cleft in the solid rock, through which he affirmed, pretty positively, the voice of God was heard by that evangelist. This grotto is a miserable hole.' *Dr. Wittman's Travels*, p. 113; *Sacred Geography*.

PATRIARCHS. This name is given to the ancient fathers, chiefly those who lived before Moses, as Adam, Lamech, Noah, Shem, &c. Abraham, Isaac, Jacob, the sons of Jacob, and heads of the tribes. The Hebrews call them princes of the tribes, or heads of the fathers. The name Patriarch is derived from the Greek Patriarcha, head of a family.

| ANTEDILUVIAN PATRIARCHS LIVED BEFORE THEIR SONS' BIRTH. | | | | |
|---|-------------|---------|----------|----------|
| | | Hebrew. | Samarit. | Septuag. |
| Adam..... | Gen. v. 3 | 130 | 130 | 230 |
| Seth..... | — — 6 | 105 | 105 | 205 |
| Enos..... | — — 9 | 90 | 90 | 190 |
| Cainan..... | — — 12 | 70 | 70 | 170 |
| Mahalaaleel.... | — — 15 | 65 | 65 | 165 |
| Jared..... | — — 18 | 162 | 62 | 162 |
| Enoch..... | — — 21 | 65 | 65 | 165 |
| Methuselah.... | — — 25 | 187 | 67 | 167 |
| Lamech..... | — — 28 | 182 | 53 | 188 |
| Noah at the Flood | Gen. vii. 6 | 600 | 600 | 600 |
| Total before the Flood | | 1656 | 1307 | 2242 |
| POSTDILUVIAN PATRIARCHS LIVED BEFORE THEIR SONS' BIRTH. | | | | |
| | | Hebrew. | Samarit. | Septuag. |
| Shem begat Arphaxad after the Flood, Gen. xi. 10. | (| 2 | 2 | 2 |
| Arphaxad, Gen. xi. 12. .. | | 35 | 135 | 135 |
| Cainan (2d) mentioned only by the lxx. and Luke iii. 36.) | | 0 | 0 | 130 |
| Salah..... | Gen. xi. 14 | 30 | 130 | 130 |
| Eber..... | — — 16 | 34 | 134 | 134 |
| Peleg..... | — — 18 | 30 | 130 | 130 |
| Reu..... | — — 20 | 32 | 132 | 132 |
| Serug..... | — — 22 | 30 | 130 | 130 |
| Nahor..... | — — 24 | 29 | 79 | 179 |
| Terah..... | — — 26 | 70 | 70 | 70 |
| Total to the seventieth year of Terah..... | | 292 | 942 | 1172 |

The Scripture chronology respecting the ages of some of the *ante* and *post diluvian* Patriarchs has greatly embarrassed chronologists, critics, and divines. The printed Hebrew text, the Samaritan, the Septuagint, and Josephus, are all different, and have their respective vouchers and defenders. The preceding tables of the genealogies of the Patriarchs *before* and *after* the flood, according to the Hebrew, Samaritan, and Septuagint, exhibit at once the discordances.

The period before the flood is reckoned by Josephus to be 2256 years; and the second period to the seventieth year of Terah, 1002 years.

Thus, the Hebrew says, that Adam lived 130 years, and begat Seth; and the Septuagint, that he lived 230 years, and begat Seth. The Septuagint add 100 years to the age of each of the antediluvian Patriarchs before he begat his son, except to Jared and Methuselah; and the Samaritan agrees with the Hebrew in the age of each Patriarch before he begat his son, except that it makes Jared 100, Methuselah 120, and Lamech 129 years younger. It is, however, observable that this difference in the chronology of the Hebrew, the Samaritan, and the Septuagint, affects nothing which is necessary either to be believed or practised. Every thing material and necessary for us to know and believe, in this part of Scripture, is the same in all, and no difference exists between them.

Nothing has caused so great a difference between the ancient Christian chronologers who follow the Septuagint, and those of modern times who follow the Hebrew, as the difference between the Hebrew and Greek copies, in the age of the most ancient Patriarchs when they begat their children. It would appear, however, from Philo and Josephus, that originally no difference existed between the Hebrew genealogies and those of the Greek version; that the computation of Josephus was conformable to both in his time; and that either the Hebrew copies, or the Greek copies, both of the Septuagint and of Josephus, have been adulterated since his time. The Hebrew chronology is chiefly followed; and it is generally supposed that the adulteration took place in the Greek, rather than in the Hebrew copies. Dr. Hales, however, seems to be of a different opinion. He observes, that the inspection of various editions, and the copious collations of the Hebrew text with a great number of MSS. collected from all parts of the world, by the laudable industry and extensive researches of Kennicott, De Rossi, and other learned men, have proved that the sacred classics are not less exempt from various readings than the profane. He thinks that the Hebrew copies afforded greater facilities and opportunities of adulteration than the Greek:

because the Hebrew language was not in general use like the Greek; and because copies of the Septuagint in the possession of the Christians, rendered any material adulteration of the Greek text, at least in so important a case as that of the genealogies, almost impossible. He is also of opinion, that the Hebrew copies lay under a greater temptation to be adulterated than the Greek, because the Jews were full of rage and vexation that their own Scriptures were turned against them to prove that Jesus was indeed the Christ. Hence he concludes, that the adulteration was rather of the Hebrew Genealogies than of the Greek, and that it was introduced, probably by Aquila, just before the time of the fabrication of the Seder Olam Rabba, A.D. 130, founded upon it. 'The motive,' he says, 'which led the Jews to mutilate the Patriarchal genealogies, is very clearly exposed by Ephrem Syrus, who died A.D. 378, and who states that the Jews have subtracted 600 years from the generations of Adam, Seth, &c. in order that their own books might not convict them concerning the coming of Christ, he having been predicted to appear for the deliverance of mankind after 5500 years.

According to the chronology of our English Bibles, the creation of the world was 4004 years, and the time of the Flood 2348 years before Christ. Hence the time from the creation to the Flood was 1656 years; which was exactly the time that the antediluvian patriarchs lived in their regular succession, from the creation of the world to the general deluge, according to the approved chronology in our English Bibles. The reason why the lives of the Patriarchs were so prolonged by God, is evident. Pascal observes, that it is not the number of years that renders things obscure, but generations. Lamech had a sight of Adam, to whom God probably communicated the account of his own creation and that of the world; Shem conversed with Lamech; Abraham with Shem; Jacob with Abraham; and Moses with those who had seen Jacob. *Bishop Watson's Theologic. Tracts*, vol. iii. pp. 55, 56; *Dr. Hales's New Analysis of Chronology*, vol. i. pp. 72—78.

PATRIARCHS, among Christians, are ecclesiastical dignitaries, or bishops, so called from their paternal authority in the church. The power of patriarchs was not the same in all, but differed according to the customs of different countries, or the pleasure of kings and councils. Thus the patriarch of Constantinople became a patriarch over the patriarchs of Ephesus and Cæsarea, and was called the Oecumenical and Universal Patriarch; and the patriarch of Alexandria had some prerogatives which no other patriarch but himself enjoyed; such as the right of consecrating and approving of every single bishop under his jurisdiction. The

patriarchate has been ever esteemed the supreme dignity in the church. The bishop had only under him the territory of the city of which he was bishop; the metropolitan superintended a province, and had for suffragans the bishops of his province; the primate was the chief of what was then called a diocese, and had several metropolitans under him; and the patriarch had under him several dioceses, composing one exarchate, and the primates themselves were under him. Usher, Pagi, De Marca, and Morinus, attribute the establishment of the grand patriarchates to the apostles themselves, who, in their opinion, according to the description of the world then given by geographers, made choice of three principal cities in the three parts of the known world, namely, Rome in Europe, Antioch in Asia, and Alexandria in Africa; and thus formed a trinity of patriarchs. Others maintain, that the name patriarch was unknown at the time of the council of Nice; and that for a long time afterwards patriarchs and primates were confounded together, as being all equally chiefs of dioceses, and equally superior to metropolitans, who were only chiefs of provinces. Hence Socrates gives the title patriarch to all the chiefs of dioceses, and reckons ten of them.

Mosheim is of opinion, that the bishops, who enjoyed a certain degree of pre-eminence over the rest of their order, were distinguished by the Jewish title of patriarchs in the fourth century. The authority of the patriarchs gradually increased till about the close of the fifth century. All affairs of moment within the compass of their patriarchates came before them either in the first place, or by appeals from the metropolitans. They consecrated bishops; assembled yearly in council the clergy of their respective districts; pronounced a decisive judgment in those cases in which accusations were brought against bishops; and appointed vicars or deputies, clothed with their authority, for the preservation of order and tranquillity in the remoter provinces.

Bishop Tomline thinks, that the date of the patriarchates of Rome, Alexandria, and Antioch, was certainly prior to the council of Nice, and probably much earlier. 'The see of Constantinople,' he observes, 'was not raised into a patriarchate till the first council of Constantinople, A.D. 381. It was at the same time decreed, that the patriarch of Constantinople should rank immediately after the patriarch of Rome, who had precedence of the other patriarchs; and this distinction was confirmed by the council of Chalcedon, and the second council of Constantinople, and by several imperial edicts; and, therefore, at the end of the fourth century, and for some time afterwards, the whole of Christendom may be considered as divided into four parts, two of

which were in the east, and were subject to the patriarchs of Constantinople and Antioch; the south was under the patriarch of Alexandria; and the west under the patriarch of Rome. The patriarchs had the power of assembling the archbishops and bishops within their jurisdiction, of consecrating archbishops, and of hearing appeals from them.' *Bishop Tomline's Elem. of Christian Theology*, vol. ii. p. 392; *Broughton's Hist. Dictionary*, vol. ii. p. 227; *Biographia Britannica*; *Mosheim's Eccles. Hist.* vol. i. p. 349, vol. ii. p. 23. edit. 1811.

PATRIPASSIANS, a denomination that arose in the second century. Praxeas, a man of genius and learning, denied any real distinction between the Father, Son, and Holy Ghost, and maintained that the Father, sole Creator of all things, had united to himself the human nature of Christ. Hence his followers were called Monarchians, because of their denying a plurality of persons in the Deity; and also Patripassians, because they believed that the Father was so intimately united with the man Christ, his son, that he suffered with him the anguish of an afflicted life, and the torments of an ignominious death. It does not appear, that this sect formed to itself a separate place of worship, or removed from the ordinary assemblies of Christians. *Mosheim's Eccles. Hist.* vol. i. p. 235, edit. 1811.

PAUL, Παῦλος, signifies *small*, or *little*. Paul, originally named Saul, was of the tribe of Benjamin, a native of Tarsus in Cilicia, and of the sect of the Pharisees. He was first a persecutor of the church, afterwards a disciple of Jesus Christ, and apostle of the Gentiles. Bishop Pearce conjectures, that he changed his Hebrew name Saul to the Roman name Paul, from respect to his first Roman convert Sergius Paulus. (Acts xiii. 7.) He was a Roman citizen, (Acts xxii. 27, 28.) because Augustus had given the freedom of Rome to all the freemen of Tarsus, in consideration of their firm adherence to his interests. It is probable that he laid the foundation of those literary attainments, for which he was so eminent in the future part of his life, at his native city of Tarsus; and he afterwards studied the law of Moses, and the traditions of the elders, at Jerusalem, under Gamaliel, a celebrated Rabbi.

St. Paul is not mentioned in the Gospels; nor is it known whether he ever heard our Saviour preach, or saw him perform any miracle. His name first occurs in the account given in the Acts of the martyrdom of St. Stephen, to which he is said to have consented: he is upon that occasion called a young man, but we are no where informed what was then his precise age. This might happen A.D. 34.

At the time of the persecution against the church, after the death of Stephen, Saul was one who shewed most violence in dis-

trekking the believers. (Gal. i. 13.; Acts xxvi. 11.) He entered into their houses, and forcibly seized both men and women, and sent them to prison. (Acts viii. 3.; xxii. 4.) In the synagogues he caused those to be beaten who believed in Jesus Christ, compelling them to blaspheme the name of the Lord. Having received credentials from the high-priest Caiaphas, and the elders of the Jews, to the chief Jews of Damascus, with power to bring to Jerusalem all the Christians he should find there, he departed, full of threats, and breathing out slaughter. But, being on the road, and near to Damascus, suddenly about noon a great light from heaven encompassed him and all his company. This splendour struck them to the ground, and Saul heard a voice saying to him, 'Saul, Saul, why persecutest thou me?' Saul answered, 'Who art thou, Lord?' The Lord replied, 'I am Jesus of Nazareth, whom thou persecutest; it is hard for thee to kick against the pricks.' Saul in consternation asked, 'Lord, what wilt thou have me to do?' Jesus bid him go to Damascus, where he should learn his will.

Saul now, though his eye-lids were open, yet could not see; but his companions led him by the hand to Damascus, where he continued three days without sight, and without nourishment. On the third day, the Lord commanded a disciple of his, Ananias, to find out Saul, to lay his hands on him, and to cure his blindness. This he did; then Saul was baptized, and filled with the Holy Ghost. He continued some days with the disciples at Damascus, preaching in the synagogues, and proving that Jesus was the Messiah. The conversion of Paul may be dated A.D. 35.

Having preached some time at Damascus, he went into Arabia, (Gal. i. 17.) probably into the neighbourhood of Damascus, then under the government of Aretas, king of Arabia. After some time, he returned to Damascus, and preached the Gospel. The Jews, unable to endure the progress of the Gospel here, resolved to put him to death, and gained over the governor. Saul, however, escaped, by being let down over the wall in a basket, (Acts ix. 24, 25, 26, 27.) A.D. 38.

Coming to Jerusalem to see St. Peter, the disciples were afraid of him, not believing him to be a convert; (Gal. i. 18.) but Barnabas having introduced him to the apostles, Saul related to them the manner of his conversion, &c. From Jerusalem he went to Cæsarea of Palestine, and thence into his own country, Tarsus in Cilicia.

A. D. 39. While Saul was in Cilicia, he had those divine visions and revelations of which he speaks; (2 Cor. xii.) on which occasion *there was given him a thorn in the flesh, lest he should have been exalted above measure, through the abundance of the revelations.* By this thorn in the flesh is now

generally supposed a paralytic affection, brought on by his vision, which occasioned a distortion of countenance, stammering, and paralytic affection of the nerves. But the words of the original do not compel us to suppose that the infirmity was *absolutely* occasioned by his *vision*, since this would exclude the instrumentality of Satan. It may be inferred, that the infirmity came on *after* the vision. Indeed, it is probable, that the *high excitement of that vision*, and of the other revelations with which he had been favoured, and was afterwards favoured, and the excessive and constant ferment of mind, joined to fatigues of body, would bring on chronic infirmities of the paralytic kind, such as, especially with diabolical co-operation, might occasion distortion of countenance, and some slight defect in utterance, yet fatal to oratory, not to mention hypochondriac and nervous affections, all which would tend to raise contempt with the multitude, and which joined to his diminutive size, and crooked form, will readily account for the ἀσθένεια τοῦ σώματος dwelt upon by his adversaries.

Saul continued in Cilicia for some time, till A. D. 42, when Barnabas coming to Antioch by order of the Apostles, and having found many Christians there, went to Tarsus to seek Saul, and brought him to Antioch, where they continued a whole year. (Acts xi. 20, 25, 26.) During this time there happened a great famine in Judea, which commenced in the fourth, but raged chiefly in the fifth and sixth years of Claudius Cæsar; and the Christians of Antioch having made collections to assist their brethren at Jerusalem, they deputed thither Saul and Barnabas with their offerings, A. D. 44. Having acquitted themselves of their commission, they returned to Antioch. Shortly after, God warned them by his prophets in this church, that he had appointed them to carry his word into other places. Then the church, after fasting and praying, with the prophets Simeon, Lucius, and Manaen, laid their hands on them, and sent them to preach whither the Holy Ghost should conduct them.

Saul and Barnabas went first into Cyprus, preaching in the synagogues of the Jews. At Paphos, A. D. 45, they found a Jewish magician, called Bar-jesus, with the proconsul Sergius Paulus. Bar-jesus did all he could to hinder the proconsul from embracing the Christian faith. As a punishment, Saul deprived him of his sight for a time, and the proconsul, having seen this miracle, became a convert.

From Cyprus St. Paul and his company went A. D. 46, to Perga in Pamphylia, where John Mark left them to return to Jerusalem. Making no stop at Perga, they came to Antioch in Pisidia, where being desired to speak in the synagogue, St. Paul

in a long discourse shewed that Jesus was the Messiah foretold by the prophets; and that he rose again the third day. He was desired to discourse again on the same subject the next sabbath-day, when almost all the city came together to hear. The Jews seeing this concourse, and moved with envy, opposed what St. Paul said. Then said Paul and Barnabas boldly, 'We turn to the Gentiles.' (Acts xiii. 1—46.)

The Jews, unable to bear this happy progress of the Gospel, drove away Paul and Barnabas from thence, who went to Iconium. They preached in their synagogue, converted a great number, both of Jews and Gentiles, and God confirmed their mission by many miracles. In the mean time, the Jews having incensed the Gentiles against Paul and Barnabas, and threatening to stone them, they retired to Lystra and Derbe, cities of Lycaonia. At Lystra was a man called Æneas, crippled in his feet from his mother's womb. This man the apostle bid to rise and stand upon his feet. The people seeing this miracle, cried out, that the gods were descended among them in human shape. They would have offered sacrifices to them; but Paul and Barnabas, with much ado, restrained them.

Some Jews of Antioch in Pisidia, and of Iconium, coming to Lystra, animated the people against the apostles, who stoned Paul, and drew him out of the city, thinking him to be dead. But the disciples gathering about him, he rose up, and the next day went for Derbe. Having here also preached the Gospel, they returned to Lystra, to Iconium, and to Antioch of Pisidia; to Pamphylia, and Perga; thence they went down into Attalia, and sailed for Antioch in Syria, whither they returned A.D. 47. This first apostolical journey of St. Paul, in which he was accompanied and assisted by Barnabas, is supposed to have occupied about two years. (Acts xiii. 46—52.; xiv. 1—27.)

Paul and Barnabas continued at Antioch a considerable time; and while they were there, a dispute arose between them and some Jewish Christians of Judea. These men asserted, that the Gentile converts could not obtain salvation through the Gospel, unless they were circumcised: Paul and Barnabas maintained the contrary opinion. This dispute was carried on for some time with great earnestness; and it being a question, in which not only the present, but all future Gentile converts were concerned, it was thought right that Paul and Barnabas, with some others, should go up to Jerusalem to consult the apostles and elders concerning it. They passed through Phœnice and Samaria, and upon their arrival at Jerusalem, A.D. 49, a council was assembled for the purpose of discussing this important point. Peter,

and James the Less, were present, and delivered their sentiments, which coincided with those of Paul and Barnabas; and, after much deliberation, it was agreed, that, as a term or condition of salvation, neither circumcision, nor conformity to any part of the ritual law of Moses, was necessary in Gentile converts; but that it should be recommended to them to abstain from certain specified things prohibited by that law, lest their indulgence in them should give offence to their brethren of the circumcision, who were still very zealous for the observance of the ceremonial part of their ancient religion. This decision, which was declared to have the sanction of the Holy Ghost, was communicated to the Gentile Christians of Syria and Cilicia, by a letter written in the name of the apostles, elders, and whole church at Jerusalem, and conveyed by Judas and Silas, who accompanied Paul and Barnabas to Antioch for that purpose. (Acts xv. 1—35.)

Not long after Paul's return to Antioch, Peter came thither, and at first associated freely with the Gentile converts; but he afterwards withdrew himself from them, through fear of incurring the displeasure of some Jewish Christians, who had come from Jerusalem. Paul publicly, and with great severity, reproved him for this instance of weakness or dissimulation, and pointed out the impropriety and inconsistency of such conduct.

St. Paul, in this journey to Jerusalem, declared the doctrine he preached among the Gentiles, and discoursed of some points of it in private, in the presence of Barnabas and Titus, with Peter, James, and John, who could find nothing amiss in it. They saw with joy the grace that God had given him, and his appointment as apostle of the Gentiles.

After Paul and Barnabas had continued a short time at Antioch, Paul proposed to Barnabas to visit the cities where they had planted the Gospel. Barnabas consented, but wished to take Mark with them. This was opposed by St. Paul, and caused a separation between them. Barnabas and Mark went together to Cyprus; and St. Paul, taking Silas, they crossed over Syria and Cilicia, and came to Derbe, and afterwards to Lystra, A.D. 50. Here they found a disciple called Timothy, the son of a Jewish mother, but of a Gentile father, whom St. Paul took with him, and circumcised him, that he might not offend the Jews. They went over the provinces of Lycaonia, Phrygia, and Galatia, to Mysia, and, coming to Troas, they were joined by the evangelist Luke, and St. Paul had here a vision in the night. 'There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.' (Acts xv. 35—41.; xvi. 1—9.)

Paul knew this to be a command from heaven. Embarking, therefore, at Troas, they sailed to Neapolis, a city of Macedonia, near the frontiers of Thrace, and came to Philippi, where they found some religious women, among whom was Lydia. Another day they happened to meet with a maid servant, who was possessed with a spirit of Python. Paul, turning towards her, said to the spirit, I command thee, in the name of Jesus Christ, to come out of her; upon which it immediately left her. But the masters of the servant, who made great profit by her, accused Paul and Silas before the magistrates, who ordered them to be whipped with rods, and sent them to prison.

Towards midnight, as Paul and Silas were singing hymns to God, there was a great earthquake; the foundations of the prison were shaken, all the doors flew open, and the fetters of the prisoners burst. The gaoler awaked, and, seeing all this, drew his sword with intention to kill himself; but Paul cried out to him to do himself no mischief, for they were all safe. The gaoler then brought out Paul and Silas, asking them what he must do to be saved? Paul and Silas instructing him and his family, baptized them. In the morning the magistrates sent to release his prisoners; but Paul refused, saying, After they have publicly whipped us, being Roman citizens, they shall come themselves and fetch us out: the magistrates hearing they were Roman citizens, did so. Paul and Silas went first to Lydia, and comforted the brethren; then they departed from Philippi. (Acts xvi. 9—40.)

Passing through Amphipolis and Apollonia, they came to Thessalonica, the capital of Macedonia, where the Jews had a synagogue. Paul, according to his custom, there preached the Gospel three sabbath-days successively. Several believed in Jesus Christ; but the greater part of the Jews raised a tumult in the city. The night following, the brethren conducted Paul and Silas towards Berea, where many were converted.

The Jews of Thessalonica, being informed that Paul and Silas were at Berea, came thither, and animated the mob against them; so that St. Paul was forced to withdraw, and went to Athens.

Disputing with the Athenian philosophers, they brought him before the Areopagus, where he made his defence, intending to instruct them respecting the 'Unknown God.' A few embraced the faith at Athens. (Acts xvii.) See ALTAR, ATHENS.

Timothy came from Berea to Athens, according to the request of St. Paul, and informed him of the persecution which afflicted the Christians of Thessalonica.

This obliged the apostle to send him into Macedonia, that he might comfort them. After this, St. Paul went to Corinth, where he lodged with one Aquila, a Jew, a tent-maker; and with him St. Paul worked, as being of the same trade. Here he made several converts, and baptized Stephanas and his house, with Crispus and Gaius. (1 Cor. i. 11. 16. 17.; xvi. 15.) Silas and Timothy came to Corinth, (Acts xviii. 5. 1 Thess. iii. 6. 9.) A.D. 51, and brought him great comfort, acquainting him with the good state of the faithful of Thessalonica. Shortly after he wrote his first Epistle to the Thessalonians, which is the first Epistle he wrote, A.D. 52.

The second Epistle to the Thessalonians was written not long after the first. St. Paul, encouraged by the presence of Silas and Timothy, prosecuted the work of his ministry with new ardour; but the Jews opposing him with blasphemous and opprobrious words, 'he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.' He then quitted the house of Aquila, and went to lodge with one Titus Justus, who was originally a Gentile, but one that feared God. In the mean time, God encouraged him by a vision, and told him that he had much people in Corinth. He continued here a year and six months, during which time he probably also wrote his Epistle to the Galatians.

From Corinth Paul sailed into Syria, and thence he went to Ephesus. The Ephesians, upon hearing the Gospel explained by Paul, desired that he would continue with them; but, as it was necessary for him to keep the approaching feast at Jerusalem, he could not comply with their request: however, he promised that, with the permission of God, he would return to them. He sailed from Ephesus to Cæsarea, and is supposed to have arrived at Jerusalem just before the feast of Pentecost. After the feast he went to Antioch; and this was the conclusion of his second apostolical journey, in which he was accompanied by Silas; and, in part of it, Luke and Timothy were also with him.

Having made a short stay at Antioch, Paul set out upon his third apostolical journey. He passed through Galatia and Phrygia, confirming the Christians of those countries; and thence, according to his promise, he went to Ephesus, A.D. 54. (Acts xviii.) He found there some disciples who had only been baptized with John's baptism. He directed that they should be baptized in the name of Jesus; and then he communicated to them the Holy Ghost. He preached for the space of three months in the synagogue; but the Jews being hardened beyond conviction, and speaking reproachfully of the Christian re-

ligion before the multitude, he left them; and, from that time, he delivered his instructions in the school of a person called Tyrannus, who was probably a Gentile. Paul continued to preach in this place about two years, so that all the inhabitants of that part of Asia Minor 'heard the word of the Lord Jesus, both Jews and Greeks.' During this stay of St. Paul at Ephesus, he wrote his first Epistle to the Corinthians, probably in the beginning of the year 56; and from this Epistle we learn that he supported himself by his own labour at Ephesus, as he had before done at Corinth. (1 Cor. iv. 11, 12.) He alludes to the same thing in his speech to the Ephesian elders at Miletus. (Acts xx. 34.) He performed many miracles at Ephesus; and not only great numbers of people were converted to Christianity, but many also of those, who in this superstitious city used incantations and magical arts, professed their belief in the Gospel, and renounced their former practices, by publicly burning their books.

Such was the general success of Paul's preaching at Ephesus. But Demetrius, a silversmith, who sold models of the temple and image of Diana, observing the tendency of the Gospel to put an end to every thing connected with idolatry, represented to the workmen employed by him, and to others of the same occupation, that not only their trade would be ruined, which they knew by experience to be very lucrative, but also that the temple of their 'great goddess, Diana,' the pride and glory of their city, would be brought into discredit and contempt, if Paul were permitted to propagate his doctrines, and to persuade the people 'that they be no gods which are made with hands:' these men, thus instigated both by interest and superstition, raised a great tumult in the city, and probably would have proceeded to extremities against Paul and his companions, if the chief magistrate had not interposed, and by his authority dispersed the multitude. (Acts xix.)

Previously to this disturbance Paul had intended to continue at Ephesus till Titus should return, whom he had sent (2 Cor. xii. 18.) to enquire into the state of the church at Corinth. He now thought it prudent to go from Ephesus immediately; (Acts xx.) and having taken an affectionate leave of the disciples, he set out for Troas, (2 Cor. ii. 12, 13.) where he expected to meet Titus.

Titus, however, from some cause which is not known, did not come to Troas; and Paul was encouraged to pass over into Macedonia, with the hope of making converts. He met Titus there, (2 Cor. vii. 6.) and sent him back, with several other persons, to apprise the Corinthians of his intention to visit them shortly. St. Paul's second Epistle to the Corinthians was written

at this time. St. Paul, after preaching in Macedonia, and receiving from the Christians of that country liberal contributions for their poor brethren in Judea, (2 Cor. viii. 1.) went to Corinth, and remained there about three months. Just before Paul left Corinth, he wrote his Epistle to the Romans, probably in the beginning of the year 58. The Christians also of Corinth, and of the rest of Achaia, contributed to the relief of their brethren in Judea.

St. Paul's intention was to have sailed from Corinth into Syria; but being informed that some unbelieving Jews, who had discovered his intention, lay in wait for him, he changed his plan, passed through Macedonia, and sailed from Philippi to Troas in five days. He staid at Troas seven days, and preached to the Christians on the first day of the week, the day on which they were accustomed to meet for the purpose of religious worship. St. Paul, being to depart the day following, discoursed to them till midnight. During this time, a young man, called Eutychus, happening to sit in a window, overcome by sleep, fell down from three stories high, and was killed by the fall. St. Paul came down to him, embraced him, and restored him to life. He went on foot as far as Assos, (otherwise Apollonia) and embarked at Mitylene; whence he came to Miletus, whither the elders of the church of Ephesus came to see him.

After having exhorted them, and having prayed with them, he went on board, and arrived safe at Tyre. At Cæsarea they found Philip the Evangelist, who was one of the seven deacons. While St. Paul was here, the prophet Agabus arrived also from Judea; and having taken St. Paul's girdle, he bound his own hands and feet with it, saying, 'So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.' This prediction caused great uneasiness to Paul's friends; and they endeavoured to dissuade him from his intention of going thither. Paul, however, would not listen to their entreaties, but declared that he was ready to die at Jerusalem, if it were necessary, for the name of the Lord Jesus. Seeing him thus resolute, they desisted from their importunities, and accompanied him to Jerusalem, where he is supposed to have arrived just before the feast of Pentecost, A.D. 58. This may be considered as the end of St. Paul's third apostolical journey.

At Jerusalem the brethren received him with great joy; and the day following he went to see St. James, at whose house Paul gave an account of what God had done among the Gentiles by his ministry. St. James informed him that the converted Jews were strangely prejudiced against him. He advised Paul to join himself to four men who were there, and who had had a vow of

Nazariteship, and to contribute to the charge of their purification, and purify himself also, that he might offer with them the offerings and sacrifices ordained for the purification of a Nazarite. Others, however, seem more rightly to refer this vow, which was a *civil* vow, and not one of Nazariteship, to Aquila. See NAZARITES.

St. Paul followed this advice, and the next day went into the temple, where he declared to the priests, that in seven days these four Nazarites would complete their vow of Nazariteship, and that he would contribute his share of their charges. But towards the end of these seven days, the Jews of Asia observing him in the temple, moved the people against him, seized him, shut the gates of the temple, and would have killed him, had not Lysias, the tribune of the Roman garrison there, run and rescued him. St. Paul being on the steps, desired the tribune to suffer him to speak to the people. The tribune permitted him: and St. Paul related the manner of his conversion, and his mission from God to preach to the Gentiles. At his mentioning the Gentiles, the Jews cried out, Away with this wicked fellow out of the world, for he is not worthy to live!

The tribune brought him into the castle, and ordered that he should be put to the question by whipping; but being bound, he said to the tribune, Is it lawful for you to whip a Roman citizen before you hear him? The tribune, hearing this, caused him to be unbound, and, assembling the priests and the chiefs of the Jews, he brought Paul before them, that he might know the occasion of this tumult. Paul said, 'Brethren, I have lived in all good conscience before God until this day.' At these words, Ananias, the high-priest, ordered to give him a blow in the face. St. Paul replied to him, 'God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?' Those present said to him, 'Revilest thou God's high-priest?' St. Paul excused himself by saying, that he did not know he was the high-priest. Then, perceiving that part of the assembly were Sadducees, and part Pharisees, he cried out, 'Brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.'

The assembly being divided in opinion, and the clamour increasing, the tribune and the soldiers fetched him out of the assembly into the castle. The following night the Lord appeared to Paul, to encourage him. The next day more than forty Jews engaged themselves by an oath, not to eat or drink till they had killed Paul. But St. Paul, being informed of this conspiracy by his sister's son, acquainted the tribune with it; who gave orders that the night following he

should be sent to Cæsarea, to Felix the governor. (Acts xxii. xxiii.)

Five days afterwards, Ananias, the high-priest, and some of the council, came to Cæsarea, bringing with them Tertullus, an advocate, to plead against St. Paul. St. Paul easily refuted all their calumnies; and Felix, having heard these discourses, put off the cause. It does not appear that Felix ever took any further step in this trial; but, not long after, he and his wife Drusilla, who was a Jewess, sent for Paul to hear him, 'concerning the faith in Christ.' Paul knew the characters of the persons before whom he was to speak, and enlarged upon such points as were likely to affect them; and as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. Felix was a man of profligate life and corrupt principles; and this discourse of the apostle, though it caused a temporary remorse of conscience, and excited some dread of future punishment, made no lasting impression upon his mind; on the contrary, he frequently sent for Paul afterwards, not for the purpose of hearing the great truths of the Gospel explained and enforced, but with the hope that he would offer him money for his release. (Acts xxiv.)

At the end of two years, A.D. 60, Felix resigned the government of Judea to Portius Festus; and, with a view of gratifying the Jews, he left Paul a prisoner at Cæsarea. Three days after Festus landed at Cæsarea, he went up to Jerusalem; and the high-priest and the principal Jews, still retaining their malice, requested their new governor to send for Paul from Cæsarea. Their intention was to have murdered him upon the road: but Festus refused to send for him, stating, that he should shortly return to Cæsarea, and that he would try him there. In about ten days Festus went to Cæsarea, and the day after his arrival Paul was brought before him: and the Jews, who had come from Jerusalem for that purpose, 'laid many and grievous complaints against him, which they could not prove.' Paul defended himself by declaring, in a few simple words, that he had been guilty of no offence, either against the law of Moses, or the authority of Cæsar: but Festus, wishing to ingratiate himself with the Jews, asked Paul, whether he were willing to be tried at Jerusalem? He again asserted his innocence, and, availing himself of his privilege as a Roman citizen, appealed to the emperor himself: and Festus, after some deliberation, informed him, that he should be sent to the emperor, as he desired.

Not long after, king Agrippa, with his sister Bernice, came to congratulate Festus upon his accession to the government of Judea. Festus acquainted him with all the

circumstances relative to Paul; and Agrippa expressing a desire to hear Paul, Festus promised that he should hear him the next day. Accordingly, on the following morning, Paul was brought in bonds before Agrippa, Bernice, the military officers, and principal persons of the city. Festus represented to the assembly, that the Jews had laid very heavy charges against Paul, declaring that he was not worthy to live; that he had himself found no guilt of that description in him; but, upon his appealing to Cæsar, he had determined to send him immediately to Rome; and that he had now brought him before them, and especially before Agrippa, that after examination he might be enabled to state to the emperor, as it was his duty to do, the nature of the crimes alleged against him. Then Agrippa, who is said to have been well acquainted both with the Jewish and Roman laws, told Paul, that he was permitted to speak for himself. In the course of his defence Paul argued so forcibly in support of the Gospel, and justified his own conduct in so satisfactory a manner, that Agrippa acknowledged himself almost persuaded to be a Christian, and declared that Paul might have been set at liberty, if he had not appealed unto Cæsar. After an appeal was made to the emperor, the judge, from whom the appeal was made, could neither condemn nor release the prisoner. (Acts xxv. xxvi.)

As it was resolved to send Paul into Italy, he was taken on board a ship of Adramyttium, for Myra, in Lycia, where having found a ship bound for Italy, they sailed. But the season being far advanced, and the wind proving contrary, they arrived with difficulty enough at the Fairhavens, in Crete. St. Paul advised them to winter here; but others preferred Phenice, another harbour of the same island. As they were going thither, the wind drove them upon a little island, called Claudia, where the mariners, fearing to strike upon some sand bank, lowered their mast, and lay at the mercy of the waves. Three days afterward they threw overboard the tackling of the ship. Neither the sun nor stars appeared for fourteen days. In this extreme danger an angel assured St. Paul, that God had given him the lives of all who were in the ship with him, being two hundred and seventy-six persons. On the fourteenth night the seamen thought by their sounding they approached land. They were attempting to save themselves in the boat; but St. Paul told the centurion and the soldiers, that, except the sailors continued in the ship, the lives of the passengers could not be saved.

About day-break St. Paul persuaded them to take nourishment, assuring them that not a hair of their heads should perish; and after his example they took food. The soldiers, fearing lest any of the prisoners

should escape by swimming, were for putting them all to the sword: but the centurion would not suffer that, being willing to save Paul: and all of them came safe to shore. The island was called Melita, and the inhabitants received them with great humanity. (Acts xxviii. 1, 2, 3, &c.)

Being all very wet and cold, a great fire was lighted to dry them; and Paul having gathered a handful of sticks, and put them on the fire, a viper sprung out of the fire, and seized his hand. The people said, This man is surely a murderer, and Divine vengeance still pursues him. But Paul, shaking off the viper into the fire, received no injury from it. The people seeing this, changed their opinion, and took him for a god. He cured the father of Publius, the chief man of the island, of a fever and bloody flux. After this miracle all their sick were healed. See MELITA.

At the end of three months they embarked again, and arrived, first at Syracuse, then at Rhegium, and lastly at Puteoli. Here St. Paul found some Christians, who detained him seven days; then he set out for Rome. The Roman Christians having been informed of St. Paul's arrival, came to meet him as far as Appii-Forum, and the Three Taverns. St. Paul arrived at Rome in the spring of the year 61. At Rome he was allowed to dwell where he pleased, having a soldier to guard him, joined to him with a chain. Three days after his arrival, St. Paul desired to see the chief of the Jews. A day was appointed, and St. Paul preached to them the kingdom of God, endeavouring to convince them from Moses and the prophets, that Jesus was the Messiah. Some believed, and others disbelieved.

Paul dwelt two whole years at Rome, in a hired lodging, where he received all that came to him, preaching the kingdom of God, and the religion of Jesus Christ, without interruption. His captivity contributed to the advancement of religion; and he converted several persons, even of the emperor's court. (Philip. i. 12. 14. 18.; iv. 22.) The Scriptures do not inform us whether he was ever tried before Nero, who was at this time emperor of Rome; and the learned are much divided in their opinion on this point. St. Luke only says, 'Paul was suffered to dwell by himself with a soldier that kept him. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.' Lardner, however, thinks it very strange, that any should be of opinion that Paul's cause was not heard at Rome, during the two years he remained in that city. The same writer supposes Paul to have come to Jerusalem at the Pentecost of the year 58, to Rome in the

spring of the year 61, and to have been released in the former part of the year 63. During the apostle's imprisonment at Rome, he wrote his Epistles to the Ephesians, Philippians, Colossians, and to Philemon; and it seems probable that he wrote his Epistle to the Hebrews soon after his release.

As St. Luke has not continued St. Paul's history beyond his first imprisonment at Rome, we have no authentic record of his subsequent travels and labours from the spring of A.D. 63, when he was released, to the time of his martyrdom. By what means St. Paul was delivered from prison is not known. Calmet, with great probability, conjectures that the Jews durst not prosecute him before the emperor. It seems probable that, immediately after he recovered his liberty, St. Paul went to Jerusalem; and that afterwards he travelled through Asia Minor, Crete, Macedonia, and Greece, confirming his converts, and regulating the affairs of the different churches which he had planted in those countries. St. Paul probably wrote his first Epistle to Timothy, and his Epistle to Titus, at this time; that is, between his first and second imprisonments at Rome. Some modern authors consider St. Paul as making two apostolical journeys after the first of these imprisonments; the first by way of Crete, through Judea, to Antioch; the second from Antioch, through Syria, Cilicia, Phrygia, Macedonia, and thence to Rome. No mention, however, is made of these journeys in any ancient author. Whether the apostle preached the Gospel in Spain at this time, as some have imagined, seems very uncertain. The opinion that Paul preached the Gospel in Spain probably arose from the following passage in his Epistle to the Romans: 'Whosoever I take my journey into Spain, I will come to you;' but we have no certain information whether he ever went into Spain or not. Some, however, have argued from an expression of Clement, in his Epistle to the Corinthians, that Paul went into Spain. Clement says, that this apostle, 'having taught the whole world righteousness, and having come to the borders of the West, and having suffered martyrdom, went to the holy place.' By 'the borders of the west,' some contend that Spain is meant; but, observes Lardner, by this expression is meant only Italy, or Rome, where Clement was, and where Paul suffered.

It was the unanimous tradition of the church, that St. Paul returned to Rome; that he underwent a second imprisonment there, and at last was put to death by the emperor Nero. During his second imprisonment at Rome, he wrote his second Epistle to Timothy. Tacitus and Suetonius have mentioned a dreadful fire which happened at Rome in the time of Nero. It

was believed that the emperor himself was the author of that fire; but, to remove the odium from himself, he chose to attribute it to the Christians; and, to give some colour to that unjust imputation, he persecuted them with the utmost cruelty. In this persecution Peter and Paul suffered martyrdom, probably in the year 65; and if we may credit Sulpicius Severus, a writer of the fifth century, the former was crucified, and the latter beheaded.

The following masterly observations on St. Paul's moral character are the production of Dr. Paley: "St. Paul's letters furnish evidence of the soundness and sobriety of his judgment. His caution in distinguishing between the occasional suggestions of inspiration, and the ordinary exertions of his natural understanding, is without example in the history of enthusiasm. His morality is every where calm, pure, and rational; adapted to the condition, the activity, and the business of social life, and of its various relations; free from the over-scrupulousness and austerities of superstition, and from, what was more perhaps to be apprehended, the abstractions of quietism, and the soarings or extravagancies of fanaticism. His judgment concerning a hesitating conscience; his opinion of the moral indifferency of many actions, yet of the prudence and even the duty of compliance, where non-compliance would produce evil effects upon the minds of the persons who observed it, is as correct and just as the most liberal and enlightened moralist could form at this day. The accuracy of modern ethics has found nothing to amend in these determinations. What Lord Lyttleton has remarked of the preference ascribed by St. Paul to inward rectitude of principle above every other religious accomplishment, is very material to our present purpose. 'Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal;' &c. (1 Cor. xiii. 1—3.) Did ever enthusiast prefer that universal benevolence, meant by charity here, (which, we may add, is attainable by every man,) to faith and to miracles, to those religious opinions which he had embraced, and to those supernatural graces and gifts which he imagined he had acquired; nay even to the merit of martyrdom? Is it not the genius of enthusiasm to set moral virtues infinitely below the merit of faith; and of all moral virtues to value that least which is most particularly enforced by St. Paul, a spirit of candour, moderation, and peace? Certainly, neither the temper nor the opinions of a man subject to fanatic delusions are to be found in this passage. His letters, indeed, every where discover great zeal and earnestness in the cause in which he was engaged; that is to say, he was convinced of the truth of what he

taught, he was deeply impressed, but not more so than the occasion merited, with a sense of its importance. This produces a corresponding animation and solicitude in the exercise of his ministry. But would not these considerations, supposing them to have been well founded, have holden the same place, and produced the same effect, in a mind the strongest and the most sedate? Here, then, we have a man of liberal attainments, and in other respects of sound judgment, who had addicted his life to the service of the Gospel. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beat, stoned, left for dead; expecting, wherever he came, a renewal of the same treatment, and the same dangers; yet, when driven from one city, preaching in the next; spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety; persisting in this course to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion; unsubdued by anxiety, want, labour, persecutions; unwearied by long confinement, undismayed by the prospect of death. Such was St. Paul."

"Paul," says Mr. Locke, "is full of the matter he treats; and writes with warmth, which usually neglects method, and those partitions and pauses, which men educated in the schools of rhetoricians usually observe." There is, however, a real connexion and coherence in all his writings; and his reasoning, although it may sometimes seem to be desultory, will always be found to be correct and convincing. Instead of the beauties which arise from a nice arrangement of words, an harmonious cadence of periods, and an artificial structure of sentences, we have a style at once concise and highly figurative, and a striking peculiarity and uncommon energy of language. Whenever he speaks of the doctrines and excellency of the Christian religion, enlarges upon the nature and attributes of the Deity, or terrifies with the dread of divine judgments, his style rises with the subject; and while our minds are impressed with the justness and the dignity of the sentiments, we cannot but admire the force and sublimity of the expressions. Though he never departs from the authority of the apostolic character, yet the sensibility of his own heart frequently leads him to appeal to the feelings and affections of those to whom he writes; and the zeal of his temper is so constantly apparent throughout his Epistles, that no one can read them with attention, without catching

some portion of that fire by which he was animated. *Bishop Tomline's Elements of Christian Theology*, vol. i. pp. 345—380; *Paley's Horæ Paulinæ*, pp. 411—425; *Hales's New Analysis of Chronology*, vol. ii. book ii. p. 1254, note; *Bishop Watson's Theolog. Tracts*, vol. ii. p. 181, &c.

PAULIANS, or PAULIANISTS, a denomination which appeared in the third century; so called from Paul of Samosata, bishop of Antioch. He taught that the Son and the Holy Ghost exist in God in the same manner as the faculties of reason and activity do in man; that Christ was born of a mere man, but that the reason, or wisdom, of the Father descended into him, and by him wrought miracles upon earth, and instructed the nations; and finally, that, on account of this union of the divine Word with the man Jesus, Christ might, though improperly, be called God. *Mosheim's Eccles. Hist.* vol. i. p. 248.

PAULICIANS, a denomination formed in the seventh century by two brothers, Paul and John, inhabitants of Jerusalem, from the former of whom they derive their name.

The tenets attributed to this sect are as follow:—(1.) That the inferior and visible world is not the production of the Supreme Being.—(2.) That the evil principle was engendered by darkness and fire, not self-originated and eternal.—(3.) That, though Christ was the Son of Mary, yet he brought from heaven his human nature.—(4.) That Christ was clothed with an ethereal, celestial, and impassable body, and did not really expire on the cross: hence they refused to pay religious homage to the cross.—(5.) That the bread and wine which Christ is said to have administered to his disciples at his Last Supper, only signifies the divine discourses and exhortations of the Saviour, which are a spiritual food and nourishment to the soul, and fill it with repose, satisfaction, and delight; hence they refused to celebrate the institution of the Lord's Supper.—(6.) They rejected the books of the Old Testament, and looked upon its writers as inspired by the Creator of the world, and not by the Supreme God. They received all the books of the New Testament, except the Epistles of St. Peter, which they rejected for reasons unknown to us.

This denomination had not, like the Manicheans, an ecclesiastical government, administered by bishops, priests, and deacons. They had no sacred order of men, distinguished by their manner of life, their habit, or any other circumstance, from the rest of the assembly; nor had councils, synods, or such-like institutions, any place in their religious polity. They had certain doctors, whom they called *Synecdemi*, that is, *companions*

in the journey of life; and also *Notarii*. Among these there reigned a perfect equality; and they had no peculiar rights, or privileges, or any external mark of dignity to distinguish them from the people. The only singularity which attended their promotion to the rank of doctors was, that they changed their lay-names for Scripture ones, as if there had been something peculiarly venerable in the names of holy men, whose lives and actions are recorded in the sacred writings. *Mosheim's Eccles. Hist.* vol. ii. pp. 175, 176.

PE'KAH, פֶּקַח, *phakai, phakai*, signifies *he that opens*; otherwise, *that opens the eye, or that is at liberty*. Pekah, son of Remaliah, was general of the army of Pekahiah, king of Israel. He conspired against his master, (2 Kings xv. 25.) in the year of the world 3245, attacked him in the tower of his royal palace of Samaria, and being seconded by Argob and Arieah, and by fifty men of Gilead, he slew him, and reigned in his place twenty years. Perhaps Argob and Arieah may here signify the cities of Argob and Areopolis, beyond Jordan, which were parties in the conspiracy of Pekah. Pekah did evil before the Lord, and followed the wicked example of Jeroboam, the son of Nebat, who made Israel to sin. Under the reign of Pekah came Tiglath-pileser, king of Assyria, into the country of Israel, and took Ijon, Abel-beth-maachah, Janoah, Kedesh, Hazor, Gilead, and all the country of Naphtali, and carried away all the inhabitants into Assyria. At last, Hoshea, son of Elah, formed a conspiracy against Pekah, slew him, and reigned in his stead.

PEKAHIAH, פֶּקַחְיָה, *Pakiaia*, signifies, *it is the Lord that opens*. Pekahiah, son and successor of Menahem, king of Israel, (2 Kings xv. 22, 23.) in the year of the world 3243, reigned only two years. He did evil before the Lord, and followed the steps of Jeroboam, the son of Nebat, who made Israel to sin. Pekah, the son of Remaliah, conspired against him, and killed him in his own palace.

PELAGIANS, a sect that arose in the fifth century. Pelagius was a British monk, of some rank, and very exalted reputation. He, with his friend Celestius, travelled to Rome, where they resided very early in the fifth century, and opposed with warmth the doctrines of original sin, and the necessity of divine grace. What reception their doctrines met with at Rome does not appear; but their uncommon piety and virtue excited general approbation. On the approach of the Goths, they retired to Africa, where Celestius remained, with a view of gaining admittance as a presbyter into the church of Carthage. Pelagius proceeded to Palestine, where he enjoyed the favour and protection of John, bishop

of Jerusalem. But his friend and his opinions met with a very different reception from Augustine, the celebrated bishop of Hippo.

Whatever parts were visited by these unorthodox friends, they still asserted their peculiar opinions; and they were gradually engaged in a warm contest, in the course of which they were probably led to advance more than had originally occurred to them. In contending for the truth of their doctrines, they asserted, 'that mankind derived no injury from the sin of Adam; that we are now as capable of obedience to the will of God, as he was; that, otherwise, it would have been cruel and absurd to propose to mankind the performance of certain duties, with the sanction of rewards, and the denunciation of punishments; and that, consequently, men are born without vice, as well as without virtue.' Pelagius is said also to have maintained, 'that it is possible for men, provided they fully employ the powers and faculties with which they are endued, to live without sin;' and though he did not deny, that external grace, or the doctrines and motives of the Gospel, are necessary, yet he is said to have rejected the necessity of internal grace, or the aids of the Divine Spirit. He acknowledged 'that the power we possess of obeying the will of God, is a Divine gift;' but asserted, 'that the direction of this power depends upon ourselves; that natural death is not a consequence of the sin of Adam, but of the frame of man; and that Adam would have died, though he had not sinned.' Isidore, Chrysostom, and Augustine, strenuously opposed these opinions; and the last procured their condemnation in a synod held at Carthage, in 412. They were, however, favourably received at Rome; and pope Zozimus was at the head of the Pelagian party; but his decision against the African bishops, who had opposed Pelagianism, was disregarded by them, and the pontiff yielded at length to their reasonings and remonstrances, and condemned the men whom he had before honoured with his approbation. The council of Ephesus likewise condemned the opinions of Pelagius and Celestius; and the emperor Honorius, in 418, published an edict, which ordained that the leaders of the sect should be expelled from Rome, and their followers exiled. Some of the Pelagians taught that Christ was a mere man, and that men might lead sinless lives because Christ did so—that Jesus became Christ after his baptism, and God after his resurrection; the one arising from his unction, the other from the merit of his passion. The Pelagian controversy, which began with the doctrines of grace and original sin, was extended to predestination, and excited continual discord and division in the church. *Dr. Gregory's History of the Christian Church*, vol. i. pp. 272—274.

PELATIAH, פֶּלַטִּיָּה, signifies *let the Lord deliver, or deliverance, or flight of the Lord*. Pelatiah, son of Benaiah, was a prince of the people, who lived under Zedekiah, king of Judah, and opposed the advice given by Jeremiah, to submit to Nebuchadnezzar. Ezekiel, being a captive in Mesopotamia, had a vision, (chap. xi. 1, 2, &c.) in which he saw twenty-five men at the door of the temple of Jerusalem, among whom Jaazaniah, the son of Azur, and Pelatiah, the son of Benaiah, were the most remarkable. The Lord said to him, Son of man, these are the men who have thoughts of iniquity, and who are forming pernicious designs against this city, &c. As he was prophesying in this manner, Pelatiah, the son of Benaiah, died.

PELEG, פֶּלֶג, signifies *division*. Peleg, son of Eber, was born in the year of the world 1757. The Scripture says, that his father named him Peleg, signifying division, because in his time the earth was divided, (Gen. xi. 16.; x. 25.): whether Noah had begun to distribute the earth among his descendants some years before the building of Babel; or that Peleg came into the world the same year that Babel was begun; or that Eber, by a spirit of prophecy, named his son Peleg some years before the tower of Babel was commenced. What here perplexes interpreters is, 1. That Peleg was born not above one hundred years after the deluge. But it should seem that the number of men was not then sufficient for such an undertaking as that of Babel. 2. Joktan, the brother of Peleg, had already thirteen sons at the time of the dispersion, after the confusion of Babel. Peleg being born in the thirty-fourth year of Eber, (Gen. xi. 16.) it is impossible his brother Joktan should have such a number of children at the birth of Peleg. It seems, therefore, that he was not born at the time of the dispersion. To this it may be answered, that Moses has enumerated the names of the thirteen sons of Joktan, (Gen. x. 26.) by way of anticipation, though they were not born till after the confusion of Babel; but, as they possessed a very large country, it was convenient to notice and to name them among the other descendants of Noah, who participated in the provinces of the East. However this be, at the age of thirty years Peleg begat Reu; and he died at the age of two hundred and thirty-nine.

Dr. Hales observes, that 'of Peleg's allotted settlement a trace may perhaps remain in the town of Phalga, not far from the conflux of the river Chaboras with the Euphrates, where the town of Charan was seated. Bochart rather derives the name of the town from Phalga, signifying, in the Syriac dialect, "the middle," because it was midway between the two Seleucias; the one city in Pieria, the other in Meso-

potamia. Peleg began the third reduction of the standard of human life.' *Hales's New Analysis of Chronology*, vol. ii. book i. p. 47.

PE/LETHITES, פֶּלֶטִּי, פֶּלֶטִּי, פֶּלֶטִּי, in Chaldee, signifies *those that draw the bow, or slingers*; in Hebrew, *judges, or destroyers*. The Pelethites and the Cherethites are famous under the reign of David, as the most valiant men of his army, and the guards of his person. They were originally Philistines, of Gath. See **CHERETHIM**.

PELICAN. The Talmud describes the *kaat* as a water bird, with a long neck; the Septuagint read *pelecas*, and the Vulgate *onocrotalus*. The principal food of the pelican, or onocrotalus, is shell-fish, which it is said to swallow shells and all, and afterwards, when, by the heat of its stomach, the shells begin to open, to vomit them up again, and pick out the fish. But it may be justly questioned whether this bird does really take its prey into its stomach in the first instance. It is more probable, that its prey goes no farther than the bag or pouch under its lower chap, which 'serves not only as a repository for its food, but as a net to catch it. And it may be further observed, that in feeding its young ones, (whether this bag is loaded with water or more solid food,) the onocrotalus squeezes the contents of its mouth into their mouths, by strongly compressing it upon its breast with its bill; an action which might well give occasion to the received tradition and reports that the pelican, in feeding her young, pierced her own breast, and nourished them with her blood.' 'This bird,' says Mr. Edwards, 'seemed to me to be more than double the bigness of the largest swan. I thought it something incredible in Willoughby's Description, that a man should put his head into the pouch under the bill, till I saw it performed in this bird by its keeper, and am sure a second man's head might have been put in with it at the same time. The academy of Paris think the bird (of this kind) they have described is the pelican of Aristotle, and the onocrotalus of Pliny. The pelican seems to inhabit the greatest part of the old world, it being found in many climates, both far north and south, as well as in the intermediate latitudes, it being pretty common in Russia, abounding in Egypt, and sometimes found at the Cape of Good Hope.' *Edwards's Nat. Hist. of Birds*, part ii. p. 92; *Parkhurst's Hebrew and English Lexicon*, pp. 631, 632.

PENANCE. The popish sacrament of penance is derived from the Scripture doctrine of repentance; but it is, in fact, a corruption of a practice which prevailed in the primitive church. During the severe persecutions which the Christians suffered in the early ages of the Gospel, many, through

fear of tortures and death, apostatized from the faith. It frequently happened, that these men, after the danger was past, were desirous of returning to communion with the church; but they were not allowed, till they had made a public confession of their offence in the presence of the congregation. In this manner confession began to be a part of ecclesiastical discipline; and being thus, in the first instance, applied to a crime of a public nature, it was afterwards extended to private sin. Besides the shame of public confession, the offending party was compelled to submit to public reproof, to acts of penance, to exclusion from the sacrament of the Lord's Supper, and to a temporary suspension of all the privileges of a Christian. We learn from the canons of the numerous councils, which were held in the fourth and fifth centuries, that they were chiefly occupied in regulating the nature and duration of these censures, and in settling the degree of discretionary power to be vested in bishops for the purpose of relaxing or shortening them, according to the circumstances of the case. Public confession was soon found to be attended with many inconveniences; and, therefore, instead of it, offenders were permitted to confess their sins privately, either to the bishops themselves, or to penitentiary priests appointed by them. When the punishment, which was still public, though the sins remained secret, was finished, the penitent was formally received into communion with the church, by prayer and imposition of hands. The office of a penitentiary priest was abolished in the East in the reign of Theodosius; but it was retained much longer in the western church. In the fifth century, public penance was submitted to with difficulty and reluctance; and it was thought expedient to allow penance, in certain cases, to be performed in monasteries, or in some private place, before a small select number of persons; this private penance was gradually extended to more and more cases; and before the end of the seventh century, the practice of public penance for private sins was entirely abolished. About the end of the eighth century, penance began to be commuted; in the room of the ancient severities, prayers, masses, and alms were substituted; and in process of time the clergy of the church of Rome gained such an ascendancy over the minds of the people, as to persuade them that it was their duty to confess all their sins, however private or heinous, to the priest, who had power to prescribe the conditions of absolution; and, to give a greater sanction to this delusion, they called it a sacrament, and made it to consist in confession to the priest, and in absolution from him, after or before such acts of devotion, mortification, and charity,

as he should think fit to enjoin. By a canon of the council of Lateran, held A.D. 1215, every person was directed to confess his sins, at least once in every year, to the priest of his parish. A ritual was drawn up for this purpose, which is still used by Papists, and in which the priest absolves without any qualification or reserve; and it was decreed by the council of Trent, that all were to be anathematized who maintained '*non requiri confessionem pœnitentis, ut sacerdos eum absolvere possit;*' or who asserted '*absolutionem sacramentalem sacerdotis non esse actum judiciale, sed nudum ministerium pronuntiandi et declarandi remissa esse peccata.*'

It is, therefore, scarcely necessary to observe, that the penance of the church of Rome is totally different from the Gospel doctrine of repentance, which consists in an inward sorrow for past sins, and a firm resolution of future amendment. 'The true penance enjoined by the Gospel, is the forsaking of sin, and the doing acts of virtue. Fasting, prayers, and alms-giving, are acts that are very proper means to raise us to this temper. If fasting is joined with prayer, and if prayer arises out of an inward devotion of mind, and is serious and fervent, then we know that it has great efficacy, as being one of the chief acts of our religious service of God, to which the greatest promises are made, and upon which the best blessings do descend upon us. Alms-giving is also a main part of charity, which, when done from a right principle of loving God and our neighbour, is of great value in his sight. But if fasting is only an exercise of the body, and of abstaining so long, and from such things, this may, perhaps, trouble and pain the body, but bodily exercise profiteth nothing; so not to mention the mockery of fasting, when it is only a delay of eating, after which all liberties are taken, or an abstinence which is made up with other delicious and inflaming nutritives, these are of no value, being only inventions to deceive men, and to expose religion to mockery. But even severe and afflicting fasting, if done only as a punishment, which, when it is over, the penance is believed to be completed, gives such a low idea of God and religion, that from thence men are led to think very slightly of sin, when they know at what price they can carry it off. Such a continuance in fasting, in order to prayer, as humbles and depresses nature, and raises the mind, is a great means to reform the world; but fasting, as a prescribed task to expiate our sins, is a scorn put upon religion. Prayer, when it arises from a serious heart that is earnest in it, and when it becomes habitual, is certainly a most effectual means to reform the world, and to fetch down divine assistances; but to ap-

point so many vocal prayers to be gone through as a task, and then to tell the world, that the running through these with few or no inward acts accompanying them, is contrition or attrition, this is liker a design to root out all the impressions of religion, and all sense of that repentance which the Gospel requires, than to promote it. This may be a task fit to accustom children to, but it is contrary to the true genius of religion, to teach men, instead of that reasonable service that we ought to offer up to God, to give him only the labour of the lips, which is the sacrifice of fools. Prayers gone through as a task can be of no value, and can find no acceptance in the sight of God. And, as St. Paul said, that if he gave all his goods to the poor, and had not charity, he was nothing; so the greatest profusion of alms-giving, when done in a mercenary way, to buy off, and to purchase a pardon, is the turning of God's house from being a house of prayer, to be a den of thieves.' *Burnet's Exposition of the Thirty-nine Articles*, pp. 351, 352; *Tomline's Elements of Christian Theology*, vol. ii. pp. 420—423.

PENIN'NAH, פִּנְחָה, *phenanè*, signifies *pearl, precious stone*; otherwise, *his face*. Peninnah was the second wife of Elkanah, the father of Samuel. (1 Sam. i. 2, 3, &c.) Peninnah had several children, but Hannah, afterwards mother of Samuel, was barren. Peninnah, instead of giving glory to God, the author of fruitfulness, was elevated with pride, and insulted Hannah. But the Lord having graciously visited Hannah, Peninnah was humbled; and some interpreters think, that God took her children from her, or at least that she ceased bearing after this time, according to the expression of Hannah, 'the barren hath borne seven, and she that hath many children is waxed feeble.'

PENTAPOLIS, Πεντάπολις, signifies *a country of five cities*. This name is given to the five cities, Sodom, Gomorrah, Admah, Zeboim, and Zoar. They were all five condemned to destruction; but Lot interceded for Zoar, otherwise called Bala. The other four were consumed by fire from Heaven, and the place where they had stood became the lake Asphaltites.

PENTATEUCH, Πεντάτευχος, signifies *the five books*. This word, derived from the Greek, signifies, literally, the collection of the five instruments or books of Moses; that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

The first argument in favour of the genuineness of the Pentateuch, is the universal concurrence of all antiquity. The rival kingdoms of Judah and Israel, the hostile sects of Jews and Samaritans, and every denomination of early Christians, received the Pentateuch as unquestionably written by Moses. It is also mentioned and referred

to by many heathen authors in a manner which shows it plainly to have been the general and undisputed opinion of the Pagan world, that this book was the work of the Jewish legislator. Nicolaus of Damascus, a philosopher, poet, historian, and orator, in the time of Augustus, after describing Baris, a high mountain in Armenia, upon which it was reported that many who fled at the time of the Deluge were saved, and that one came on shore upon the top of it, adds, 'this might be the man about whom Moses, the legislator of the Jews, wrote.' Diodorus Siculus, who also lived in the time of Augustus, mentions Moses as the legislator of the Jews in three different places of his remaining works; and in a fragment of the fortieth book, after giving some account of the conduct and laws of Moses, he says, that 'Moses concludes his laws by declaring, that he had heard from God the things which he addresses to the Jews.' Strabo, who also lived in the time of Augustus, considered the Pentateuch as written by Moses. The emperor Julian, whose apparent favour to the Jews proceeded only from his hostility to the Christians, was obliged to confess that the books which bore the name of Moses were genuine, and that the facts which they contained were worthy of credit.

To this testimony from profane authors may be added the positive assertions of the sacred writers both of the Old and New Testament. Moses frequently speaks of himself as directed by God to write the commands which he had received from him, and to record the events which occurred during his ministry, (Exod. xvii. 14.; xxiv. 4.; Numb. xxxiii. 2.); and at the end of Deuteronomy he expressly says, 'And Moses wrote his law, and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.' (Deut. xxxi. 9.) Afterwards, in the same chapter, he says still more fully, 'And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.' (Deut. xxxi. 24, &c.) If the Pentateuch had been forged, or even written in a subsequent age from existing materials, these passages must have excited inquiry, and have caused the fraud to be detected. In the New Testament also the writing of the Law, or Pentateuch, is expressly ascribed to Moses, (John i. 45.); and in a variety of passages in the Gospels, Acts, and Epistles, Moses is evidently considered as the author of the Pentateuch, and every one of the five books is quoted as written by him. It is likewise material to remark, as of itself a sufficient

proof of the inspiration of the Pentateuch, that Christ called the words of Exodus and Deuteronomy the words of God himself. (Compare Matt. xv. 4. with Exodus xx. 12. and Deuteronomy v. 16.)

Mr. Whiston asserts, and in support of his assertion appeals to a similar declaration of the learned Grotius, 'That there do not appear in the genuine records of mankind, belonging to ancient times, any testimonies that contradict those produced from the Old Testament; and that it may be confidently affirmed, there are no such to be found.' We are not, however, confined to negative testimony; for it would be easy to bring forward nearly demonstrative evidence to prove the positive agreement of antiquity with the narrative of the sacred historian. It appears that the most ancient traditions remarkably agree with Moses's account of the creation of the world, the fall of man, the deluge, and the dispersion of mankind; that about the time mentioned in the Pentateuch, a part of the inhabitants of Egypt, who came originally from the East, did migrate under a person of the name of Moyses, or Moses; that a people with such laws and institutions as he professes to have given them, have existed from remote antiquity; and we ourselves are eye-witnesses that such a people, so circumstanced, exist at this hour, and in a state exactly conformable to his predictions concerning them. But the civil history of the Jews is seldom contested, even by those who imagine the Pentateuch to have been written in some age subsequent to that of Moses, from a collection of annals or diaries; it is the miraculous part of it which is disputed. To this observation, however, we may oppose the conclusive argument of a professed enemy to revealed religion, 'that the miraculous part of the Mosaic history is not like the prodigies of Livy, and other profane authors, unconnected with the facts recorded; it is so intermixed and blended with the narrative, that they must both stand or fall together.' With respect to the annals which are mentioned as the supposed foundation of this history, they must have been either true or false: if true, the history of the Israelites remains equally marvellous; if false, how was it possible for the history to acquire the credit and esteem in which it was so universally held?

Among the objections to the divine authority of the Pentateuch, the command to destroy the nations of Canaan, is considered as being absolutely irreconcilable with Divine justice, and therefore as impossible to have proceeded from God. It is a curious example of the inconsistency of sceptical arguments, that the destruction of the inhabitants of a small part of the earth is pronounced to be incompatible with the Divine attributes, while the

destruction of the whole world by the Deluge is passed by without any such comment. But the Deluge is a fact authenticated by such a variety of proofs, and so universally acknowledged in all ages and countries, that its consistency with the justice of God must be allowed, or his moral government must be at once denied. And yet, in reality, the general destruction of the human race by the Deluge, and the partial extermination of the inhabitants of Canaan by the Israelites, are to be accounted for upon precisely the same principle. In both cases it was the enormous wickedness of the people which drew upon them such signal punishment.

With respect to the marks of a posterior date, or at least of posterior interpolation, so often urged with an insidious design to weaken the authority of the Pentateuch, it will be sufficient to observe, that it may safely be admitted that Joshua, Samuel, or some one of the succeeding prophets, wrote the account of the death of Moses, contained in the last chapter of Deuteronomy; and that Ezra, when he transcribed the history written by Moses, changed the names of some places, which were then become obsolete, to those by which they were called in his time, and added, for the purpose of elucidation, the few passages which are allowed to be not suitable to the age of Moses. Now surely, when it is considered that these few passages are of an explanatory nature; that they are easily distinguished from the original writings of Moses; and that Ezra was himself an inspired writer, raised up by God to re-establish the Jewish church, after the return from captivity, the cavils founded upon such circumstances can scarcely be thought deserving of any serious attention.—*Bishop Tomline's Elements of Christian Theology*, vol. i. pp. 30—74.

PEN'TECOST, Πεντηκοστή, signifies the *fiftieth*. Pentecost is derived from the Greek *pentecoste*, the *fiftieth*, because the feast of Pentecost was celebrated the fiftieth day after the sixteenth of Nisan, which was the second day of the feast of the Passover. (Levit. xxiii. 15, 16.) The Hebrews call it (Exod. xxxiv. 22.) the Feast of Weeks, because it was kept seven weeks after the Passover. They then offered the first fruits of their wheat-harvest, which at that time was completed. (Deut. xvi. 9, 10.) The first fruits consisted in two loaves of leavened bread; of two assarons of meal, or of three pints of meal each. (Levit. xxiii. 16, 17.) Some interpreters think, that each family was obliged to give two loaves for first fruits; but others maintain, and perhaps with more reason, that they offered only two loaves in the name of the whole nation; this is sufficiently hinted by Josephus, who puts only one loaf of two assarons. Besides these, they presented at the temple seven lambs of that year, one calf, and two rams, for a

burnt-offering, two lambs for a peace-offering, and a goat for a sin-offering. We do not find in Scripture, or in Josephus, that the Pentecost had an octave, though it was one of the three great solemnities, in which all the males were to appear before the Lord. Besides the victims appointed (Lev. xxiii. 18, 19.) for the day of Pentecost, they offered two calves and a ram for a burnt-offering, seven lambs for a peace-offering, and a goat for a sin-offering. (Numb. xxviii. 27.) Josephus puts all these sacrifices together. The feast of Pentecost was instituted, first, to oblige the Israelites to repair to the temple of the Lord, there to acknowledge his dominion over their country, and their labours, by offering to him the first fruits of all their harvests. Secondly, to commemorate, and to render thanks to God, for the law given from Mount Sinai, on the fiftieth day after their coming out of Egypt.

The modern Jews celebrate the Pentecost for two days. They adorn the synagogue and the places appointed for the reading of the law, and even their houses, with roses and flowers, in crowns and garlands. The prayers are accommodated to the festival; and they read from the Pentateuch the sacrifice that was offered on that day, with a lesson out of the prophets, which has relation to the feast of Pentecost. Afterwards they pronounce a blessing for the sovereign, and a sermon in commendation of the law. The Jews of Germany, in order to recall to mind more sensibly the Mount of Sinai, upon which the law was given, make a very thick cake, of seven layers of paste; this they call Sinai, and inculcate that these seven thicknesses of paste represent the seven heavens, which God was to re-ascend, from this mountain to the heaven of heavens, his abode.

The Christian church celebrates the feast of Pentecost fifty days, or seven weeks, after the passover, or the resurrection of our Saviour. After the ascension of Christ, the apostles returned to Jerusalem, where they waited for the Holy Ghost, which our Saviour had promised them. On the day of Pentecost, about the third hour of the day (nine o'clock in the morning), suddenly they heard a great noise, like the rushing of a mighty wind, from heaven, which filled the whole house where the apostles were assembled. At the same time appeared among them, as it were, tongues of fire, parted, or cloven, and rested on each of them, who were immediately filled with the Holy Ghost, and began to speak different tongues of languages, as the Spirit gave them utterance. (Acts ii. 1, 2, 3.) There were at that time at Jerusalem pious Jews of all nations, who were astonished to hear such a variety of languages. Others, probably the Jews of Jerusalem, mocked and

said, These men are full of new wine. Peter undertook their defence, and said, 'These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel, (ii. 28.) 'I will pour out my Spirit upon all flesh,' &c.; and whosoever shall call on the name of the Lord shall be delivered.' It is observable, that, on festivals, the Jews did not eat before noon, and especially the tasted nothing before nine in the morning, which was an hour of prayer. Those who heard Peter were moved with compunction, and said, 'Men and brethren, what shall we do?' Peter answered, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' That day three thousand persons were baptized. Dr. Hales observes, that 'this amazing and astonishing gift, the gift of tongues, was a miracle, new and unheard of before in former ages; and greater, or more decisive, than any wrought by our Lord himself during his ministry. Possessions, or diseases, might be counterfeited; even death might be only apparent; the reality, therefore, of such cures, and restorations to life, might be questioned by gainsayers, and denied by infidels; but to inspire a company of 'unlettered Galileans,' who knew only their mother tongue, and whose dialect was proverbial for its vulgarity, suddenly and instantaneously with the knowledge and expression of sixteen or eighteen different languages or dialects; when, in the ordinary course of things, the acquisition of a single new language is a work of so much time and pains to understand, and still more to speak it with fluency and correctness, was indeed a miracle of the most stupendous size, carrying with it the most overpowering and irresistible conviction, the simplest and plainest in itself, and the most impossible to be counterfeited. No wonder then, that the effect was so prodigious, as the conversion of three thousand prejudiced Jews, in one day, to the faith of a crucified Saviour, at Jerusalem, the scene of his disgrace, and only fifty-two days after, on the memorable day of Pentecost.' (Acts ii.) *Hales's New Analysis of Chronology*, vol. ii. book ii. p. 1063.

PENUEL, פְּנוּאֵל, signifies *the sight of God*; that is, where God graciously manifested himself. Penuel, or Peniel, was a city beyond Jordan, near the ford of the brook Jabbok. When Jacob returned from Mesopotamia he rested at the brook Jabbok; and very early the next morning, having sent all his people before, he remained alone, and an angel came and wrestled with him, till the day dawned. The angel blessed him in the same place, which Jacob from hence called Peniel, saying, *I have seen God face to face, yet continue alive.* (Gen. xxxii. 30.)

In following ages the Israelites built a city at this place, which was given to the tribe of Gad. Gideon, returning from the pursuit of the Midianites, overthrew the Tower of Peniel, (Judg. viii. 17.) and slew the inhabitants, for having refused sustenance to him and his people, in a very insulting manner. Jeroboam, the son of Nebat, rebuilt the city of Peniel. (1 Kings xii. 25.) Josephus says that this prince built himself a palace here.

PERFUMES. The use of perfumes was frequent among the Hebrews, and among the Orientals in general, before it was known to the Greeks and Romans. They must have been known in Egypt in the time of Moses, since that legislator speaks of the art of the perfumer, and gives the composition of two perfumes, of which one (Exod. xxx. 25.) was to be offered to the Lord, upon the golden altar in the holy place; and the other (Exod. xxx. 34, 35.) was appointed for the anointing of the high-priest and his sons, of the tabernacle, and the vessels of divine service. (Exod. xxx. 23.) The first of these perfumes was composed of *stacte*, the *onyx*, or odoriferous shell-fish, of *galbanum*, and incense, each of equal weight. This perfume was sacred and inviolable; and it was forbidden to be used by any man, on pain of death. It was placed every morning and evening upon the golden altar in the holy place, by one of the priests of the week. This perfume Zacharias, father of John the Baptist, went to offer, when the angel foretold to him the birth of that forerunner of the Messiah. The other kind of perfume was rather an ointment, to anoint the priests and the sacred vessels of the tabernacle. It was composed of the best myrrh five hundred shekels, of cinnamon two hundred and fifty shekels, of calamus a like quantity, of cassia five hundred shekels, and one hin of oil olive. But it is thought that they did not afterwards anoint the successors of Aaron, because the dignity being hereditary in his family, this unction did not seem necessary. God reserved this ointment, or this perfume, to his own service; and whoever should make it, either for himself or another, was to be cut off from his people.

The Hebrews had also perfumes which they used for embalming the dead. The composition is not exactly known; but they used myrrh, aloes, and other strong and astringent drugs, proper to prevent putrefaction, infection, and corruption. See **EMBALMING.**

Besides these perfumes, others are noticed in Scripture. The spouse in the Canticles commends the scent of the perfumes of her lover; and her lover in return says, that the scent of the perfumes of his spouse surpasses the most excellent odours. He names particularly the spikenard, the calamus, the cinnamon, the myrrh, and the

aloes, as composing these perfumes. The voluptuous woman described by Solomon, (Prov. vii. 17.) says, that she had perfumed her bed with myrrh, aloes, and cinnamon. The epicures in the Book of Wisdom, (ii. 7.) encourage one another to the luxuriant use of odours and costly perfumes.

Isaiah reproaches Judea, whom he describes as a faithless spouse to God, as being painted and perfumed to please strangers, (Isaiah lvii. 9.); 'Thou wentest to the king with ointment, and didst increase thy perfumes.' Ezekiel (xxiii. 41.) seems to accuse the Jews of having profaned the odours and perfumes, whose use was reserved to sacred things, by applying them to their own use.

PER/GA, Πέργη, signifies *extremely earthy*. Perga was a city of Pamphylia, (Acts xiii. 14.) to which, as it was not a maritime city, St. Paul must have gone up the river Caystrus, or otherwise on foot. It was one of the most considerable cities of Pamphylia; and when that province was divided into two parts, this city became the metropolis of the one part, and Sidé of the other. Upon a neighbouring mountain was a very famous temple of Diana, surnamed Pergæa, from the name of the city; and it appears that Bacchus was also worshipped at Perga. *Sacred Geography.*

PER/GAMUS, Πέργαμος, signifies *height*, or *sublimity*. John the Evangelist (Rev. ii. 13.) speaks thus to the angel, or bishop, of Pergamus: 'I know thy works, and where thou dwellest, even where Satan's seat is,' &c.

Pergamus was one of the most renowned cities in Asia. It was in Mysia, and the residence of king Eumenes, and of the other Attalic princes. *Sacred Geography.*

PER/IZZITES, פריזיט, signifies *who dwell in villages*, or places not inclosed with walls.

The Perizzites, ancient inhabitants of Palestine, mingled with the Canaanites. It is very probable, that they themselves were Canaanites, but having no fixed habitations, and living sometimes in one country, sometimes in another, were called Perizzites, which signifies *scattered* or *dispersed*. Pherazoth stands for hamlets or villages. The Perizzites did not inhabit any certain portion of the land of Canaan; there were some on each side of the river Jordan, in the mountains and in the plains. In several places of Scripture the Canaanites and Perizzites are mentioned as the chief people of the country. It is said, for example, in the time of Abraham and Lot, the Canaanite and Perizzite were in the land. (Gen. xiii. 7.) The tribe of Ephraim complained to Joshua, that they were too much confined in their possession; he bid them go, if they pleased, into the moun-

tains of the Perizzites and Rephaim, there clear the land, cultivate, and inhabit it. (Josh. xvii. 15.) Solomon subdued the remains of the Canaanites and Perizzites, which the children of Israel had not rooted out, and made them tributary. (1 Kings ix. 20, 21. 2 Chron. viii. 7.) Mention is made of the Perizzites by Ezra, after the return from Babylon; and several Israelites had married wives from that nation. (Ezra ix. 1.)

PERSECUTION is any pain or affliction which a person designedly inflicts upon another; and, in a more restrained sense, the sufferings of Christians on account of their religion. The establishment of Christianity was opposed by the powers of the world, and occasioned several severe persecutions against Christians, during the reigns of several Roman emperors. Though the absurdities of polytheism were openly derided and exposed by the first teachers of Christianity, yet it does not appear that any public laws were enacted against it till the reign of Nero, in the year 64, by which time it had acquired considerable stability and extent. As far the greater number of the first converts to Christianity were of the Jewish nation, one secondary cause for their being so long preserved from persecution may probably be deduced from their appearing to the Roman governors only as a sect of Jews, who had seceded from the rest of their brethren on account of some opinion trifling in its importance, and, perhaps, difficult to be understood. Nor when their brethren were fully discovered to have cast off the religion of the synagogue, did the Jews find it easy to infuse into the breasts of the Roman magistrates that rancour and malice which they themselves experienced. But the steady and uniform opposition made by the Christians to heathen superstition could not long pass unnoticed. Their open attacks upon Paganism made them extremely obnoxious to the populace, by whom they were represented as a society of atheists, who, by attacking the religious constitution of the empire, merited the severest animadversion of the civil magistrate. Horrid tales of their abominations were circulated throughout the empire; and the minds of the Pagans were, from all these circumstances, prepared to regard with pleasure, or indifference, every cruelty which could be inflicted upon this despised sect. Historians usually reckon ten general persecutions.

First general persecution.—Nero selected the Christians as a grateful sacrifice to the Roman people, and endeavoured to transfer to this hated sect the guilt of which he was strongly suspected, that of having caused and enjoyed the fire which had nearly desolated the city. With this view,

he inflicted upon them the most exquisite tortures, attended with every circumstance of the most refined cruelty. Some were crucified; some impaled; some were thrown to wild beasts; and others were wrapped in garments dipped in pitch and other combustibles, and burned as torches in the garden of Nero, and other parts of the city, by night. This persecution was not confined to Rome: the emperor issued edicts against the Christians throughout most of the provinces of the empire. He was far, however, from obtaining the object of his hopes and expectations; and the virtues of the Christians, their zeal for the truth, and their constancy in suffering, must have considerably contributed to the respectability of their sect, and to make their tenets more generally known.

Second general persecution.—From the death of Nero to the reign of Domitian, the Christians remained unmolested, and daily increasing; but towards the close of the first century, they were again involved in all the horrors of persecution. In this persecution many eminent Christians suffered; but the death of Domitian soon delivered them from this calamity.

Third general persecution.—This persecution began in the third year of the emperor Trajan, A.D. 100. Many things contributed towards it; as, the laws of the empire, the emperor's zeal for his religion, and aversion to Christianity, and the prejudices of the Pagans, supported by falsehoods and calumnies, against the Christians. Under the plausible pretence of their holding illegal meetings and societies, they were severely persecuted by the governors and other officers; in which persecution great numbers fell by the rage of popular tumult, as well as by laws and processes. This persecution continued several years, with different degrees of severity, in many parts of the empire, and was so much the more afflicting, because the Christians generally suffered under the notion of malefactors and traitors, and under an emperor famed for his singular justice and moderation. The most noted martyr, in this persecution, was Clement, bishop of Rome. After some time, the fury of this persecution was abated, but did not cease during the whole reign of Trajan. In the eighth year of his successor, Adrian, it broke out with new rage. This is by some called the fourth general persecution; but is more commonly considered as a revival or continuance of the third.

Fourth general persecution.—This took place under Antoninus, the philosopher, and at different places, with several intermissions, and different degrees of severity; it continued the greatest part of his reign. Antoninus himself has been much excused as to this persecution. As the character of the virtuous Trajan, however, is sullied

by the martyrdom of Ignatius, so the reign of the philosophic Marcus is for ever disgraced by the sacrifice of the venerable Polycarp, bishop of Smyrna, the friend and companion of St. John. A few days previous to his death, he is said to have dreamed that his pillow was on fire. When urged by the proconsul to renounce Christ, he replied, 'Four-score and six years have I served him, and he has never done me an injury; can I blaspheme my King and my Saviour?' Several miracles are reported to have happened at his death. The flames, as if unwilling to injure his sacred person, are said to have arched over his head; and, it is added, that at length being dispatched with a sword, a dove flew out of the wound; and that from the pile proceeded a most fragrant smell. It is obvious that the arching of the flames might be an accidental effect, which the enthusiastic veneration of his disciples might convert into a miracle; and as to the story of the dove, &c. Eusebius himself apparently did not credit it, since he has omitted it in his narrative of the transaction. Among many other victims of persecution in this philosophic reign, we must also record that of the excellent and learned Justin. But it was at Lyons, and Vienne, in Gaul, that the most shocking scenes were acted. Among many nameless sufferers, history has preserved from oblivion Pothinus, the respectable bishop of Lyons, who was then more than ninety years of age; Sanctus, a deacon of Vienne; Attalus, a native of Pergamus; Maturus and Alexander; some of whom were devoured by wild beasts, and some of them tortured in an iron chair, made redhot. Some females also, and particularly Biblias and Blandina, reflected honour both upon their sex and their religion, by their constancy and courage.

Fifth general persecution.—A considerable part of the reign of Severus proved so far favourable to the Christians, that no additions were made to the severe edicts already in force against them. For this lenity they were probably indebted to Proculus, a Christian, who, in a very extraordinary manner, cured the emperor of a dangerous distemper, by the application of oil. But this degree of peace, precarious as it was, and frequently interrupted by the partial execution of severe laws, was terminated by an edict, A.D. 197, which prohibited every subject of the empire, under severe penalties, from embracing the Jewish or Christian faith. This law appears, upon a first view, designed merely to impede the further progress of Christianity; but it incited the magistracy to enforce the laws of former emperors, which were still existing against the Christians, and, during seven years, they were exposed to a rigorous persecu-

tion in Palestine, Egypt, the rest of Africa, Italy, Gaul, and other parts. In this persecution, Leonides, the father of Origen, and Irenæus, bishop of Lyons, suffered martyrdom. On this occasion, Tertullian composed his Apology. The violence of Pagan intolerance was most severely felt in Egypt, and particularly at Alexandria.

Sixth general persecution.—This persecution began with the reign of the emperor Maximinus, A.D. 235, and seems to have arisen from that prince's hatred to his predecessor, Alexander, in whose family many Christians had found shelter and patronage. Though this persecution was very severe in some places, yet we have the names of only a few martyrs. Origen, at this time, was very industrious in supporting the Christians under these fiery trials.

Seventh general persecution.—This was the most dreadful persecution that ever had been known in the church. During the short reign of Decius, the Christians were exposed to greater calamities than any they had hitherto suffered. It has been said, and with some probability, that the Christians were involved in this persecution by their attachment to the family of the emperor Philip. Considerable numbers were publicly destroyed; several purchased safety by bribes, or secured it by flight; and many deserted from the faith, and willingly consented to burn incense on the altars of the gods. The city of Alexandria, the great theatre of persecution, had even anticipated the edicts of the emperor, and had put to death a number of innocent persons, among whom were some women. The imperial edict for persecuting the Christians was published in the year 249; and shortly after Fabianus, bishop of Rome, with a number of his followers, was put to death. The venerable bishops of Jerusalem and Antioch died in prison; the most cruel tortures were employed, and the numbers that perished are by all parties confessed to have been very considerable.

Eighth general persecution.—The emperor Valerian, in the fourth year of his reign, A.D. 257, listening to the suggestions of Macrinus, a magician of Egypt, was prevailed upon to persecute the Christians, on pretence that, by their wicked and execrable charms, they hindered the prosperity of the emperor. Macrinus advised the emperor to perform many impious rites, sacrifices, and incantations, to cut the throats of infants, &c., and edicts were published in all places against the Christians, who were exposed, without protection, to the common rage. We have the names of several martyrs, among whom was the famous St. Laurence, archdeacon of Rome, and the great St. Cyprian, bishop of Carthage.

Ninth general persecution.—This persecution took place under the emperor Aurelian, A.D. 274, but it was so small and inconsiderable, that it gave little interruption to the peace of the church.

Tenth general persecution.—The tenth and last general persecution of the Christians began in the nineteenth year of the emperor Diocletian, A. D. 303. The most violent promoters of it were Hierocles the philosopher, who wrote against the Christian religion, and Galerius, whom Diocletian had declared Cæsar. This latter was excited not only by his own cruelty and superstition, but likewise by his mother, who was a zealous Pagan. Diocletian, contrary to his inclination, was prevailed upon to authorize the persecution by his edicts. Accordingly, it began in the city of Nicomedia, whence it spread into other cities and provinces, and became at last universal. Great numbers of Christians suffered the severest tortures in this persecution; though the accounts given of it by succeeding historians are probably exaggerated. There is, however, sufficient of well-authenticated facts, to assure us amply of the cruel and intolerant disposition of the professors of Pagan philosophy. The human imagination was, indeed, almost exhausted in inventing a variety of tortures. Some were impaled alive, some had their limbs broken, and in that condition were left to expire. Some were roasted by slow fires, and some suspended by the feet with their heads downward, and a fire being placed under them, were suffocated by the smoke. Some had melted lead poured down their throats, and the flesh of some was torn off with shells, and others had splinters of reeds thrust under the nails of their fingers and toes. The few who were not capitally punished had their limbs and their features mutilated. It would be endless to enumerate the victims of superstition. The bishops of Nicomedia, of Tyre, of Sidon, of Emesa; several matrons and virgins of the purest character, and a nameless multitude of plebeians, arrived at immortality through the flames of martyrdom. At last it pleased God that the emperor Constantine, who himself afterwards became a Christian, openly declared for the Christians, and published the first law in favour of them. The death of Maximin, emperor of the East, soon after put a period to all their troubles; and this was the great epoch, when Christianity triumphantly got possession of the thrones of princes, and to its own native power obtained the additional strength of human laws and constitutions. In this state, though with different degrees of success and splendour, it has since continued.—*Broughton's Histor. Dictionary*, vol. ii. pp. 240—242; *Dr. Gregory's History of the Christian Church*, vol. i. pp. 39, 40, 41, &c.

PERSIA, Πέρσαι, signifies *breaking*, or *dividing*; otherwise, a *claw*, or a *griffin*.

Persia is a kingdom of Asia. It was bounded on the west by Media and Susiana, on the south by the Persian Gulf, on the north by the great Desert, which divided it from Parthia Proper, and on the east by another still greater between it and the river Indus. The Persians became very famous from the time of Cyrus, the founder of the Persian monarchy. Their ancient name was Elamites; in the time of the Roman emperors they were called Parthians: at present Persians. See PARTHIANS.

Authors speak differently of the religion of the ancient Persians. Herodotus is the first that has given any account of it. He tells us, that they had neither temples, nor statues, nor altars. They look on it as folly to make, or to suffer any, because they did not believe, as the Greeks, that the gods were of human origin. They sacrificed to Jupiter upon the highest mountains. They gave the name of God to the whole circuit of the heavens. They sacrificed also to the sun, and the moon, and the earth, to the fire, and the water, and the winds. They knew no other gods, anciently, but these. Since that time they have learned from the Assyrians and the Arabians, to sacrifice to Urania, or heavenly Venus; whom the Assyrians call Militta, the Arabians Alitta, and the Persians Mithra.

A modern author, very skilful in the eastern languages, and who had purposely studied the religion of the Persians, pretends that these people had just notions concerning the Deity, and believed but one God. That, indeed, they admitted of two principles: but one of them was uncreated, and the other created. The created principle was the world. He maintains, that the worship they paid the sun and fire was merely civil and relative.

The modern Persians refer their religion to Abraham, whom some confound with Zoroaster, and others will have to have been the master of Zoroaster. They think the world was created in six days; that in the beginning God created a man and a woman, from whom mankind are derived. That there are several terrestrial paradises, one universal Deluge, one Moses, one Solomon. All this, without doubt, is taken from the history of the Jews, and from the traditions of the Mahometans.

They hold one eternal God, called in their language Jazdan, or Ormuzd, who is the true God, called by the Arabians, Allah, the author of all good; also another god produced by darkness, whom they name Aherman (properly the Eblis of the Arabians, or the devil) the author of all evil. They have a very great veneration for light, and great aversion from darkness. God the Creator of all things has produced light and darkness, and from a mixture of these two, of good and evil, of generation and cor-

ruption, the composition and decomposition of the parts of the world is effected, and will always continue, till light withdrawing itself on one side, and darkness on the other, shall cause a destruction and dissolution. This is an abridgment of the doctrine of Zoroaster, which is still maintained by the Magians and Guebres, who are worshippers of fire; and who always, when they pray, turn themselves towards the rising sun.

PETER, Πέτρος, signifies a *stone* or *rock*. Peter, the apostle, born at Bethsaida, in Upper Galilee, was son of John, Jonas, or Joanna, and brother of Andrew. (John i. 42, 43.) His first name was Simon, to which our Saviour afterwards added that of Cephas, which in Syriac signifies a stone or a rock; and hence he was called Peter, from the Latin word *Petra*. He was a married man, and dwelt with his mother-in-law, and his wife, at Capernaum, on the lake of Gennesareth. (Mark i. 29. Matt. viii. 14. Luke iv. 38.) Andrew was a disciple of John the Baptist, and hearing him declare Jesus to be the Lamb of God, he followed Jesus, and continued with him the rest of that day. Andrew, having found his brother, carried him to Jesus. (John i. 41.) Though Peter and Andrew seem to have been now convinced that Jesus was the Messiah, yet they continued to carry on their trade of fishing. It is thought, however, that they were present with our Lord at the marriage of Cana in Galilee.

Jesus, being on the shore of the lake of Gennesareth, saw Peter and Andrew busy, washing their nets. (Luke v. 1, 2, 3, &c.) He entered their boat, and bade Peter throw out his nets into the sea, in order to fish. Peter obeyed him, though he had been fishing the whole night without catching any thing. They took so many fishes at this draught, that their own vessel, and that of James and John, the sons of Zebedee, were filled. Then Peter threw himself at the feet of Jesus, and said, Depart from me, Lord, for I am a sinner. Jesus said to them, Follow me, and I will make you fishers of men. He said the same to James and John, who immediately quitted their boats and nets, and followed our Saviour.

Soon after (Luke iv. 38. Matt. viii. 14.) Jesus, coming to Capernaum, entered the house of Peter, where his mother-in-law lay sick of a fever. He immediately healed her; and she began to serve them. When Jesus chose his twelve apostles, Peter was one of them. It would seem, observes Dr. Lardner, that when our Lord left Nazareth, and came and dwelt at Capernaum, (Matt. iv. 13.) he made Peter's house the place of his usual abode in those parts. We are told that when Jesus came out of the synagogue at Capernaum, 'he entered into Simon's house,' (Luke iv. 38. Mark i. 29.)

This is paraphrased by Dr. Clarke as follows: 'Now when Jesus came out of the synagogue, he went home to Peter's house;' where the people resorted to him in the evening. Another proof of this is in the history related by Matthew (xvii. 24—27.) of our Lord's paying, at Capernaum, the tribute-money for the use of the temple, and his directing Peter, when he had found a piece of money, in the manner prescribed, to pay it for them both. The text says, 'And when they were come to Capernaum, they that received the tribute-money came to Peter, and said, Doth not your master pay tribute? He saith, yes. And when he was come into the house, Jesus prevented him.' The beginning of this account is thus paraphrased by Dr. Clarke: 'Now when they were come home to Capernaum, where Jesus used to dwell, the officers appointed to gather the yearly offering for the service of the temple, came to Peter.'

One night when Jesus Christ walked on the waters of the lake of Gennesareth, Peter proposed to come and meet him. (Matt. xiv. 28, 29.) Jesus gave him leave; but he, seeing a great wave coming, was afraid, and began to sink. Jesus held him up, and said to him, 'O thou of little faith, wherefore didst thou doubt?' Afterwards, some of his disciples being offended, left him; and Jesus asked his apostles if they would also leave him? Peter replied, To whom shall we go, Lord? for thou hast the words of eternal life. (John vi. 53, 54, &c.)

One day as our Saviour was near Cæsarea Philippi, he asked his apostles, Whom men took him to be? (Matt. xvi. 13, 14.) They answered, some said he was John the Baptist, some Elias, others Jeremiah, or one of the old prophets. But whom, asked he, do ye say that I am? Simon Peter answered, 'Thou art the Christ, the son of the living God.' Jesus said to him, 'Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my father which is in Heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.' By the words, 'Upon this rock I will build my church,' &c. and 'I will give unto thee,' &c. most interpreters suppose, that our Lord promised to Peter that he should have the honour of first preaching the Gospel, after his resurrection, to Jews and Gentiles, and of receiving them into the church. But Dr. Lardner observes on the words 'whatsoever thou shalt bind,' &c. this must have been the privilege of all the apostles; for the same things are expressly said to them. (Luke xxii. 29, 30. John xx. 21, 22, 23.) Besides, all

the apostles concurred with Peter, in the first preaching both to Jews and Gentiles. As he was president in the college of the apostles, it was proper that he should be primarily concerned in the first opening of the subject. The confession before us was made by him: but it was in answer to a question put to all; and he spoke the sense of all the apostles, and in their name.

When our Saviour was transfigured upon a mountain, he had with him Peter, James, and John, and showed them a glimpse of his glory. Peter being in an ecstasy, and seeing Moses and Elias with Jesus, exclaimed, 'Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.' (Matt. xvii. 1, 2, 3, &c. Luke ix. 28.)

One day, as Jesus was speaking concerning forgiveness of injuries, (Matt. xviii. 21, 22.) Peter asked him how oft they must forgive? Seven times? Jesus told him, Seventy times seven. On another occasion, (Matt. xix. 27, 28, 29.) as our Saviour was speaking of the danger of riches, Peter said to him, 'Behold, we have forsaken all, and followed thee; what shall we have therefore?' Jesus answered, An hundred-fold, even in this world, and in the other world eternal life.

In the account which St. John has given of our Saviour's washing the disciples' feet, Peter's modesty and fervour are conspicuous. (John xiii. 6—10.) During the same evening, our Lord said, Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. Peter replied, Lord, I am ready to go with thee both into prison, and to death. But Christ foretold to him, that he would abjure him three times that very night, before the cock should crow. When supper was ended, Jesus went to the garden of Gethsemane, taking Peter, James, and John apart, as witnesses of his agony. Peter, though he had lately shown so much resolution, yet fell asleep with the rest, which occasioned Jesus to say to him, Do you sleep Simon? Could you not watch with me one hour? (Mark xiv. 37. Matt. xxvi. 40, &c.)

Judas being come with the soldiers to seize Jesus, Peter drew his sword, and cut off the right ear of one Malchus, servant to the high-priest: but Jesus bid him put up his sword, adding, all who fight with the sword, should perish by the sword: at the same time he healed Malchus's ear. (John xviii. 10, &c.) Peter followed Jesus afar off, into the house of Caiaphas; where the soldiers and servants having a fire in the middle of the hall, Peter stood among them to warm himself; when a maid servant said, Surely this man was with Jesus of Nazareth.

Peter answered, I know not what you say; I do not so much as know the man. A little while after another maid said, This man was with Jesus of Nazareth. But Peter denied it with an oath. About an hour after, one of the company affirmed that Peter was a disciple of Jesus. Others insisted on the same thing, and said, that certainly he was one, for his very speech betrayed him to be a Galilean. One of them, a kinsman to Malchus, whose ear Peter had cut off, asked him, Did not I see you with him in the garden? Peter again denied it with an oath, protesting that he did not know the man. And now the cock crowed the second time. Jesus, being so placed that he could see Peter, turned and looked on him: Peter, remembering that Jesus had said to him, Before the cock crowed twice, he should deny him thrice, went out of Caiaphas's house, and wept bitterly. (Matt. xxvi. 73. 75. Mark xiv. 30. 72.) See Cock.

Very probably he remained in secret, and in tears, all the time of our Saviour's passion, but on Sunday morning, Jesus being risen, and Mary having been at the tomb, and not finding the body of Jesus, she ran into the city, to tell Peter and John that their Master was taken away. Peter and John ran to the sepulchre; John coming first, did not enter it; but Peter coming, stooped down, and saw the linen clothes in which the body had been wrapped. They returned to Jerusalem, not understanding what had come to pass. The same day our Saviour appeared to Peter, to comfort him. (John xx. 1, 2, 3, &c. Luke xxiv. 12, &c. Mark xvi. 7.)

Some days after, Peter being returned into Galilee, and going to fish in the sea of Galilee, (or lake of Gennesareth) with some others of the apostles, Jesus appeared to them on the shore. John said to Peter, It is the Lord. Peter immediately swimming to shore came to Jesus; and Jesus dined with them. After dinner Jesus said to Peter; Simon, son of Jona, do you love me more than these? He answered, Yea, Lord, you know that I love you. Jesus says to him, Then feed my sheep. He put the same question to him again; and, Peter making the same answer, our Lord said to him again, Feed my lambs. This he repeated a third time: at which Peter, being mortified, said, You know, Lord, that I love you. Jesus replied to him, Feed my sheep. I tell you for a truth, that when you were young, you girded yourself, and went where you pleased; but now you are old, another shall gird you, and lead you where you would not go. At the same time, Peter, seeing John the Evangelist following Jesus, said, Lord, what must become of him? Jesus answered, If I will have him continue, what does that concern you? Do you follow me. Thus, though he forewarned Peter, yet he

refused to declare in what manner John should end his life.

After Jesus Christ had ascended into heaven, and the apostles had seen his ascension, they returned to Jerusalem, to wait for the Holy Ghost. During this interval, Peter proposed to fill up the place vacant by the treachery of Judas. The proposal was agreed to, and the lot was cast, which fell upon Matthias.

The Holy Ghost having descended on the apostles, and the faithful, and having filled them with supernatural gifts, and especially with the gift of tongues, there being then at Jerusalem Jews from all the East, they could not comprehend by what means these people, who were Galileans, should speak such variety of languages. Some said the apostles were full of wine: but Peter, in their defence, stated that this was not the effect of drunkenness, but the completion of the promise, (Joel ii. 28.) to send the Holy Spirit on all flesh, &c. See PENTECOST.

Some days after, Peter and John, going to the temple at the hour of prayers, found at the gate of the temple a man of more than forty years of age, who from his birth had been a cripple, and could not walk. Peter healed him, and on this occasion preached Jesus to the people.

While he was speaking, the priests and Sadducees laid hold on Peter and John, and put them in prison. The day following, the senate, the magistrates, and the chief priests, being assembled, they asked the two apostles, In whose name they had performed the miracle of healing the lame man? Peter answered them, In the name of Jesus Christ of Nazareth, whom they had crucified, and whom God had raised again, &c. The council strictly charged them to teach no more in this name: but Peter and John told them, Judge yourselves which is most just, whether to obey you or to obey God.

Many of the faithful sold their estates, and brought the money, and laid it at the feet of the apostles. Of this number was a man called Ananias, with his wife Sapphira, who, by agreement between themselves, concealed part of the money for which they had sold their land, and brought the rest, as if it were the whole. Ananias came first, and Peter said to him, How could you suffer Satan to seduce you, to lie to the Holy Ghost, by concealing part of the price of your land? &c. Immediately Ananias fell down dead, and was carried out and buried. About three hours afterwards, his wife Sapphira came in, and Peter said to her the same he had said to her husband: immediately she also fell down, and gave up the ghost. This infused a great awe in all who heard of it. See ANANIAS.

The number of believers increased daily; the people even brought the sick into the streets, that the shadow of Peter might

cover some of them. Then the high-priest and the Pharisees put the apostles into prison. But an angel brought them forth, and bid them go into the temple, and boldly declare the words of life. This they did: upon which the princes and priests apprehended them, and demanded why they had disobeyed their orders, by continuing to speak in the name of Jesus Christ? Peter and the apostles answered, that it was more necessary to obey God than man. This answer provoked them, and they were going to condemn them to death, when Gamaliel suspended their resolution, by representing, that if this matter was from God, it was in vain to oppose it; but if otherwise, it would soon vanish of itself. So they dismissed the apostles, after giving each of them thirty-nine stripes.

After the martyrdom of Stephen, the apostles alone continued at Jerusalem. Philip, the deacon, going to Samaria, the Samaritans received the word of the Lord, and several were baptized. Peter and John repaired thither also, to impart the Holy Ghost; which Philip had not power to do. Simon, the magician, was also baptized among others, and, admiring the power of the apostles, in conferring the Holy Ghost, he offered money for it to Peter. But Peter with indignation replied to him, Thy money and thyself perish together, who thinkest the gifts of God can be bought with money! (Acts viii.)

St. Peter, departing from Jerusalem, visited the disciples from city to city; and came to Lydda. Here he cured Æneas, who had been paralytic eight years. A certain holy woman, named Tabitha, happening to die at Joppa while Peter was at Lydda, the disciples sent for him. Peter came, and entering the chamber where Tabitha lay dead, he betook himself to prayers: then he said, Tabitha arise. She opened her eyes, and, seeing Peter, she sat up. Peter stayed at Joppa a good while, lodging with one Simon, a tanner. (Acts ix. 36, &c.)

At Cæsarea in Palestine resided a centurion called Cornelius, a man who feared God: he was directed by an angel to send to Joppa for Peter; and Cornelius immediately sent two of his servants. While they were on the road, Peter being on the terrace of his host Simon's house, in an ecstasy, saw, as it were, a great sheet of linen let down from heaven, full of animals clean and unclean. He heard a voice, saying, Arise, Peter, kill and eat. But Peter answered, Lord, I have never eaten anything unclean. The voice replied, Call not that unclean which God has purified. He had this vision three times, after which the sheet was again taken up into heaven. By this time, came in the men sent by Cornelius. The day following St. Peter went with them, and some of the brethren from Joppa.

(Acts x.) He found Cornelius with his kindred and friends waiting for him. When Cornelius first saw him, he fell at his feet: but Peter, lifting him up, said, I am only a man, as well as you. Cornelius related to him what had happened; and Peter, giving thanks to God, began to preach Jesus Christ. While he was speaking, the Holy Ghost descended upon all that heard him. Then Peter said, Can any one refuse baptism to those who have already received the Holy Ghost as well as ourselves?

When St. Peter was returned to Jerusalem, the faithful of the circumcision said to him, Why have you gone unto those that are not circumcised? But when Peter had related to them all that had passed, they glorified God. Peter being at Jerusalem, at the passover, A.D. 44, Herod Agrippa began a persecution against the church. (Acts xii. 1, 2, 3, &c.) He slew James the Great, brother of John, and caused Peter to be apprehended, designing to put him to death after the passover. But, the very night before Herod thought of executing him, as Peter, loaded with chains, was sleeping between two soldiers, the angel of the Lord awakened him, opened the prison, and brought him the length of a street. He came to the house of Mary, the mother of John, where the faithful were assembled at prayers.

He left Jerusalem, but we are not told what became of him, till the council at Jerusalem, A.D. 49. Peter was at the council of Jerusalem, in which, after a strict examination, the council came to this conclusion, which Peter promoted, That no new obligation should be imposed on the Gentiles, but only abstinence from fornication, from the use of blood, and from meats offered to idols.

Some time after, Peter coming to Antioch, he ate and drank with the Gentiles, without regarding the Mosaic distinction of meats. But, when some converted Jews from Jerusalem came to Antioch, Peter, being unwilling to offend them, separated himself from the converted Gentiles. Paul, fearing that what Peter did might be interpreted as if he meant to revoke and annul what he had determined in the council of Jerusalem, withstood him to his face, and expostulated with him; to which Peter submitted. (Gal. ii. 11.)

The particulars of St. Peter's life are little known after the council of Jerusalem, A.D. 49. The only authentic account which we have of the remaining part of his life, is from Origen, as quoted by Eusebius, who says in general terms, that Peter is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia; and that at length, coming to Rome, he was crucified with his head downwards, himself hav-

ing desired that it might be in that manner. That St. Peter should die by crucifixion had been foretold by Christ (John xxi. 18.); and St. Peter himself alluded to that prediction. (2 Pet. i. 14.) All ancient writers concur in asserting, that St. Peter suffered martyrdom at Rome, in the first persecution of the Christians, in the reign of Nero, probably in the year 65; but at what time he went thither, and whether this was his first visit to that city, is not certainly known. As he is not mentioned in any of St. Paul's Epistles written from Rome, it has been concluded, that he was not there during St. Paul's first imprisonment in that city; and upon the whole it seems probable, as Lardner thinks, that St. Peter did not go to Rome till the year 63 or 64.

As St. Peter, says Bishop Tomline, had been the first apostle that preached to the Jews immediately after the descent of the Holy Ghost, so, about eight years afterwards, he was also the first that preached to the Gentiles in the house of Cornelius at Cæsarea. By these means he may be said to have founded the universal church of Christ; and this is supposed to have been the meaning of our Lord's words, 'Upon this rock will I build my church; and I will give thee the keys of heaven:' for, by being the first person that explained the Gospel both to Jews and Gentiles, after the ascension of our Saviour, he, as it were, opened the doors of heaven to all mankind. He seems to have performed more miracles than any other of the apostles, for the people 'brought their sick, for the purpose of having his shadow pass over them.' (Acts v. 15.) When he was imprisoned by Herod Agrippa, prayer was made for him without ceasing by the church, and he was miraculously delivered out of prison by an angel, though Herod had been permitted to put James the Great to death. (Acts xii. 1, &c.) The speech of Peter, at the council of Jerusalem, so often mentioned, is recorded, but of no other person except of James the Less, bishop of Jerusalem (Acts xv. 6, &c.); and St. Paul tells us, that to St. Peter was committed the Gospel of the circumcision, (Gal. ii. 7.) whence he is called the apostle of the Jews, as St. Paul is called the apostle of the Gentiles. And, lastly, in all the catalogues of the apostles, and whenever he is mentioned in conjunction with others, in the Gospels or Acts, the name of Peter stands first. Though these facts may lead us to consider Peter as the chief, or the most distinguished, of the twelve apostles; yet they by no means prove that he had any superior dignity or jurisdiction over the rest; 'One is your master, even Christ; but all ye are brethren.' (Matt. xxiii. 8.)

As John was the apostle who was favoured with the greatest share of our Sa-

viour's affection, so Peter seems to have been considered by him as the apostle whose disposition would lead him to be the most active and instrumental in propagating his religion; and that this was really the case, the Acts of the Apostles sufficiently prove. Confidence and zeal form a conspicuous part of his character; but he was sometimes deficient in firmness and resolution. He had the faith to walk upon the water to his divine Master; but when the sea grew boisterous, his faith deserted him, and he became afraid. (Matt. xiv. 28, &c.) He was forward to acknowledge Jesus to be the Messiah, (Matt. xvi. 16. Mark viii. 29. Luke ix. 20. John vi. 68, 69.) and declared himself ready to die in that profession (Matt. xxvi. 35.); and yet, soon after, he thrice denied, and with oaths, that he knew any thing of Jesus. (Matt. xxvi. 69, &c.) The warmth of his temper led him to cut off the ear of the high-priest's servant, (John xviii. 10.) and, by his timidity and dissimulation respecting the Gentile converts at Antioch, he incurred the censure of the eager and resolute St. Paul. (Gal. ii. 11.) But while we lament this occasional want of steadiness and consistency in St. Peter, we should remember, that his good qualities seem not to have been mixed with any other infirmity; and his voluntary acknowledgment to Christ of his being a sinful man, the bitter remorse which he felt upon the denial of his Master, and his submission to the reproof of St. Paul, justify us in concluding, that to his zeal he added humility, which are virtues rarely united in the same person.

The First General Epistle of St. Peter is addressed 'to the strangers scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia.' Great doubts have arisen, whether by 'strangers' were meant Jewish or Gentile Christians, or Christians of both denominations. As there is nothing in the Epistle itself to lead us to think that the apostle intended it for any particular description of Christians, it may be considered as addressed to the Christians in general of the above countries of Asia Minor, most of whom, it is probable, had been converted from heathenism. The apostle wrote this Epistle from a place which he calls Babylon: 'The church that is at Babylon saluteth you;' but it is very doubtful what place is meant by that name. It may, however, be best to accede to the general opinion, that Babylon is here used figuratively for Rome; and more especially since Eusebius, the oldest author extant, mentioning this subject, says, that in his time it was thought that this Epistle was written from Rome. If this Epistle was written from Rome, we may place its date about the year 64; since there is no reason to believe that Peter went to Rome till

after Paul's release from imprisonment in that city, in the year 63. This Epistle is very generally admired as a composition. Erasmus says, that it is worthy of the prince of the apostles, and full of apostolical dignity and majesty: and Ostervald calls it one of the finest works of the New Testament. Whoever compares this Epistle with those of St. Paul, will find so exact a conformity between the sentiments and precepts contained in them, that he will be convinced, as Estius observes, that the doctrine of both proceeded from one and the same Spirit of God.

The Second General Epistle of St. Peter is addressed to the same persons as the former, and the design of it was to encourage them to adhere to the genuine faith and practice of the Gospel. It was written when the apostle foresaw that his death was at no great distance, and he might hope that advice and instruction given under such circumstances would have the greater weight. As he is supposed to have suffered martyrdom in the year 65, we may place the date of this Epistle in the beginning of that year. It was probably written from Rome. Clement of Rome, and Hermas, refer to this Epistle; it is mentioned by Origen and Eusebius, and has been universally received since the fourth century, except by the Syriac Christians. *Bishop Tomline's Elements of Christian Theology*, vol. i. pp. 479—489; *Watson's Theological Tracts*, vol. ii. p. 403, &c.

PE/THOR, פֶּתוֹרָה, signifies *interpretation of dreams*. It was a city of Mesopotamia, of which Balaam was a native. The Hebrews call this city Pethura; Ptolemy calls it Pachora; and Eusebius, Phathura. He places it in the Upper Mesopotamia. Calmet takes it to be situated towards Thapsacus, beyond the Euphrates. Jerome, in his translation of the Book of Numbers, (xxii. 5.) has omitted this name. He has only 'To Balaam, who dwelt upon the river of the Ammonites.' The Septuagint have, 'To Balaam, son of Beor Pathura, who dwells on the river of the country of his people.' Our English translators have rendered it, 'Unto Balaam, the son of Beor, to Pethor, which is by the river of the land of the children of his people.' Certain it is, that Balaam was of Mesopotamia. (Deut. xxiii. 4.)

PETROBRUSSIANS, a denomination which was formed about the year 1110 in Languedoc and Provence, by Peter de Bruys, who taught the following doctrines: 1. That no persons were to be baptized before they came to the full use of their reason. 2. That it was an idle superstition to build churches for the service of God, who will accept of a sincere worship wherever it is offered; and that therefore such churches as had already been erected were to be pulled

down and destroyed. 3. That the crucifixes deserved the same fate. 4. That the real body and blood of Christ were not exhibited in the eucharist, but were only represented in that holy ordinance by their figures and symbols. 5. That the oblations, prayers, and good works of the living, could be in no respect advantageous to the dead. The founder of this sect, after a laborious ministry of twenty years, was burnt in the year 1130 by an enraged populace, excited by the clergy, whose traffic was in danger from the enterprising spirit of this reformer. *Mosheim's Ecclesiastical History*, vol. iii. p. 116.

PHAL'TI, פלתי, signifies *deliverance*, or *flight*. Phalti, or Phaltiel, son of Laish, married Michal, Saul's daughter, after Saul had taken her from David; but David afterwards took her from Phalti. (1 Sam. xxv. 44. 2 Sam. iii. 15.) See MICHAL.

PHA'RAOH, פרעה, signifies *that disperses*, *that spoils*, *that discovers*; according to the Syriac, *the revenger*, *the destroyer*, *the king*, *the crocodile*. Pharaoh was a common name of the kings of Egypt. Josephus says, that all the kings of Egypt, from Minæus the founder of Memphis, who lived several ages before Abraham, had the name of Pharaoh, down to the time of Solomon, more than three thousand three hundred years. He adds, that in the Egyptian language, the word Pharaoh signifies a king, and that these princes did not assume this name till they ascended the throne, when they quitted their former name. Hence, says Josephus, Herodotus names none of the kings of Egypt after Minæus, the builder of Memphis, though he had three hundred and thirty kings for his successors, because they had all the name of Pharaoh; but he names an Egyptian queen, Nicaule, who succeeded them. I find, adds Josephus, from the ancient records of our nation, that, after the age of Solomon, no king of Egypt had the name of Pharaoh.

But Josephus is not very accurate in this passage. True it is, Herodotus says, that Mines, or Minæus, was the first king of Egypt, and founder of Memphis; that there were three hundred and thirty kings after him in Egypt; that after them was a queen called Nitocris (not Nicaule, as Josephus writes it): but it is not true that these kings had no other name than Pharaoh. Herodotus says expressly, that in the books of the Egyptian priests were registered the names of three hundred and thirty kings; that in this number eighteen were Ethiopians, and a woman, who was a foreigner, called Nitocris: and that the others were Egyptians. These princes, therefore, had each his right name in this catalogue. So we see in the fragments of Manetho, that each king of Egypt had a name peculiar to him; and we find the name Pharaoh only in Scripture.

As to what Josephus says, that since the

time of Solomon, the kings of Egypt had no longer the name of Pharaoh, it is manifestly false, since we find this name under Hezekiah (2 Kings xviii. 21.); under Josiah (xxiii. 29, 30, &c.); where this name is joined to Necho, which was the proper name of this prince; under Jehoiakim (xxiii. 35.); and in the prophets Isaiah, Jeremiah, and Ezekiel; who are much later than Solomon. It is very probable that the Egyptians gave the name of Pharaoh to their kings, as long as the Egyptian language was in common use, and as long as their kings were of their own nation. But, after the conquest of Egypt by the Persians, and especially by Alexander the Great, and after the Grecians had introduced their language with their government, the name of Pharaoh ceased among them.

Mr. Bryant distinguishes between Pharaon, as the word is written by Josephus, and the Peirôm of Herodotus. The former term, he thinks, is compounded of *Phi* and *ourah*, implying 'the voice of Orus;' because 'it was no unusual thing, among the ancients, to call the words of their prince, the voice of God.' The observations of Herodotus and Josephus, however, so far coincide as to make it evident they meant the same title or denomination, though they may have both, perhaps, altered the original word, by expressing it in the characters of their respective languages. In a treatise 'On Providence,' written by Synesius, the celebrated bishop of Cyrene, is a passage which coincides with, and illustrates, the observations of Herodotus. He says, 'the father of Osiris and Typhon was, at the same time, a king, a priest, and a philosopher. The Egyptian histories, also, rank him among the gods; for the Egyptians are disposed to believe that many divinities reigned in succession, before their country was governed by men, and before their kings were reckoned in a genealogical series, by Peirôm after Peirôm.' It seems to be admitted, that Pharaoh is a title signifying dignity, honour, exaltation. May it not be analogous to the title of *highness* among ourselves? 'I conceive,' says a late writer, 'that the expression in Herodotus, *pyromis* after *pyromis* signifies a great man after a great man.' Assuming that *highness* may be the radical import of this Egyptian title, we may, perhaps, discover the true sense of the expression (Exod. ix. 16.): 'For this cause have I raised thee up.' This seems to be a turn of words perfectly agreeable to the Eastern modes of speech, and implies as much as 'I have raised your highness to your height, that, in spite of your height, in your very face, I might display my power.'

The following are the principal sovereigns of this name, who are mentioned in the Old Testament:—

1. The first Pharaoh known to us is he,

in whose time Abraham went down into Egypt (Gen. xii. 10, &c.); in the year of the world 2084, whose officers brought Sarah into that prince's harem; from which she was not recovered without divine interference. The character of this prince seems to have been only indifferent.

2. The second Pharaoh, noticed in Scripture, reigned in Egypt in the time of Joseph, when he was sold thither by the Ishmaelitic merchants. This prince, or perhaps his successor, had the mysterious dream of the seven fat kine, and the seven full ears of corn, consumed by seven lean kine, and seven barren ears; and he promoted Joseph to be regent of the whole kingdom. (Gen. xlv. 8, 9.) This is the same Pharaoh who sent for and entertained the patriarch Jacob and his family in Egypt, and the sovereign alluded to by Stephen. (Acts vii. 10. 13.)

3. The third Pharaoh gave one of his daughters in marriage to Mered, a descendant of Judah. (1 Chron. iv. 18.) This remarkable alliance must have taken place while the Hebrews were the guests, and not the slaves of the Egyptians; and this prince must certainly have been one of the first successors of the king who honoured Joseph.

4. The fourth Pharaoh was the contemporary of Moses, and reigned at the period when Jacob's descendants had already become a great people. The genealogical lists of that period, which are extant, in harmony with the sacred historians, show how rapidly the race of Israel had multiplied. (1 Chron. iv. 1—27.) This prince adopted the false policy of oppressing the Hebrews, as related by Moses, (Exod. ii.) little thinking that his own daughter would save from the waters of the Nile the future avenger and deliverer of the Israelites. The recent discoveries which have thrown new light on Egyptian antiquities, and which harmonize more and more with the sacred history, enable us to recognise the Pharaohs, who are mentioned in the Bible, subsequently to the time of Moses. The Pharaoh, under whose reign Moses was born, can be no other than Rameses or Ramses IV. surnamed Mei-Amoun, the last sovereign but one of the eighteenth dynasty. The first oppression of the Israelites (Exod. i. 11. 14.) most probably commenced under Thoutmosis III., the Mæris of the Greeks, a predecessor of this prince; but the succeeding narrative of the proscription of all the male Hebrew children, and of the birth of Moses, relates only to this Rameses Mei-Amoun. This prince, the contemporary of Moses, must have swayed the Egyptian sceptre more than forty years, since the Hebrew legislator passed forty years at his court, and, a long time afterwards, it is said that the king of Egypt died. Now, it is certain, according to the recent discoveries, as shown by A. L. C. Coquerel (*Biographie Sacrée*,

tom. iii. p. 361.) that this identical Rameses or Ramses Mei-Amoun reigned sixty-six years. Are not these unexpected agreements between sacred and profane history evident proofs of truth? Who then has falsified the ancient lists of Egyptian dynasties, the lists written on papyrus, and the ruins of Egypt, to make them agree so well with a few sentences uttered by a Christian named Stephen (Acts vii. 18, et seq.) and with a few lines written by a Jew named Moses?

5. The fifth Pharaoh, also the contemporary of Moses, had reigned about eighteen years, when Moses was commanded to return into Egypt, Ramses Mei-Amoun and his personal enemies being dead. (Exod. iv. 19.) His history is narrated by Moses. (Exod. vi.—xii.) He perished with his army in the Red Sea. (Exod. xiv. 5—31.) This Pharaoh is Amenophis or Ramses V., the last king of the eighteenth dynasty, and the father of Ramses VI. or Sesostris.

6. The sixth Pharaoh, the contemporary of David, received at his court, and honourably entertained Hadad, prince of Idumæa, (to whom he gave his wife's sister in marriage) after the conquest of that country by the Hebrews. (1 Kings xi. 17—19.) He was one of the last kings of the twenty-first or Tanite dynasty, and most probably was a different person from the Pharaoh who is next noticed, because it is difficult to conceive how the protector of Hadad could be the father-in-law of Solomon.

7. The seventh Pharaoh, the contemporary of Solomon, gave the Hebrew king his daughter in marriage, with the city of Gezer as a portion. (1 Kings ix. 16.) This prince, the last sovereign of the twenty-first or Tanite dynasty, was probably dethroned and put to death by Shishak, who was contemporary with Rehoboam. M. Coquerel thinks that Eccles. iv. 14. may allude to this event.

8. The eighth is Pharaoh-Necho, the contemporary of Josiah king of Judah. He took up arms against the new empire of the Chaldæans, which was rapidly advancing, and threatening Asia. He resolved to carry the war across the Euphrates, into the very centre of the Chaldæan empire; but being opposed in his passage by Josiah, an ally of the Chaldæan monarch, he totally discomfited the forces of the Jewish king near Megiddo. He then marched to Jerusalem, which city he entered either by force or capitulation; and deposing Jehoahaz, who had just succeeded his father on the throne, he gave the crown of Judah to his elder brother Jehoiakim, and levied a heavy military contribution on the kingdom of Judah. Encouraged by these successes, Necho proceeded on his Asiatic expedition, taking with him Jehoahaz, whom he left prisoner at Riblah. He made himself master of Carchemish on the Euphrates; where, after three years' warfare with various success, he was defeated

by Nebuchadnezzar, and forced to return into Egypt with the wreck of his army. On his return, he took the captive Jehoahaz with him. (2 Kings xxiii. 29—34.; xxiv. 7.; 2 Chron. xxxv. 20—24.; xxxvi. 1—4.) The Scripture account of the war carried on by Pharaoh-Necho against the Jews and Babylonians is confirmed by an ancient monument discovered in Egypt by the late enterprising traveller Belzoni. In one of the numerous apartments in the tomb of Psammethis or Psammis, the son of Pharaoh-Necho, M. Belzoni discovered a sculptured group, describing the march of a military and triumphal procession with three different sets of prisoners, who are evidently Jews, Ethiopians, and Persians. Among the hieroglyphics contained in M. Belzoni's drawings of this tomb, Dr. Young succeeded in discovering the names of *Nichao*, (the *Necho* of Scripture and *Necos* of Herodotus) and of Psammethis. Pharaoh-Necho, the son of Psammetichus, and the sixth king of the twenty-sixth dynasty, that of the Saites, is celebrated in profane history, for his project of digging a canal, to join the Nile to the Red Sea, and by the voyage of discovery which his vessels, manned by Phœnician sailors, made round Africa.

9. The ninth is Pharaoh-Hophra, who is the Apries or Vaphres of profane historians, and was the son of Psammis, and grandson of Pharaoh-Necho. He was the eighth king of the twenty-sixth dynasty, and contemporary with Zedekiah king of Judah, with whom he formed an alliance against Nebuchadnezzar. During the last siege of Jerusalem, Hophra took arms, and advanced to succour his ally. This diversion was useful for a short time; but, agreeably to the predictions of Jeremiah, the Egyptians, notwithstanding their brilliant promises, withdrew without fighting, or at least without making any resistance. After the destruction of Jerusalem, when, deaf to the counsels of Jeremiah, Azariah and Johanan took refuge in Egypt, the prophets predicted to them the deplorable end of Hophra. (Ezek. xvii. 15. Jerem. xxxvii. 5.; xliii. 9.; xlv. 30.; xlv. 26.) The prophet Ezekiel (xxix.) reproaches Pharaoh with his base conduct towards the king of Judah, and foretels that Egypt should be reduced to a desert, and that the sword should cut off both man and beast. This prediction was afterwards accomplished, first in the person of Pharaoh-Hophra, who was deprived of his kingdom by Amasis, who usurped his throne, and subsequently by the conquest of Egypt by the Persians. *Horne's Introduction*, vol. iii. pp. 611, 612; *Fragments annexed to Calmet's Dictionary*, No. lxxxiii. pp. 142, 143.

PHARISEES, a famous sect of the Jews. This sect was one of the most ancient and considerable among the Jews; but its origin is not very well known. It

was, however, in great repute in the time of our Saviour; and its origin must have been contemporary with the traditions. They grew up together, till at length the tradition absorbed the written law; and the propagators of traditions were the bulk of the Jewish nation. Hence the distinguishing character of the Pharisees was their zeal for the traditions of the elders, which they derived from the same fountain as the written word itself: they pretended that both were delivered to Moses upon Mount Sinai, and were, therefore, of equal authority. It is probable, that the principles, by which the Pharisees were chiefly distinguished, existed some time before they were formed into a regular sect. Godwin thought that the Pharisees arose about three hundred years before Christ; but the earliest written account which we have of them in any ancient author is in Josephus, who tells us that they were a sect of considerable weight when John Hyrcanus was high-priest, a hundred and eight years before Christ.

The Pharisees derived their name from *Pharas*, a Hebrew word, which signifies *separated*, or *set apart*, because they affected an extraordinary degree of sanctity and piety. Their distinguishing dogma was a scrupulous and zealous adherence to the traditions of the elders, which they placed upon an equal footing with the written law. They were strict observers of external rites and ceremonies, beyond what the law required, and were superstitiously exact in paying tithe to the most trifling articles, while in general they neglected the essential duties of moral virtue. They were of opinion that good works might claim reward from God, and ascribed an extraordinary degree of merit to the observance of rules, which they had themselves established as works of supererogation. Of this sort were their frequent washings and fastings, their nice avoidance of reputed sinners, their rigorous observance of the sabbath, and the long prayers which they ostentatiously 'made in the synagogues and in the corners of the streets.' 'Trusting in themselves that they were righteous,' they not only despised the rest of mankind, but were entirely destitute of humility towards God, which is inseparable from true piety; yet the specious sanctity of their manners, and their hypocritical display of zeal for religion, gave them a vast influence over the common people, and consequently great power and authority in the Jewish state.

Dr. Lardner, in speaking of the Jewish sects, after quoting a passage from Josephus, in which he says, that 'the multitude was with the Pharisees,' very justly observes, that 'there is in this respect a complete agreement between the Evangelist and Josephus. The people, as clearly appears from the Gospels, very generally held the

tenets, and observed the traditions, of the Pharisees, yet they are never dignified so far as to be called Pharisees; they were rather an appendage than a part of the sect, and always called, very plainly, the people, the multitude, and the like. The title of Pharisee seems to have been almost entirely appropriated to men of leisure and substance.' The Pharisees believed in the immortality of the soul, in the resurrection of the dead, and in the existence of angels and spirits; and it is supposed by many of the learned, that they believed also in the pre-existence of souls, a doctrine which seems to have been commonly held in the time of our Saviour. The question of the disciples of Christ, relative to the man that was born blind, 'who did sin, this man or his parents, that he was born blind?' (John ix. 2.) and the doubts expressed by the people, whether Christ was John the Baptist, or Elias, or one of the ancient prophets, (Matt. xvi. 14.) are thought to have arisen from some opinion of this sort. Hence some commentators have formed an opinion, that the Pharisees believed in the Pythagorean doctrine of the transmigration of souls. This supposition, however, appears to be clearly contradicted both by Josephus and the sacred writers. Josephus, in his second book against Apion, says, with an allusion to the rewards given by the heathen nations for meritorious conduct, 'However, the reward for such as live exactly according to the laws is not silver or gold; it is not a garland of olive branches, or of smallage, nor any such public sign of commendation; but every good man has his own conscience bearing witness to himself; and by virtue of our legislator's prophetic spirit, and of the firm security God himself affords to such an one, he believes that God has made this grant to those that observe these laws, even though they be obliged readily to die for them, that they shall come into being again, and, at a certain revolution of things, shall receive a better life than they had enjoyed before.' In his Antiquities he also says, 'They believe that it hath pleased God to make a temperament, whereby what he wills is done, but so that the will of man can act virtuously or viciously. They also believe that souls have an immortal vigour in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but the former shall have power to revive and live again.' St. Luke expressly says, that the Pharisees believed in the resurrection of the dead; and we cannot suppose that he would call the metempsychosis by that name. When St. Paul professed himself a Pharisee, and declared, that of the 'hope and resurrection of the dead he was called in question,' (Acts

xxiii. 6.) the Pharisees vindicated and supported him, acknowledging that he was preaching a doctrine conformable to the principles of their own sect. On the whole, therefore, it appears most reasonable to adopt the opinion of Reland, though in opposition to the sentiments of many other learned men, that the Pharisees held the doctrine of the resurrection in its proper sense, though their notions upon this important point were not correct and accurate.

To the same cause whence the Pharisees derived their other superstitions and corruptions, even their attachment to traditions, may be traced their most unreasonable and malicious opposition to our Saviour. Having learned to interpret the prophecies of the Messiah in a carnal sense, and being strongly tainted with the notion of a temporal prince and deliverer, no miracles could overcome their prejudices against the meanness of Christ's appearance, and persuade them that a person, who made no pretence to civil authority and military power, could be 'Messiah, the prince,' the 'Son of David, and the Saviour of Israel.' *Bishop Tomline's Elements of Christian Theology*, vol. i. pp. 251—255; *Dr. Jennings's Jewish Antiquities*, book i. chap. x.

PHAR/PAR, פַּרְפָּר, signifies *reduced to minuteness, or fructification of fruit*; otherwise *bull of the bull*. Pharpar, or Pharphar, is one of the rivers of Damascus, or rather an arm of the Barrady, or Chrysorrhoeas, which waters the city of Damascus, and the country about it. (2 Kings v. 12.) The river of Damascus has its fountain in the mountains of Libanus. Near the city it is divided into three streams, one of which passes through Damascus, the other two water the surrounding gardens; then reuniting, they lose themselves four or five leagues north of the city. *Maundrell's Travels from Aleppo to Jerusalem*.

PHE'BE, Φειβη, signifies *shining, pure*. Phebe was a deaconess of the port of Corinth, called Cenchrea. St. Paul had a particular esteem for this holy woman; and it is thought she carried to Rome the epistle he wrote to the Romans, in which she is commended. (Rom. xvi. 1, 2.)

PHENICE, Φαινίξ, signifies *red or purple*; otherwise, *palm-tree*. Phenice was a port of the island of Crete, to the west, where St. Paul anchored when he was carried to Rome, A.D. 60. (Acts xxvii. 12.)

PHENIC'IA, Φωνίκη, is a province of Syria, whose limits have not always been the same. Sometimes its extent has been defined from north to south, from Orthosia to Pelusium. At other times its southern limit has been Mount Carmel and Ptolemais. From the conquest of Palestine by the Hebrews, its limits were narrow, and excluded the country of the Philistines, which occupied the coast from Mount

Carmel along the Mediterranean toward Egypt. It had also little extent on the land side, because the Israelites, who had Galilee, confined it to the coast of the Mediterranean Sea.

Thus when we speak of Phenicia we must have a right notion of the time. Before Joshua conquered Palestine, the country was possessed by Canaanites, the sons of Ham, who were divided into eleven families, of which the most powerful was that of Canaan, the founder of Sidon, and head of the Canaanites, properly so called, whom the Greeks named Phenicians. Only these preserved their independence under Joshua; also under David, Solomon, and the succeeding kings: but they were subdued by the kings of Assyria and Chaldæa. Afterwards they successively obeyed the Persians, Greeks, and Romans. At this day Phenicia is in subjection to the Ottomans, not having had any national or native kings, or any independent form of government, for more than two thousand years: for the kings that the Assyrians, Chaldæans, Persians, and Grecians, sometimes established, were tributary, and had but a precarious authority.

The chief cities of Phenicia were Sidon, Tyre, Ptolemais, Ecdippe, Sarepta, Beryth, Biblos, Tripoli, Orthosia, Simira, Aradus. The Phenicians also anciently possessed some cities in Libanus. Sometimes the Greek authors comprehend all Judea under the name of Phenicia.

Many fine inventions have been ascribed to the Phenicians; as particularly the art of writing. It is said also that they discovered the art of navigation, commerce, astronomy, and voyages in the open sea. Bochart, by incredible labour and industry, has shown, that they had sent out colonies, and had left traces of their language, in almost all the isles, and on all the coasts of the Mediterranean Sea. The most famous of their colonies was that of Carthage.

Herodotus says, 'The Phenicians were seated on the Red Sea, before they came to the Mediterranean, where they addicted themselves to navigation and commerce.' Justin also says, that 'the Tyrians were a people conducted by a chief named Phenix, who left their native land on account of the earthquakes to which it was subject. They first settled on the Assyrian lake, (sea of Tiberias); afterwards they settled on the shore of the Mediterranean, where they built a city, which, from the plenty of fish, they named Sidona.' *Sacred Geography*.

PHILADELPHIA, Φιλαδέλφια, signifies *love of brothers*, or *fraternity*. Philadelphia is a city of Lydia. When St. John wrote his Revelation, the angel or bishop of the church here was a very holy man. (Rev. iii. 7.) It received its name from Attalus Philadelphus, king of Pergamus. It is

situated east of Sardis about twenty-eight miles, and became famous for its public games. It is now inhabited by the Turks, and by them called Alashakir, the *Fair City*, or, according to others, Allah-Shehr, *the city of God*, still retaining the form of a city, with something of trade to invite people to it, being the road of the Persian caravans; though the walls which encompass it are decayed in many places, and, according to the custom of the Turks, are wholly neglected. The situation of Philadelphia is on the rising of the mountain Tmolus, having a pleasant prospect on the plains beneath, well furnished with divers villages, and watered by the Pactolus.

Dr. Chandler says, 'the bishop of Philadelphia was absent, but the proto-papas, his substitute, whom we went to visit, received us at his palace, a title given to a very indifferent house, or rather a cottage of clay. We found him ignorant of the Greek tongue, and were forced to discourse with him, by an interpreter, in the Turkish language. He had no idea that Philadelphia existed before Christianity, but told us that it had become a city in consequence of the many religious foundations. The number of churches he reckoned at twenty-four, mostly in ruins, and mere masses of wall decorated with painted saints. Only six are in a better condition, and have their priests. The episcopal church is large, and ornamented with gilding, carving, and holy portraits. The Greeks are about three hundred families, and live in a friendly intercourse with the Turks, of whom they speak well. We were assured that the clergy and laity in general knew as little of Greek as the proto-papas; and yet the liturgies and offices of the church are read as elsewhere, and have undergone no alteration on that account.' Whatever may be lost of the spirit of Christianity, there is still the form of a Christian church in this city, which contains about a thousand Christians, chiefly Greeks, most of whom speak only the Turkish language. They have twenty-five places of public worship, five of which are large and regular churches, with a resident bishop and inferior clergy. *Hartley's Visit to the Apocalyptic Churches, in Missionary Register, July 1827; Taylor's Sacred Geography; Wells's Geography of the Old and New Testament*, vol. ii. p. 275.

PHILADELPHIA, the same as Rabbah, or Rabbath, the capital of the Ammonites. See RABBAH.

PHILADELPHIAN SOCIETY, a sect or society of the seventeenth century, so called from an English female, whose name was Jane Leadley. She embraced, it is said, the same views and the same kind of religion as Madam Bourignon. She was of opinion that all dissensions among Christians would cease, and the kingdom of the Redeemer become, even here below, a glo-

rious scene of charity, concord, and felicity, if those who bear the name of Jesus, without regarding the forms of doctrine or discipline that distinguish particular communions, would all join in committing their souls to the care of the *internal guide*, to be instructed, governed, and formed, by his Divine impulse and suggestions. Nay, she went still farther, and declared in the name of the Lord, that this desirable event would actually come to pass, and that she had a Divine commission to proclaim the approach of this holy communion of saints, who were to be gathered together in one visible universal church, or kingdom, before the dissolution of this earthly globe. This prediction she delivered with a peculiar degree of confidence, from a notion that her Philadelphia Society was the true kingdom of Christ, in which alone the Divine Spirit resided and reigned. She believed, it is said, the doctrine of the final restoration of all intelligent beings to perfection and happiness. *Mosheim's Eccles. History*, vol. v. pp. 516, 517.

PHILE'MON, Φιλήμων, signifies *that kisses, or is affectionate*. Philemon was a rich citizen of Colosse in Phrygia. He was converted to the Christian faith, with Appia, his wife. Perhaps we should have known nothing of Philemon, had not it been on account of his slave Onesimus, who, having run away from him to Rome, there found St. Paul, and was very serviceable to him. St. Paul converted him, baptized him, and sent him back to his master Philemon, to whom he wrote a letter. Philemon had made a church of his house; and his domestics, as well as himself, were of the household of faith. His charity, liberality, and compassion, were a refuge to all in distress.

PHILE'TUS, Φιλητὸς, signifies *amiable, or who is beloved*. St. Paul writing to Timothy, (2 Tim. ii. 16, 17, 18.) a short time before his martyrdom, speaks of Hymenæus and Philetus, 'who concerning the truth have erred, saying that the resurrection is past already.'

PHILIP, Φίλιππος, signifies *warlike, or a lover of horses*. Philip, the apostle, was a native of Bethsaida, in Galilee. Jesus Christ invited him to follow him. (John i. 43, 44, &c.) Philip followed him; and soon after finding Nathanael, Philip said to him, 'We have found the Messiah.' Then he brought Nathanael to Jesus; and they were with him at the marriage of Cana in Galilee. Philip was called at the very beginning of our Saviour's mission, and about a year afterwards he was appointed an apostle. When our Saviour intended to feed five thousand men, he asked Philip, only to prove him, whence bread might be bought for such a multitude? Philip answered that two hundred pennyworth would not be sufficient for every one to take a little. (John

vi. 5, 6, 7. Luke vi. 13. Matt. x. 2.) Some Gentiles, having a curiosity to see Jesus Christ, a little before his passion, addressed themselves to St. Philip, who mentioned it to St. Andrew, and these two together to Christ. (John xii. 20, 22.) At the last Supper, Philip asked our Saviour, that he would please to show them the Father, and that was all they desired. But Jesus answered them, that, seeing the Son, they saw the Father also. (John xiv. 8, 10.)

PHILIP, the second of the seven deacons, (Acts vi. 5.) was, they say, of Cæsarea in Palestine. It is certain his daughters lived in that city. (Acts xxi. 8, 9.) After the death of Stephen, all the Christians, except the apostles, having left Jerusalem, and being dispersed in several places, St. Philip went to preach at Sebaste, or Samaria, where he performed several miracles, and converted many persons. (Acts viii. 1, 2, 3, &c.) He baptized them; but informed the apostles at Jerusalem, that Samaria had received the word of God; that they might come and communicate the Holy Ghost to them. Peter and John came thither for that purpose. Philip was, probably, at Samaria, when an angel commanded him to go on the road that leads from Jerusalem to Old Gaza. Philip obeyed, and there met with an Ethiopian eunuch, belonging to Candace, queen of Ethiopia, whom he converted and baptized. (Acts viii. 26.) Being come out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more.

PHILIPPI, Φίλιπποι, from Philip, was a city of Macedonia, and a Roman colony. (Acts xvi. 12, 13, &c.) St. Paul came to preach here, A.D. 51, and converted several people; among others Lydia, a seller of purple. He also cast out a pythonic spirit from a servant maid. Her master stirred up the whole city against Paul; and the magistrates caused him to be seized, whipped, and put in prison. But the day following they made excuses for their ill treatment.

The Philippians were always full of acknowledgment for the faith they had received from God, by the ministry of St. Paul. They assisted him on several occasions. (Philipp. iv. 16.) They sent him money while in Achaia; and being informed that he was a prisoner at Rome, they sent a deputation to him by Epaphroditus, their bishop, to be serviceable to him. (Philipp. iv. 12, 18.) Epaphroditus fell sick; and St. Paul, in order to deliver the Philippians from their concern, at the hearing of his sickness, sent Epaphroditus to them again, when he was recovered, and by him the epistle which we have remaining; in which he commends their liberality, and shows great acknowledgment for their readiness. 'It is a strong proof,' says Chrysostom, 'of the virtuous conduct of the Philippians,

that they did not afford the apostle a single subject of complaint; for in the whole epistle, which he wrote to them, there is nothing but exhortation and encouragement, without the mixture of any censure whatever.' As the apostle tells the Philippians that he hoped to see them shortly, (Phil. ii. 24.) and there are plain intimations (Phil. i. 12.; ii. 26.) in the epistle of his having been some time at Rome, it is probable that it was written in the year 62, towards the end of his confinement. *Bishop Tomline's Elements of Christian Theology*, vol. i. pp. 411, 412.

PHILISTINES, פְּלִשְׁתִּים, Φυλιστιείμ, signifies *scattered*, as powder or dust; otherwise, *opposite ruin*, or *double ruin*, or *the drink of ruin*; or *falling drinking*. The Philistines were a people of Palestine, who came thither from the isle of Caphtor. See CAPHTOR.

The time of their coming to Palestine is unknown; but they had been long in Canaan, when Abraham came thither, in the year of the world 2083. The name Philistine is not Hebrew. The Septuagint generally translate it Ἀλλόφυλοι, *strangers*. The Pelethites and Cherethites were also Philistines; and the Septuagint sometimes translate Cherethim Κρήται, *Cretes*. The Philistines were a powerful people in Palestine, even in Abraham's time, since they had then kings, and considerable cities. They are not in the number of the nations devoted to extermination, and whose territory the Lord had abandoned to the Hebrews. They were not of the cursed seed of Canaan. However, Joshua did not forbear to give their land to the Hebrews, and to attack them by command from the Lord, because they possessed a country promised to Israel. But these conquests of Joshua must have been ill maintained, since, under the Judges, under Saul, and at the beginning of the reign of king David, the Philistines had their kings, and their lords, whom they called Sazanim; since their state was divided into five little kingdoms or satrapies, and since they oppressed the Israelites during the government of the high-priest Eli, and of Samuel, and during the reign of Saul, for about 120 years, from the year of the world 2848 to 2960. True it is, that Shamgar, Samson, Samuel, and Saul, opposed them, and killed some of their people, but did not reduce their power. They continued independent till David, who subdued them. (2 Sam. v. 17.; viii. 1, 2, &c.)

They continued in subjection to the kings of Judah down to the reign of Jehoram, son of Jehoshaphat, about 246 years, from the year of the world 2960, when they were subdued by David, to the year of the world 3116, when they revolted from Jehoram. (2 Chron. xxi. 16.) Jehoram made war against them, and probably reduced them to his obedience again, because it is ob-

served in Scripture, that they revolted again from Uzziah, who kept them to their duty during his whole reign. (2 Chron. xxvi. 6, 7.) Uzziah began to reign in 3194. During the unfortunate reign of Ahaz, the Philistines made great havoc in the territory of Judah; but his son and successor Hezekiah subdued them again. (2 Chron. xxviii. 18. 2 Kings xviii. 8.) Lastly, they regained their full liberty under the later kings of Judah; and we may see, by the menaces made against them by the prophets Isaiah, Amos, Zephaniah, Jeremiah, and Ezekiel, that they brought a thousand hardships and calamities on the children of Israel, for which God threatened to punish them with great misfortunes.

Esar-haddon, successor to Sennacherib, besieged Ashdod, or Azoth, and took it by the arms of his general Thasthan, or Tartan. Psammetichus, king of Egypt, took the same city after a siege of twenty-nine years, according to Herodotus. During the siege of Tyre, which held out thirteen years, Nebuchadnezzar used part of his army to subdue the Ammonites, the Moabites, the Egyptians, and other nations bordering on the Jews. There is great probability that the Philistines could not withstand him, but were reduced to his obedience, as well as the other people of Syria, Phenicia, and Palestine. Afterwards, they fell under the dominion of the Persians; then under that of Alexander the Great, who destroyed the city of Gaza, the only city of the Phenicians that dared to oppose him. After the persecution of Antiochus Epiphanes, the Asmoneans took by degrees several cities from the country of the Philistines, which they subjected. Tryphon, regent of the kingdom of Syria, gave to Jonathan, the Asmonean, the government of the whole coast of the Mediterranean, from Tyre to Egypt; consequently all the country of the Philistines.

PHINEHAS, פִּינְחָס, signifies *aspect*, or *face of trust*, or *protection*. Phinehas, or, as the Jews pronounce, Pinchas, was son of Eleazar, and grandson of Aaron. He was the third high-priest of the Jews, in the year of the world 2571, until towards the year of the world 2590. He is particularly commended in Scripture for zeal, in vindicating the glory of God when the Midianites had sent their daughters into the camp of Israel, to tempt the Hebrews to marry them, and commit idolatry. (Numb. xxv. 7.) Hence the Lord promised the priesthood to Phinehas by perpetual covenant, evidently including this tacit condition, that his children should continue faithful and obedient; for we know the priesthood passed out of the family of Eleazar and Phinehas, to that of Ithamar, and that it returned not to the posterity of Eleazar until after about one hundred and fifty years.

This dignity continued in the race of Phinehas, from Aaron down to the high-priest Eli, for about three hundred and thirty-five years. Aaron was appointed high-priest in the year of the world 2513. Eli was acknowledged high-priest and judge of Israel in 2848. The manner and causes of this change are unknown. It re-entered the family of Eleazar under the reign of Saul, who, having put to death Abimelech, and the other priests of Nob, gave the high-priesthood to Zadok, of the race of Phinehas. At the same time David had with him Abiathar, of the race of Eli, who performed the functions of high-priest. So that after the death of Saul, David continued the priesthood to Zadok and Abiathar conjunctly. But, towards the end of David's reign, Abiathar having espoused the interests of Adonijah to the prejudice of Solomon, he was disgraced, and Zadok only acknowledged as high-priest. The priesthood continued in his family until after the captivity of Babylon, and even to the destruction of the temple. From the beginning of Zadok's priesthood alone, and the exclusion of Abiathar, to the ruin of the temple, is 1084 years. Zadok was high-priest alone, and Abiathar disgraced, in the year of the world 2989. The temple was destroyed in the year of the world 4073.

We read also of another memorable and zealous action of Phinehas. (Josh. xxii. 30, 31.) When the Israelites beyond Jordan had raised upon the banks of the river a vast heap of earth, those on the other side fearing they were going to forsake the Lord, and to set up another religion, deputed Phinehas, and other chief men, to inform themselves of the reason for erecting this monument. When they found that it was only in commemoration of their union and common origin, Phinehas praised the Lord, saying, We now know that the Lord is with us, since you are not guilty of that prevarication of which we suspected you.

We do not exactly know the time of the death of Phinehas. But as he lived after Joshua, and before the servitude under Chushan-rishathaim, his death is placed in the year of the world 2590. Under his pontificate, the story of Micah happened (Judg. xvii.); also the conquest of Laish, by the tribe of Dan (Judg. xviii. 27.); and the enormity committed upon the wife of the Levite of Mount Ephraim. (Judg. xix.) Phinehas's successor was Abiezer, or Abihuah. (Judg. xx. 28.)

PHUT, פֹּחַד, signifies *extension*, augmentation of the family; the posterity of Phut, the son of Ham. (Gen. x. 6.) Calmet is of opinion, that Phut, the third son of Ham, peopled either the Canton of Ptemphu, Pthemphi, Ptembuti, of Pliny and Ptolemy, whose capital was Thara,

in Lower Egypt, inclining towards Libya; or the Canton called Phthenotes, of which Buthas was the capital. The prophets often speak of Phut. In the time of Jeremiah, (Jerem. xlv. 9.) Phut was under the obedience of Necho, king of Egypt. Nahum (iii. 9.) reckons this people in the number of those who ought to come to the assistance of No-ammun, or Diospolis.

It is remarkable, that from Moses to the prophets in the days of Hezekiah, this people is not mentioned, except when describing the hired auxiliaries of the nations to whom their prophecies refer. It is absolutely incredible, says a late writer, that the Phut mentioned in Judith, as conquered by Holofernes, should have been situated in or near Mauritania. The Arabic versions, by Phut, understand a people in Southern Egypt, if not rather in Nubia. *Sacred Geography.*

PHYLACTERY, φυλακτήριον, signifies *a preservative*. This word is derived from the Greek, and properly denotes a *preservative*, such as the Pagans carried about them to preserve them from evils, diseases, or dangers: for example, they wore stones, or pieces of metal, engraved under certain aspects of the planets. The East is to this day filled with this superstition; and the men do not only wear phylacteries for themselves, but for their animals also. Jesus Christ in the Gospel says, The Scribes and Pharisees made broad their phylacteries, and enlarged the borders of their garments, (Matt. xxiii. 5.) as indicating their pretensions to a more studious and perfect observance of the law. These phylacteries consisted of four strips or scrolls of parchment, or the dressed skin of some clean animal, inscribed with four paragraphs of the law, taken from Exod. xiii. 1—10.; and xiii. 11—16. Deut. vi. 4—9.; and xi. 13—21. all inclusive; which the Pharisees, interpreting literally, (as do the modern Rabbins,) Deut. vi. 8. and other similar passages, tied to the fronts of their caps, and on their arms, and also inscribed on their door-posts. These phylacteries were regarded as amulets, or, at least, as efficacious in keeping off evil spirits; whence this Greek name φυλακτήρια, from φυλάττω, to guard or preserve. They founded this custom upon the following words (Exod. xiii. 9.): 'And it shall be for a sign upon thee upon thine hand, and for a memorial between thine eyes;' and (ibid. 16.) 'it shall be for a token upon thine hand, and for frontlets between thine eyes.'

This precept evidently refers to the whole law of Moses, and not to the particular sentences which they wrote in their phylacteries. The command of writing and binding this law as a sign upon the hands, and as frontlets betwixt the eyes, ought, doubtless, to be understood metaphorically,

as a charge to remember it, to meditate upon it, to have it as it were continually before their eyes, and to conduct their lives by it; as when Solomon says, concerning the commandments of God, in general, 'Bind them about thy neck, write them upon the table of thine heart.' (Prov. iii. 1. 3.; vi. 21.) See *FRONTLETS. Jennings's Jewish Antiquities*, book i. chap. x.

PIETISTS, a religious sect that arose among the Protestants in Germany, in the latter end of the seventeenth century. Pietism was set on foot by the pious and learned Philip James Spener, who, by the private societies he formed at Frankfort, with a design to promote vital religion, roused the lukewarm from their indifference, and excited a spirit of vigour and resolution in those who had been satisfied to lament in silence the progress of impiety. The remarkable effect of these pious meetings was increased by a book which he published under the title of *Pious Desires*, in which he exhibited a striking view of the disorders of the church, and proposed the remedies that were proper to heal them. Many persons of good and upright intentions were highly pleased both with the proceedings and writings of Spener; and, indeed, the greatest part of those who had the cause of virtue and practical religion truly at heart, applauded the designs of this good man, though an apprehension of abuses restrained numbers from encouraging them openly. These abuses actually happened. The remedies proposed by Spener to heal the disorders of the church fell into unskilful hands, were administered without sagacity or prudence, and thus, in many cases, proved to be worse than the disease itself. Hence, complaints arose against these institutions of Pietism, as if, under a striking appearance of sanctity, they led the people into false notions of religion, and fomented, in those who were of a turbulent and violent character, the seeds and principles of mutiny and sedition.

These first complaints would have been undoubtedly hushed, and the tumults they occasioned would have gradually subsided, had not the contests that arose at Leipsic, in the year 1689, added fuel to the flame. Certain pious and learned professors of philosophy, and particularly Franckius, Schadius, and Paulus Antonius, the disciples of Spener, who at that time was ecclesiastical superintendent of the court of Saxony, began to consider with attention the defects that prevailed in the ordinary method of instructing the candidates for the ministry; and this review persuaded them of the necessity of using their best endeavours to supply what was deficient, and to correct what was amiss. For this purpose they undertook to explain in their colleges certain books of Scripture, in order to render these

genuine sources of religious knowledge better understood, and to promote a spirit of practical piety and vital religion in the minds of their hearers. The novelty of this method drew attention, and rendered it singularly pleasing to many; accordingly, these lectures were much frequented, and their effects were visible in the lives and conversations of several persons, whom they seemed to inspire with a deep sense of the importance of religion and virtue. Whether these first effusions of religious fervour, which were in themselves most certainly laudable, were always kept within the strict bounds of reason and discretion, is a question not easily decided. If we are to believe the report of common fame, and the testimonies of several persons of great weight, this was by no means the case; and many things were both said and done in these *Biblical Colleges* (as they were called) which, though they might be looked upon by equitable and candid judges, as worthy of toleration and indulgence, were, nevertheless, contrary to custom, and far from being consistent with prudence. Hence, rumours were spread, tumults excited, animosities kindled, and the matter was at length brought to a public trial, in which the pious and learned men above mentioned were, indeed, declared free from the errors and heresies that had been laid to their charge, but were, at the same time, prohibited from carrying on the plan of religious instruction they had undertaken with such zeal. It was during these troubles and divisions, that the invidious denomination of Pietists was first invented; it may, at least, be affirmed, that it was not commonly known before this period. It was at first applied by some giddy and inconsiderate persons to those who frequented the *Biblical Colleges*, and lived in a manner suitable to the instructions and exhortations that were addressed to them in those seminaries of piety. It was afterwards used to characterize all who were either distinguished by the excessive austerity of their manners, or who, regardless of truth and opinion, were only intent upon practice, and turned the whole vigour of their efforts towards the attainment of religious feelings and habits. But as it is the fate of all those denominations by which peculiar sects are distinguished, to be variously and often very improperly applied, so the title of Pietist was frequently given, in common conversation, to persons of eminent wisdom and sanctity, who were equally remarkable for their adherence to truth, and their love of piety; and, not seldom, to persons whose motley characters exhibited an enormous mixture of profligacy and enthusiasm, and who deserved the title of delirious fanatics rather than any other denomination.

This contest was by no means confined

to Leipsic, but diffused its contagion, with incredible celerity, through all the Lutheran churches in the different states and kingdoms of Europe. For, from this time, in all the cities, towns, and villages, where Lutheranism was professed, there suddenly started up persons of various ranks and professions, of both sexes, learned and illiterate, who declared that they were called by a *divine impulse* to pull up iniquity by the root, to restore to its primitive lustre, and propagate throughout the world, the declining cause of piety and virtue, to govern the church of Christ by wiser rules than those by which it was at present directed; and who, partly in their writings, and partly in their private and public discourses, pointed out the means and measures that were necessary to bring about this important revolution. All those, who were struck with this imaginary *impulse*, unanimously agreed, that nothing could have a more powerful tendency to propagate among the multitude solid knowledge, pious feelings, and holy habits, than the private meetings which had been first contrived by Spener, and were afterwards introduced into Leipsic. Several religious assemblies were accordingly formed in various places, which, though they differed in some circumstances, and were not all composed and conducted with equal wisdom, piety, and prudence, were yet intended to promote the same general purpose. In the mean time, these unusual, irregular, and tumultuous proceedings, filled with uneasy and alarming apprehensions both those who were entrusted with the government of the church, and those who sat at the helm of the state. These apprehensions were justified by this important consideration, that the pious and well-meaning persons who composed these assemblies had indiscreetly admitted into their community a number of extravagant and hot-headed fanatics, who foretold the approaching destruction of Babel (by which they meant the Lutheran church,) terrified the populace with fictitious visions, assumed the authority of prophets honoured with a divine commission, obscured the sublime truths of religion by a gloomy kind of jargon of their own invention, and revived doctrines that had long before been condemned by the church. These enthusiasts also asserted, that the *millennium*, or thousand years' reign of the saints on earth, mentioned by St. John, was near at hand. They endeavoured to overturn the wisest establishments, and to destroy the best institutions; and desired that the power of preaching, and administering public instruction, might be given promiscuously to all sorts of persons. Thus was the Lutheran church torn asunder in the most deplorable manner, while the votaries of Rome stood by, and beheld with a secret satisfaction these unhappy divisions. The most violent debates arose in all the Lutheran churches, and persons whose dif-

ferences were occasioned rather by mere words, and questions of little consequence, than by any doctrines or institutions of considerable importance, attacked one another with the bitterest animosity; and, in many countries, severe laws were at length enacted against the Pietists.

These revivers of piety were of two kinds, who, by their different manner of proceeding, deserve to be placed in two distinct classes. One sect of these practical reformers proposed to carry on their plan without introducing any change into the doctrine, discipline, or form of government, established in the Lutheran church. The other maintained, on the contrary, that it was impossible to promote the progress of real piety among the Lutherans, without making considerable alterations in their doctrine, and changing the whole form of their ecclesiastical discipline and polity. The former had at their head the learned and pious Spener, who, in the year 1691, removed from Dresden to Berlin, and whose sentiments were adopted by the professors of the new University at Halle, and particularly by Franckius and Paulus Antonius, who had been invited thither from Leipsic, where they began to be suspected of Pietism. Though few pretended to treat either with indignation or contempt the intentions and purpose of these good men (which, indeed, no one could despise without affecting to appear the enemy of practical religion and virtue) yet many eminent divines, and more especially the professors and pastors of Wittenberg, were of opinion, that, in the execution of this laudable purpose, several maxims were adopted, and certain measures employed, that were prejudicial to the truth, and also detrimental to the interests of the church. Hence they thought themselves obliged to proceed publicly, first against Spener, in the year 1695, and afterwards against his disciples and adherents, as the inventors and promoters of erroneous and dangerous opinions. These debates are of recent date; so that those who are desirous of knowing more particularly how far the principles of equity, moderation, and candour, influenced the conduct, and directed the proceedings of the contending parties, may easily receive satisfactory information.

These debates turned upon a variety of points; and therefore the matter of them cannot be comprehended under any one general head. If we consider them, indeed, in relation to their origin, and the circumstances that gave rise to them, we shall be able to reduce them to some fixed principles. It is well known, that those who had the advancement of piety most zealously at heart, entertained a notion that no order of men contributed more to retard its progress than the clergy, whose peculiar vocation it was to inculcate and promote it.

While they considered this as the root of the evil, it was natural that their plans of reformation should begin here; and, accordingly, they laid it down as an essential principle, that none should be admitted into the ministry, except such as had received a proper education, were distinguished by their wisdom and sanctity of manners, and had hearts filled with *divine love*. Hence, they proposed, in the *first place*, a thorough reformation of the schools of divinity; and they explained clearly enough what they meant by this reformation, which consisted in the following points: That the systematical theology, which reigned in the colleges, and was composed of intricate and disputable doctrines, and obscure and unusual forms of expression, should be totally abolished; that polemical divinity, which comprehended the controversies subsisting between Christians of different communions, should be less eagerly studied, and less frequently treated, though not entirely neglected; that all mixture of philosophy and human learning with Divine wisdom was to be most carefully avoided; that, on the contrary, all those who were designed for the ministry should be accustomed, from their early youth, to the perusal and study of the holy Scriptures; that they should be instructed in a plain system of theology, drawn from these unerring sources of truth, and that the whole course of their education was to be so directed, as to render them useful in life, by the practical power of their doctrine, and the commanding influence of their example. As these maxims were propagated with the greatest industry and zeal, and were explained inadvertently by some, without those restrictions which prudence seemed to require; these professed patrons and revivers of piety were suspected of designs that could not but render them obnoxious to censure. They were supposed to despise philosophy and learning; to treat with indifference, and even to renounce, all inquiries into the nature and foundations of religious truth; to disapprove the zeal and labours of those who defended it against such as corrupted or opposed it; and to place the whole of *their* theology in certain vague and incoherent declamations concerning the duties of morality. Hence arose those famous disputes concerning the use of philosophy and the value of human learning considered in connexion with the interests of religion, the dignity and usefulness of systematic theology, the necessity of polemic divinity, the excellence of the mystic system, and also concerning the true method of instructing the people.

The *second* great object that employed the zeal and attention of the persons now under consideration, was, that the candidates for the ministry should not only, for the future, receive such an academical education as would tend rather to solid utility

than to mere speculation, but also that they should dedicate themselves to God in a peculiar manner, and exhibit the most striking examples of piety and virtue. This maxim, which, when considered in itself, must be acknowledged to be highly laudable, not only gave occasion to several new regulations, calculated to restrain the passions of the studious youth, to inspire them with pious sentiments, and to excite in them holy resolutions; but also produced another maxim, which was a lasting source of controversy and debate, namely, 'that no person, who was not himself a model of piety and divine love, was qualified to be a public teacher of piety, or a guide to others in the way of salvation.' This opinion was considered by many as derogatory from the power and efficacy of the word of God, which cannot be deprived of its divine influence by the vices of its ministers; and as a sort of revival of the long-exploded errors of the Donatists; and what rendered it peculiarly liable to an interpretation of this nature was the imprudence of some Pietists, who inculcated it without those restrictions that were necessary to render it unexceptionable. Hence arose endless and intricate debates concerning the following questions: 'whether the religious knowledge acquired by a wicked man can be termed theology? whether a vicious person can, in effect, obtain true knowledge of religion?' 'how far the office and ministry of an impious ecclesiastic can be pronounced salutary and efficacious?'—'whether a licentious and ungodly man can be susceptible of illumination?' and other questions of a like nature.

These revivers of declining piety went yet farther. In order to render the ministry of their pastors as successful as possible, in rousing men from their indolence, and in stemming the torrent of corruption and immorality, they judged two things indispensably necessary. The *first* was to suppress entirely, in the course of public instruction, and more especially in that delivered from the pulpit, certain maxims and phrases which the corruption of men leads them frequently to interpret in a manner favourable to the indulgence of their passions. Such, in the judgment of the Pietists, were the following propositions: 'No man is able to attain that perfection which the divine law requires: good works are not necessary to salvation: in the act of justification, on the part of man, faith alone is concerned, without good works.' Many, however, were apprehensive, that, by the suppression of these propositions, truth itself must suffer deeply; and that the Christian religion, deprived thus of its peculiar doctrines, would be exposed, naked and defenceless, to the attacks of its adversaries. The *second* step they took, in order to give efficacy to their plans of reformation, was to form new rules

of life and manners, much more rigorous and austere than those which had been formerly practised; and to place in the class of *sinful and unlawful* gratifications several kinds of pleasure and amusement, which had hitherto been looked upon as innocent in themselves, and which could only become good or evil, in consequence of the respective characters of those who used them with prudence, or abused them with intemperance. Thus, dancing, public sports, pantomimes, theatrical diversions, the reading of humorous and comical books, with several other kinds of pleasure and entertainment, were prohibited by the Pietists, as unlawful and unseemly, and, therefore, by no means of an indifferent nature. Many, however, thought this rule of moral discipline far too rigid and severe; and thus was revived the ancient contest of the schoolmen, concerning the famous question, *whether any human actions are truly indifferent?* that is, equally removed from moral good on the one hand, and from moral evil on the other; and *whether*, on the contrary, it be not true, that *all actions whatever must be either considered as good or as evil?* The discussion of this question was attended with a variety of debates upon the several points of the prohibition now mentioned; and these debates were often carried on with animosity and bitterness, and very rarely with that precision, temper, and judgment, which the nicety of the matters in dispute required. The *third* point, on which the Pietists insisted, was, that besides the stated meetings for public worship, private assemblies should be holden for prayer and other religious exercises. But many were of opinion, that the cause of true piety and virtue was rather endangered than promoted by these assemblies; and experience and observation seemed to confirm this opinion. It would be both endless and unnecessary to enumerate all the little disputes that arose from the appointment of these private assemblies, and, in general, from the notions entertained, and the measures pursued, by the Pietists. It is, nevertheless, proper to observe, that the lenity and indulgence shown by these people to persons whose opinions were erroneous, and whose errors were by no means of an indifferent nature, irritated their adversaries to a very high degree, and made many suspect that the Pietists laid a much greater stress upon practice than upon belief, and that, separating what ought ever to be inseparably joined, they held virtuous manners in higher esteem than religious truth. Amidst the prodigious numbers that appeared in these controversies, it was not at all surprising, if the variety of their characters, capacities, and views, be duly considered, that some were chargeable with imprudence, others with intemperate zeal, and that many, to avoid

what they looked upon as unlawful, fell injudiciously into the opposite extreme.

The other class of Pietists already mentioned, whose reforming views extended so far, as to change the system of doctrine, and the form of ecclesiastical government, established in the Lutheran church, comprehended persons of various characters and different ways of thinking. Some of them were totally destitute of reason and judgment; their errors were the reveries of a disordered brain; and they were rather to be considered as lunatics than as heretics. Others were less extravagant, and tempered the singular notions, which they had derived from reading or meditation, with a certain mixture of the important truths and doctrines of religion. *Mosheim's Eccles. Hist.* vol. v. pp. 313—325, edit. 1811.

PIETY consists in a firm belief and in right conceptions of the being, perfections, and providence of God; with suitable affections to him; resemblance of his moral perfections, and a constant obedience to his will. In the opinion of men of the world, piety, or religion, is by no means necessary to form a good, a virtuous, or a worthy character. According to their sentiments, a man may possess every virtue that can adorn human nature, though wholly void of religion, and a total stranger to devotion, or the exercise of the pious affections. The importance of what are called the moral virtues they do not deny. These they allow to be essentially necessary to the peace, the comfort, and the happiness of society. They are sensible that if these were banished from the world, mankind would degenerate into savages, nay into fiends, and become absolutely odious and intolerable to each other. But they see no necessary connexion betwixt piety and the moral virtues. These, they think, may take place and flourish, where the other is wholly wanting.

But a very little consideration might convince them, that this notion is as false and absurd as it is irreligious. A very little consideration might convince them, that, if good principles be essentially necessary to form a truly virtuous character, a mind destitute of piety can no more possess true virtue and moral excellence, than thorns can produce figs, or thistles grapes. Religious principles alone can kill the seeds of vice in the heart, and produce the fruits of true goodness. A semblance of virtue and goodness there may be, and often is, where there is no piety, no sense of religion. A man's external conduct may, upon the whole, be unexceptionable, and often praiseworthy, whilst he is an utter stranger to every pious sentiment and affection. But all this is only an unprincipled kind of virtue, and, however it may be applauded among men, is, in the sight of God, lightly esteemed. A principle of true religion im-

planted in the heart by the Divine Spirit, is the only root from which genuine virtue and true unaffected goodness can spring. 'A good man,' that is, a man of good principles and unfeigned piety, 'out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil.'

The pious man who can look up to God as his Father in heaven, who orders his lot, appoints every affliction that befalls him, and overrules the most grievous dispensations of Providence for his good, has a prop to support him under the heavy pressure of calamity. He has a balm which can soothe the anguish of a wounded spirit. He has a cup of consolation which the world cannot give nor take away. Relying upon the unerring wisdom and infinite goodness of that Providence which overrules every thing concerning him, and without which not a hair of his head can fall to the ground; and looking forward to that happy termination of all his sorrows and sufferings, which the Gospel of Christ promises to the pious, he can be patient in tribulation. But is it thus with the man who is destitute of piety and religious principles? When the calamities of life overtake him, when ills past reckoning compass him around, can he possess his soul in patience? Alas! what is there to preserve the tranquillity of his mind? Having no trust in God, no dependence on his Providence, no hope of future happiness, what is there to give him rational comfort in the time of distress? Must he not either become a prey to sorrow, or endeavour to steel his mind by stoical principles? Suppose he acts the part of a Stoic. Is this stoical patience to be compared with the patience which I just now represented as the effect of genuine piety? Is it any thing else than an insensibility of mind, which, instead of being virtuous, destroys all the feelings which are essentially necessary to true virtue and real inward goodness?

When the man whose mind is under the full influence of religion is called to encounter danger, he knows that he is not left to himself; but, that either the providence of God will assist and protect him, or that if he should lose his life in the cause, he does not lose his all, as his chief happiness is secure, and the end of his mortal life upon earth will be the beginning of an eternal life in the kingdom of heaven. Animated by this well-grounded hope, he is collected, bold, and intrepid, in the midst of dangers. How many instances of the most heroic fortitude do we find in the history of the prophets, and apostles, and other eminent servants of God! With what firmness and constancy did they adhere to their duty, and to the cause of truth and righteousness, in the midst of perils, and in

the views of torture and death! Upon perusing their history, well may we adopt the words of Solomon, 'The righteous are bold as a lion.'

The views which the pious Christian has of his relation to all mankind as his brethren, as children of the same heavenly Father, as disciples of the same Saviour, and as fellow-travellers to the same eternal world, cannot but tend to dilate his heart with sentiments of benevolence towards the whole human race. The very spirit of Christianity is a spirit of love. Justly did the apostle speak of faith (that is, of religious principles) as working by love; for it is impossible for a man who truly believes the Gospel, and feels the influence of its truths, not to be humane and charitable, tender-hearted and benevolent.

The views which the pious man has of his own unworthiness and of his need of forgiveness from heaven, and the representation which the Gospel gives of the willingness of the Father of mercies to pardon his numberless transgressions, make him ashamed to harbour sentiments of malice and revenge against those who have offended him. What! saith the pious Christian, is the Almighty willing to pardon my past offences which are past reckoning? Did the Saviour offer up himself a sacrifice without spot unto God, that he might take away the sin of the world? And shall I refuse to forgive any of my brethren who have offended me? God forbid! I will heartily forgive my bitterest enemies, and pray that God may forgive them. Such are the sentiments which pious principles do naturally infuse into the heart. But are these the sentiments of men destitute of piety? Can they forgive their enemies? Can they bless those who curse them? Can they do good to those who hate them? On the contrary, must they not be unforgiving, malicious, and revengeful? Is not this the general character of men void of pious principles?

Hence it appears, that to attempt to promote the interest of virtue in the world, and to gain the hearts of mankind to a love of true goodness, without endeavouring to impress their minds with a reverence for God and religion, is to labour in vain. A plan of morality unconnected with religion, will never succeed. It may appear plausible in theory; but it cannot be reduced to practice. To attempt to reform the minds and lives of men, and to give virtue a footing in the world, without the aid of religion and pious principles, is to attempt to rear a fabric in the air, or, as our Lord speaks, to build a house on the sand. This should be seriously considered by all teachers of religion. It likewise demands the serious consideration of all who are entrusted with the education of youth, and of all parents who wish to train their children to true virtue,

and to form their minds to a love of goodness. If they wish to see their children confirmed in virtuous sentiments, let them be careful to teach them, in the days of their youth, to remember their Creator, and him who redeemed them. Pious principles will naturally produce virtuous sentiments and virtuous practice; whilst a contempt of religion shall assuredly be productive of base principles and immoral conduct. A good tree will yield good fruit; and a corrupt tree must yield corrupt fruit. *Dr. Hood's Sermons*, Sermon iv.

PI-HAHIR'OTH, פִּי-הִירוֹת, signifies the *mouth*, or the *pass*, of *Hiroth*, or, the *opening of liberty*; otherwise, *mouth engraved*. The Hebrews, departing from Succoth, came to Etham. (Exod. xiii. 20.) Then the Lord said to Moses, (Exod. xiv. 2.) 'Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.' Pi-hahiroth may be explained by the *pass of Hiroth*, or the *mouth of Hiroth*. Moses (Numb. xxxiii. 8.) calls it simply *Hiroth* in the Hebrew; and also Eusebius and Jerome. The Syriac version has it, *over against the ditches*. The Septuagint (Exod. xiv. 2.) translate it *over against the village*; others *over against the pass of liberty*, or the *pass of drought*. Calmet is of opinion, that *Hiroth* is the city *Heroum*, or *Heroopolis*, situated at the extremity, or point of the Red Sea; or else the city of *Phagroriopopolis*, placed by Strabo about the same place, and the capital of the canton of *Phagroriopopolis*. He thinks there is great probability, that Pi-hahiroth stands for the pass which was near *Heroum*. Beyond this pass the Hebrews went to encamp at the Red Sea.

A late writer observes, that the word *hiroth* has usually been taken as a proper name; yet Dr. Shaw very justly renders it 'the gullet,' though he did not perceive its direct application: *Piis* the mouth, he of, that is, the mouth of the gullet. 'Encamp in the face (in front) of the mouth of the gullet, between Migdol (the tower) and the sea.' He supposes Baal-zephon to be Suez; and the encamping from Baal-zephon to the sea, from Suez towards the west, along the head of the sea-shore. *Fragments annexed to Calmet's Dictionary of the Holy Bible*, No. xxxix. pp. 68, 69.

PILATE, Πιλάτος, signifies *armed with a dart*. The family or country of Pilate, or Pontius Pilate, is not known; but it is believed he was of Rome, or at least of Italy. He was sent to govern Judea in the room of Gratus, A.D. 26 or 27. He governed this province ten years, from the twelfth or thirteenth year of Tiberius, to his twenty-second or twenty-third year. He was a man of impetuous and obstinate temper, who disturbed the repose of Judea, and gave

occasion to the troubles and revolt that followed.

St. Luke (xii. 1, 2, &c.) acquaints us, that Pilate had mingled the blood of some Galileans with their sacrifices; and that the matter having been related to Jesus Christ, he said, Think you that these Galileans were greater sinners than other Galileans, because they suffered this calamity? No, I assure you. And if you do not repent, you shall all perish in like manner. It is unknown on what occasion Pilate caused these Galileans to be slain in the temple, while they were sacrificing; for this is the meaning of that expression, mingling their blood with their sacrifices. Some think they were disciples of Judas Gaulonites, who taught that the Jews ought not to pay tribute to foreign princes; and that Pilate had put some of them to death, even in the temple: but there is no proof of this. Others think, that these Galileans were Samaritans, whom Pilate cut to pieces in the village of Tirataba, as they were preparing to go up to Mount Gerizim, where a certain impostor had promised to discover treasures to them. But this event did not happen before A.D. 35, consequently two years after the death of Jesus Christ.

At the time of our Saviour's passion, Pilate made some endeavours to deliver him from the Jews. He knew they pursued his life only out of malice and envy. His wife also, who had been disturbed with dreams, sent and desired him not to meddle with the affair of that just person. He attempted to appease the Jews, and to give them some satisfaction, by whipping Jesus Christ. He tried to take him out of their hands, by proposing to deliver him or Barabbas, on the day of the festival of the passover. He wanted to discharge himself from pronouncing judgment against him, by sending him to Herod, king of Galilee. When he saw all this would not satisfy the Jews, and that they even threatened him, saying, he would be no friend to the emperor, if he let Jesus go; he caused water to be brought, washed his hands before all the people, and publicly declared himself innocent of the blood of that just person. Yet at the same time he delivered him up to his soldiers, that they might crucify him. This was enough to justify Jesus Christ, and to show that Pilate held him innocent; but it was not enough to vindicate the conscience and integrity of a judge, whose duty it was, as well to assert the cause of oppressed innocence, as to punish the guilty criminal. He ordered to be put over our Saviour's cross, as it were an abstract of his sentence, and the motive of his condemnation, 'Jesus of Nazareth, King of the Jews;' written in Latin, Greek, and Hebrew. Some of the Jews remonstrated to Pilate, that he ought to have written, 'Jesus of Nazareth, who pretended to be King of the Jews.' But Pilate gave them a peremptory answer,

What he had written, he had written. Towards evening he was applied to, for leave to take down the bodies from the cross, that they might not continue there the following day, which was the passover and the Sabbath-day. This he allowed, and also granted the body of Jesus to Joseph of Arimathea, that he might pay his last duties to it. When the priests came to desire him to set a watch about the sepulchre, lest the disciples should steal Jesus away by night, he answered, They had a guard, and might place it there themselves. This is the substance of what the Gospels tell us concerning Pilate.

Justin Martyr, Tertullian, Eusebius, and after them several others, ancients and moderns, assure us, that it was the custom for Roman magistrates to send to the emperor copies of all verbal processes and judicial acts, which they passed in their several provinces. Pilate, in compliance with this custom, having written to Tiberius what had occurred relating to Jesus, the emperor wrote an account of it to the senate, in a manner which gave reason to judge, that he thought favourably of the person of Jesus, and that he was willing they should decree divine honours to him. But the senate was not of this opinion, and so the matter dropped. It appears by what Justin says of these acts, that the miracles of Jesus Christ were there mentioned, and even that the soldiers had divided his garments among them. Eusebius insinuates, that they spoke of his resurrection and ascension. Tertullian and Justin refer to these acts with so much confidence, as would make one believe they had had them in their hands. However, neither Eusebius nor Jerome, who were both inquisitive and understanding persons, nor any other author who wrote afterwards, seems to have seen them; at least not the true and original acts. For as to what we have now in great number, they are not authentic, being neither ancient nor uniform. See ACTS OF PILATE.

Pilate, having greatly disturbed the peace of Judea by his cruelty and rapine, was deposed by Vitellius, the proconsul of Syria, who ordered him to Rome, to give an account of his conduct to Tiberius. Pilate quitted the government of Judea, A.D. 36, in the twenty-third year of Tiberius. This emperor was dead before Pilate arrived at Rome. The particulars of what afterwards happened to this governor are unknown; but it is said, that he was banished by Caligula to Vienne in Dauphiné, where he was reduced to such extremity, that in despair he killed himself with his own sword.

PILGRIM, denotes one who is going forward to visit a holy place, with a design of paying his most solemn devotions there. If pilgrimages are as ancient as the days of Jacob, this gives a very expressive sense to the words of the good old man, who

calls the years of his life 'the days of his pilgrimage;' and it is perfectly consistent with the apostle's observation, that the ancient patriarchs 'confessed they were strangers and pilgrims on earth.' (Heb. xi. 13.)

Pilgrimages began to be made about the middle ages of the church. They were, however, most in vogue after the end of the eleventh century, when every one was for visiting places of devotion, not excepting kings and princes; and even bishops made no difficulty of being absent from their churches on the same account. The places most visited were Jerusalem, Rome, Tours, and Compostella. The Mahometans place a great part of their religion in pilgrimage. Mecca is the grand place to which they go; and this pilgrimage is so necessary a point of practice, that, according to a tradition of Mahomet, he who dies without performing it may as well die a Jew or a Christian; and the same is expressly commanded in the Koran. To the Caaba, or sacred temple at Mecca, every Mahometan, who has health and means sufficient, ought once, at least, in his life-time to go on pilgrimage: nor are women excused from the performance of this duty; and all they who have performed it are confident that they are absolved from all sin, and sure of being rewarded with the joys of Paradise. The pilgrims 'set out from Constantinople in a caravan in the month of May, and repair to Damascus, where they join the other pilgrims from Natolia and Asia. Afterwards, they unite with those that come from Persia, and from Egypt, and other parts of the Ottoman empire. The whole number commonly amounts to 60,000,' who are obliged to be at Mecca by the beginning of the month Dhul-hajja, which is peculiarly set apart for the celebration of this solemnity. Hence devotion has established an annual fair at Mecca, which has long become a place of traffic, to which the pious Mussulman carries the merchandise of his country, and returns home with the richest goods of other places.

'Pilgrimage,' says Dr. Johnson, 'like many other acts of piety, may be reasonable or superstitious, according to the principles upon which it is performed. Long journeys in search of truth are not commanded: truth, such as is necessary to the regulation of life, is always found where it is honestly sought; change of place is no natural cause of the increase of piety, for it inevitably produces dissipation of mind. Yet, since men go every day to view the fields where great actions have been performed, and return with stronger impressions of the event, curiosity of the same kind may naturally dispose us to view that country whence our religion had its beginning. That the Supreme Being may be more easily propiti-

ated in one place than in another, is the dream of idle superstition; but that some places may operate upon our minds in an uncommon manner, is an opinion which hourly experience will justify. He, who supposes that his vices may be more successfully combated in Palestine, will, perhaps, find himself mistaken; yet he may go thither without folly; he, who thinks they will be more freely pardoned, dishonours at once his reason and his religion.' *Johnson's Rasselas; Sale's Koran, Prelim. Discourse; Additions to Calmet's Dictionary; Broughton's Histor. Dict.* vol. ii. p. 250.

PILLAR. A pillar of cloud, a pillar of fire, a pillar of smoke, signifying a cloud, a fire, a smoke, which rises up toward heaven in the form of an irregular column. The pillars of heaven, (Job xxvi. 11.) the pillars of the earth, (Job ix. 6. Psal. lxxv. 3.) are metaphorical expressions, which suppose the heavens and the earth to be as an edifice, raised by the hand of God, and founded on its basis.

PINE, *tidaher*, a tree so called from the springiness or elasticity of its wood, says Parkhurst. This would lead us to consider the *tidaher*, as the yew. One of the kinds of oak, which is most famous for bearing the galls produced by means of the puncture of insects, has authorities in its favour. Luther thought it was the elm, which is a lofty and spreading tree. *Scripture Illustrated, Expos. Index, p. 173.*

PINNACLE OF THE TEMPLE. When the devil had tempted Jesus in the desert, (Matt. iv. 5.) 'he taketh him up into the holy city, and setteth him on a pinnacle of the temple; and saith unto him, If thou be the Son of God, cast thyself down,' &c. There is no need, says a late writer, for attributing to the devil any power of conveying our Lord's body through the air; or by any other preternatural manner bringing him to the holy city. If we suppose that our Lord visited Jerusalem now, as he might have done at other times, we shall then find it advisable to inquire in what part of the temple he was placed on this occasion. To answer this, observe, that his station could not be on the roof of the temple, because that was full of spikes, and was not flat, but shelving; nor could it well be on the top of either wing, on each side of that sacred building. To understand this history, observe, that *ἱερὸν* rendered *temple*, signifies not only the holy house itself, but its courts, and the galleries round it; the whole structure: that the word *πτερυγιον*, signifies an appendage to a building, a wing. Parkhurst takes it for a portico, 'the king's portico,' which was built parallel to the south front of the temple. Scheuzer repeats three notions of this wing: 1. That of the roof of the holy house; this he discards. 2. That of a throne, or exalted edifice, for the king to sit in at worship. 3. A tribune of wood

erected every seven years in the court of the women, from whence the king read the law to the people. This conjecture would be one of the most probable, if it could be proved that the time of the temptation of Jesus Christ coincided with one of these festivals.

Hence the word *wing*, unhappily rendered *pinnacle*, may be taken, perhaps, for a *balcony*, portico, or projection from one of the galleries which surrounded the temple court. It may be inferred, there was a projection in one of the galleries around the temple, whence a person could be well heard below; and that the leaping down from thence, to which the devil tempted Jesus, was not absolute suicide. *Scripture Illustrated, Expos. Index, pp. 196, 197.*

PIS/GAH, פיסגה, signifies *the high hill*; the name of a mountain beyond Jordan, in the country of Moab. The mountains Nebo, Pisgah, and Abarim, form only one chain, near Mount Peor, over-against Jericho, on the road from Livias to Heshbon.

In the Hebrew text, (Deut. xxxiv. 1—3.) the prospect enjoyed by Moses from Pisgah, reaches from Dan, north, to Zoar, south; but in the Samaritan Pentateuch it is much more extensive: 'all the land from the river of Egypt, to the river, the great river Euphrates, to the utmost sea.' This was the extent of Solomon's dominions, and the utmost bounds of the royal power of the kings of the Israelites. But there is another use which may be made of this passage, not without its importance. Could this whole district be seen from any other mountain than Pisgah? Was this the same extent as was shown by the tempter to our Lord, when rousing him to ambition? 'All this, the utmost bounds that ever were enjoyed by the ancient kings of thy nation, from whom thou art descended; all the whole kingdom and dominion of thine ancestors, will I give thee, if,' &c. This may account for the term used by St. Luke, rendered in our version, 'all the world.' *Sacred Geography.*

PISIDIA, Πισιδία, signifies *pitch, pitchy*. It was a province of Asia Minor, having Lycaonia north, Pamphylia south, Cilicia and Cappadocia east, and the province of Asia west. St. Paul preached at Antioch of Pisidia. (Acts xiii. 14.)

PISON, פישן, signifies *change of mouth, or multitude, or extension*. Pison, or Phison, was one of the four great rivers that watered Paradise. Calmet takes it to be the Phasis, a famous river of Colchis; Lakemacher, the Jordan; and some, a great river of India. See PARADISE.

PI'THOM, פתם, signifies *their blowing*; otherwise, *consummation of the mouth*; otherwise, *their persuasion*, or, *dilatation*, or, *gift of the mouth*. Pithom was one of the cities that the children of Israel built for Pharaoh in Egypt, during their servitude. (Exod. i.

11.) This is, probably, the same as Pithomos mentioned by Herodotus, which he places on the canal made by the kings Necho and Darius to join the Red Sea with the Nile. We find, also, in the ancient geographers, Strabo, Ptolemy, Pliny, &c., that there was an arm of the Nile called Pathmeticus, Phatmicus, Phatnicus, or Phatniticus. Bochart says, that Pithom and Ramesses are about five leagues above the division of the Nile, and beyond this river: but this assertion has no proof from antiquity. Marsham will have Pithom to be the same as Pelusium or Damietta.

PLATONICS, or PLATONISTS. The simple and majestic fabric reared by Christ and his apostles was, in some degree, undermined in its foundation by the prevalence of an opinion which was disseminated in the second century, that the whole duties of religion were not equally incumbent upon all, but that a sublimer degree of virtue was to be pursued and attained by those who in solitude and contemplation aspired to an intimate communion with the Supreme Being, whilst inferior attainments were sufficient for men who were engaged in the active employments of life. In consequence of this absurd opinion, the moral doctrines of Christianity were divided into *precepts* and *counsels*, the former of which distinguishes those laws which are of universal obligation, and the latter, those which relate to the conduct of Christians of superior merit and sanctity. These opinions were propagated with great reputation, towards the close of the second century, by Ammonius Saccas, who taught in the school at Alexandria, and was a professed follower of the Platonic philosophy. This philosophy took its rise, not from the doctrines of Plato, but from the belief of its professors, that the sentiments of Plato respecting the Deity and the invisible world were much more sublime and rational than those of the other philosophers. They professed to search after truth alone, and were disposed to adopt, from every system and sect, such tenets as they thought most conformable to it. Hence they were called Eclectics.

Ammonius maintained not merely with the primitive Eclectics, that truth and falsehood were blended in the opinions of every sect, but that the great principles of all truth, whether philosophical or religious, were equally discoverable in all sects; and that the only difference between them consisted in a different mode of expression, and in some points of little or no importance. By a proper interpretation of these sentiments, he contended that all sects, whether philosophical, or religious, might easily coalesce in this universal philosophy, which, however then perverted, was the great source of all the religious opinions that prevailed, in the world; but that, in order to this, the fables of the priests were to be removed from

Paganism, and the comments and interpretations of the disciples of Jesus from Christianity. He asserted, that the errors of Paganism proceeded from the symbols and fictions under which, according to the Eastern manner, it had been inculcated by the ancients; that in time these were erroneously understood in a literal sense, whence the invisible beings who were placed by the Deity in different parts of the universe, as his ministers, were converted, by the suggestions of superstition, into gods, and worshipped as such, though in fact deserving only of an inferior kind of homage. Jesus Christ he considered as an excellent being, the friend of the Deity; but supposed that his design in descending upon earth was not to abolish the worship of dæmons, but to purify the ancient religion, and restore the true philosophy, the great path of truth, from which all had wandered, but that his disciples had manifestly corrupted the doctrines of their Divine Master.

Ammonius adopted the doctrines of the Egyptians, concerning the universe and the Deity, as constituting one great whole; the *eternity of the world*, the *nature of souls*, the *empire of Providence*, and the *government of the world by dæmons*. These sentiments he associated with the doctrines of Plato, by adulterating some of the opinions of that philosopher, and forcing his expressions from their obvious and literal sense; and, to complete his conciliatory scheme for the restoration of true philosophy and the union of its professors, he interpreted so artfully the doctrines of the other philosophical and religious sects, that they appeared closely to resemble the Egyptian and Platonic systems.

This philosophical system was soon embraced by those among the Alexandrian Christians, who were desirous to unite the profession of the Gospel with the dignity, the title, and the habit of philosophers. The school of Ammonius extended itself from Egypt over the whole Roman Empire; but its disciples were soon divided into various sects; a certain consequence of that fundamental law, which all who embraced it were obliged to keep perpetually in view, *that truth was to be pursued with the utmost liberty, and to be collected from the different systems in which it lay dispersed*. Hence the Athenian Christians rejected the opinions entertained by the philosophers of Alexandria. But all who aspired to rank with the new Platonics, agreed in their opinion of the *existence of one God*, the *source of all*, the *eternity of the world*, the *dependence of matter upon the Supreme Being*, the *nature of souls*, the *plurality of Gods*, and the *method of interpreting the popular superstition*. The rules prescribed by this sect were extremely austere; the people at large were, indeed, permitted to live conformably to the

laws of their country, and the dictates of nature; but the *wise* were enjoined to extenuate by mortification the sluggish body which confined the activity of the immortal spirit, that in life they might enjoy communion with the Deity, and ascend after death alone and unincumbered to dwell in his presence for ever.

This philosophy, which involved the truth of the Gospel in subtlety and obscurity, and added to the doctrine of Christ the commandments of men, became in time extremely prejudicial to the Christian cause. It will be easily conceived that these opinions produced in time those voluntary seclusions from the world which confined or destroyed the utility of a considerable portion of mankind. But its tendency, however injurious, was still less pernicious than an opinion derived from those philosophical sects who affirmed, that it was not only lawful but laudable to deceive, in order to advance the interests of religion. This detestable sentiment, at first probably very cautiously propagated, and very sparingly used, opened wide the gates of falsehood, and, in succeeding ages, filled the whole system with absurd legends, pretended miracles, and that train of imposture, which, while it disgraced human nature, was dignified with the perfidious title of *pious fraud*. *Gregory's History of the Christian Church*, vol. i. pp. 71—76.

PLAY, to play. The Hebrew word *zachak*, which signifies to play, is commonly used for *laughing, mocking, jeering, insulting*. When Sarah saw Ishmael play with her son Isaac, she was offended at it; it was a play of mockery or insult, or, perhaps, of squabbling. So (2 Sam. ii. 14.) let the young people, (or soldiers) get up, and play before us; let them fight, as it were, by way of play: but the event shows that they fought in good earnest, since they were all killed. When the Israelites had set up the golden calf, they began to dance about it, and to divert themselves: 'The people sat down to eat and to drink, and rose up to play.' (Exod. xxxii. 6.)

POETRY OF THE HEBREWS. No point of criticism has been more canvassed among the learned, than that concerning the Hebrew poetry. The most skilful commentators, and the most able critics, have abundantly laboured this argument, and yet we cannot say the matter is exhausted, or the difficulty cleared. Since we cannot pretend to know, nor ever shall know, the true pronunciation of the Hebrew language; and consequently we cannot perceive either the harmony of the words, or the quantity of the syllables, which constitute the beauty of the verses. Nor have we in Hebrew, as we have in Greek and Latin, rules for ascertaining the quantity of the syllables, the number of feet, the cadence and construction of verses; and yet it is plain the Hebrews observed these things, at least in

some measure, since in their poems we observe letters added to, or cut off from, the ends of the words, which show some submission to the rhythm, to the number, or measure of syllables. Nor have we now any notion of the tune and dance which generally accompanied Hebrew poetry; for we know that the poetry was sung, and made on purpose for singing: and the Scripture frequently speaks of choirs and dances in the ceremonies of religion.

From the manner in which Josephus, Origen, Eusebius, and Jerome, have spoken of the Hebrew poetry, it should seem that in their time the beauty and rules of it were well known. Josephus affirms in several places, that the songs composed by Moses are in heroic verse, and that David composed several sorts of verses and songs, odes and hymns, in honour of God; some of which were in trimeters, or verses of three feet, and others in pentameters, or verses of five feet.

Le Clerc composed a very ingenious dissertation, to show that the Hebrew poetry was in rhymes, pretty much like the French or English: and his opinion has been espoused by a good number of partisans. Others maintain, that in the old Hebrew verses there is neither measure nor feet. Scaliger even affirms, that this language, as well as that of the Assyrians, Arabians, and Abyssinians, is not capable of the restraint of feet or measures. Austin, of Eububium, says that the Hebrews have neither heroic verses, nor iambics, nor any other measure; but only something that resembles it. This opinion is supported by Lud. Capellus, Martin Martinus, Samuel Bohlius, Wasmurh, Aust. Pfeiffer, and others. Grotius also seems to have adopted the same sentiments.

Bishop Lowth has proved that Hebrew poetry has pretty regular rules. 'I should hope,' he says, 'that the method of distribution, here proposed, of sentences into stanzas and verses in the poetical books of Scripture, will appear to have some foundation, and even to carry with it a considerable degree of probability. Though no complete system of rules concerning this matter can perhaps be formed, which will hold good in every particular; yet this way of considering the subject may have its use, in furnishing a principle of interpretation of some consequence, in giving a general idea of the style and character of the Hebrew poetry, and in showing the close conformity of style and character between a great part of the prophetic writings and the other books of the Old Testament, universally acknowledged to be poetical.' It is, however, observable, that some have doubted the application of certain principles advanced by the bishop. *Lowth's Isaiah, Prelim. Discourse*, p. xxxiv.; *De Sacra Poesi Hebræorum*.

POLYGAMY, the state of having more wives than one at a time. The circumstances of the patriarchs living in polygamy, and their not being reproved for it, has given occasion to some modern writers to suppose that it is not unlawful. But it is answered, that the equality in the number of males and females born into the world, intimates the intention of God that one woman should be assigned to one man; for, if to one man be allowed an exclusive right to five or more women, four or more men must be deprived of the exclusive possession of any; which could never be the order intended. It seems also a significant indication of the Divine will, that he at first created only one woman to one man. Had God intended polygamy for the species, it is probable he would have begun with it; especially as by giving Adam more wives than one, the multiplication of the human race would have proceeded with a quicker progress.

Polygamy not only violates the constitution of nature and the apparent design of the Deity, but produces to the parties themselves, and to the public, the following bad effects: contests and jealousies amongst the wives of the same husband; distracted affections, or the loss of all affection, in the husband himself; a voluptuousness in the rich, which dissolves the vigour of their intellectual as well as active faculties, producing that indolence and imbecility, both of mind and body, which have long characterized the nations of the East; the abasement of one half of the human species, who, in countries where polygamy obtains, are degraded into mere instruments of physical pleasure to the other half; neglect of children; and the manifold, and sometimes unnatural mischiefs, which arise from a scarcity of women. To compensate for these evils, polygamy does not offer a single advantage. In the article of population, which it has been thought to promote, the community gain nothing (nothing, I mean, compared with a state in which marriage is nearly universal); for the question is not, whether one man will have more children by five or more wives than by one; but whether these five wives would not bear the same or a greater number of children to five separate husbands? And as to the care of children when produced, and the sending of them into the world, in situations in which they may be likely to form and bring up families of their own, upon which the increase and succession of the human species in a great degree depend, this is less provided for, and less practicable, where twenty or thirty children are to be supported by the attention and fortunes of one father, than if they were divided into five or six families, to each of which were assigned the industry and inheritance of two parents.

Whether simultaneous polygamy was per-

mitted by the law of Moses, seems doubtful, (Deut. xvii. 17.; xxi. 15.); but, whether permitted or not, it was certainly practised by the Jewish patriarchs both before that law and under it. The permission, if there were any, might be, like that of divorce, 'for the hardness of their heart,' in condescension to their established indulgences, rather than from the general rectitude or propriety of the thing itself. The state of manners in Judea had probably undergone a reformation in this respect before the time of Christ; for in the New Testament we meet with no trace or mention of any such practice being tolerated. For this reason, and because it was likewise forbidden among the Greeks and Romans, we cannot expect to find any express law upon the subject in the Christian code. The words of Christ (Matt. xix. 9.) may be construed by an easy implication to prohibit polygamy; for if 'whoever putteth away his wife, and marieth another, committeth adultery;' he who marieth another without putting away the first, is no less guilty of adultery; because the adultery does not consist in the repudiation of the first wife (for, however unjust or cruel that may be, it is not adultery), but in entering into a second marriage during the legal existence and obligation of the first. The several passages in St. Paul's writings which speak of marriage, always suppose it to signify the union of one man with one woman. (Rom. vii. 2, 3. 1 Cor. vii. 12. 14. 16.)

The manners of different countries have varied in nothing more than in their domestic constitutions. Less polished and more luxurious nations have either not perceived the bad effects of polygamy, or if they did perceive them, they who in such countries possessed the power of reforming the laws, have been unwilling to resign their own gratifications. Polygamy is retained at this day among the Turks, and throughout every part of Asia in which Christianity is not professed. In Christian countries it is universally prohibited. In Sweden it is punished with death. In England, besides the nullity of the second marriage, it subjects the offender to transportation or imprisonment, and branding for the first offence, and to capital punishment for the second. And whatever may be said in behalf of polygamy, when it is authorized by the law of the land, the marriage of a second wife, during the life of the first, in countries where such a second marriage is void, must be ranked with the most dangerous and cruel of those frauds, by which a woman is cheated out of her fortune, her person, and her happiness. *Paley's Moral and Political Philosophy*, vol. i. pp. 313—319.

POLYGLOT, having many languages. For the more commodious comparison of different versions of the Scriptures, they

have been sometimes joined together, and called Polyglot Bibles. The first modern Polyglot work was printed at Genoa, in 1516, by Peter Paul Porrus, who undertook to print the Pentaglot Psalter of Augustin Justinian, Bishop of Nebo. It was in Hebrew, Arabic, Chaldaic, and Greek, with the Latin versions, glosses, and scholia, which last made the eighth column, in folio. The Arabic was the first that ever was printed; and this was the first piece of the Bible that ever appeared in so many languages.

In 1518, John Potken published the Psalter, in Hebrew, Greek, Latin, and Æthiopic, or Chaldaic, as he with some others called it, at Cologne; but the name of the printer is not to be found in the book. It has no Preface, properly so called. But in an Address of Potken to the studious reader, which is printed on the last page of the Psalter, we are informed, that, while his earnest zeal for Christianity and for the Roman see made him extremely desirous of learning foreign languages, especially what he calls the Chaldaic, for which he was destitute of any proper master, some Æthiopian Friars happened to be at Rome (as he expresses it) peregrinationis causâ, to whom he eagerly applied; and that, from his intercourse with them, he had acquired such a knowledge of their language, as to make him believe he might undertake an edition of the Æthiopic Psalter; which was actually published at Rome nearly five years before the date of his Polyglot performance. At the end of the above-mentioned Address, he promised to perform something in the Arabic, if he should meet with sufficient encouragement.

The famous Bible of Cardinal Ximenes, commonly called the Complutensian, consists of six large folio volumes; having the Hebrew, Latin, and Greek, in three distinct columns, and the Chaldee paraphrase, with a Latin interpretation, at the bottom of the page, the margin being filled with the Hebrew and Chaldee radicals. It was begun in 1502, finished in 1517, but not published till 1522.

In 1546 appeared at Constantinople, 'Pentateuchus Hebræo-Chaldæo-Persico-Arabicus,' in three columns; the Hebrew text in the middle; on the right hand the Persic version of R. Jacob fil. Joseph; and on the left the Chaldee paraphrase of Onkelos; at the top is the Arabic paraphrase of Saadias, and at the bottom the commentary of Rasi. The whole is printed in Hebrew characters with points, the middle column on a larger size than the others. At the end of Genesis appears 'Absolutus est liber Geneseos in domo Eliezeris Berab Gerson Soncinatis.'

In 1547 was published from the same press, 'Pentateuchus, Hebraicus, Hispanicus, et Barbaro-Græcus.' This edition

was also printed in three columns: the Hebrew text in the middle; the old Spanish version on the right hand; and, on the left, the modern Greek, as used by the Caraites at Constantinople, who do not understand Hebrew. The Spanish is designed for the refugee Spanish Jews. At the head and bottom of the pages are the Targum and the Commentary, as in the former editions.

The Royal or Spanish Polyglot was printed at Antwerp, by Christopher Plantinus, 1569—1572, by authority of Philip II. king of Spain, in Hebrew, Greek, Latin, and Chaldee, under the direction of Arias Montanus, in eight volumes, folio; containing, besides the whole of the Complutensian edition, a Chaldee paraphrase on part of the Old Testament, which Cardinal Ximenes had deposited in the theological library at Complutum, having particular reasons for not publishing it. The New Testament had the Syriac version, and the Latin translation of Santes Pagninus as reformed by Arias Montanus. This work was also enriched with various Grammars and Dictionaries of the several languages it consists of.

In 1586 a Polyglot Bible was published at Heidelberg, in two volumes, folio, printed in four columns, Hebrew, Greek, and two Latin versions, namely, Jerome's and those of Pagninus; with the notes of Vatablus; and in the margin are the idioms, and the radices of all the difficult words. Two other dates have been seen to this edition, namely, 1599 and 1616; but Le Long, after an attentive comparison, declares them to be only different copies of the same impression; but that some of them have the Greek Testament, with the addition of the Latin version of Arias Montanus.

In 1596, Jacobus Lucius printed an edition in Greek, Latin, and German, at Hamburgh, in four volumes, folio, 'Studio Davidis Walderi;' the Greek from the Venice edition of 1518; the Latin versions those of Jerome and Pagninus.

In 1599, Elias Hutterus published one at Nuremberg, in six languages; four of them, the Hebrew, Chaldee, Greek, and Latin, printed from the Antwerp edition; the fifth was the German version of Luther; and the sixth the Slavonic version of Wittenberg. The Bible was never completed, and goes no farther than the Book of Ruth.

The next work of this kind was, 'Biblia Sacra Polyglotta, studio Guy Michaelis Le Jay, Parisiis, apud Antonium Vitray, 1628, et ann. seqq. ad 1645,' in ten volumes, very large folio. This edition, which is extremely magnificent, contains all that is in those of Ximenes and Plantinus, with the addition of the Syriac and Arabic versions.

This was soon followed by 'Biblia Sacra Polyglotta, complectentia Textus originales Hebraic. Chaldaic. et Græc. Pentateuchum Samaritanum, et Versiones antiquas, cum

Apparatu, Appendicibus et Annotationibus; studio et operâ Briani Walton. Londini 1657, et ann. seqq.' To this was added, 'Lexicon Heptaglotton, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Æthiopicum, Arabicum, et Persicum, digestum et evulgatum ab Edmundo Castello, 1686,' in two volumes more. This may properly be called a new edition of Le Jay with improvements; no pains having been spared in making it as perfect as possible: the whole was revised with great care, and accurately corrected; and it is justly considered as the most useful of all the Polyglots, though Le Jay's is the handsomest. *Nichols's Literary Anecdotes of the Eighteenth Century.*

PONTUS, Πόντος, signifies the sea. The province of Pontus, in Asia Minor, has the Euxine Sea north, Cappadocia south, Paphlagonia and Galatia east, and the Lesser Armenia west. It is thought St. Peter preached in Pontus, because he addresses his first epistle to the faithful of this province, and of the neighbouring provinces.

POT'IPHAR, פוטיפר, פוֹטֶפֶר, signifies the bull of Africa, or, according to the Syriac and Hebrew, a fat bull; פוֹטֶפֶר, that scatters, or demolishes the fat. Potiphar is an Egyptian proper name, which has been explained by the Coptic ΠΙΩΤ ΦΡΡΟ, *father*, that is prime minister of PHARRO, or Pharaoh. Potiphar, or Putiphar, was an officer of the court of Pharaoh, king of Egypt; general of his troops, according to our translation, Le Clerc, and the Vulgate; chief of his butchers or cooks, according to the Hebrew and Septuagint. The Hebrew also calls him *saris*, an eunuch.

Potiphar, having bought Joseph, as a slave, from the Midianites, who had bought him of his brethren, seeing all things prosper in his hands, gave him the superintendence of his whole house. But, some years after, the wife of Potiphar, taking an unlawful liking to Joseph, and having even solicited him to the crime of adultery, Joseph repulsed her. Then, her love changed into rage; she accused him to her husband, and Potiphar put Joseph in bonds; where his delegate, who had, by office, the charge of the prisoners, laid this care upon Joseph.

But God had replenished Joseph with his own Spirit, and gave him an extraordinary talent of interpreting dreams, which, at length, made him known to Pharaoh, who appointed him ruler over all Egypt, and gave him in marriage Asenath, daughter of Potiphar, or Potipherah, priest of Heliopolis, or On, according to the Hebrew.

Some expositors have made a distinction between the master of Joseph and the keeper of the prison into which he was thrown. Others have conjectured, with more probability, that Potiphar, after having punished Joseph in a transport of wrath

and jealousy, acknowledged his innocence; but that, in order to avoid disgracing his wife, instead of restoring Joseph to his former office, he confided to him the command of the state prison.

Opinions have been divided, whether Potipherah, whose daughter Joseph married, is the same as Joseph's master? That the Potiphar who purchased Joseph, and the Potipherah, priest of Heliopolis, or On, were two distinct persons, appears from the following reasons: 1. the Scripture gives no intimation that they were one and the same person. 2. Potipherah had children, and Potiphar was an eunuch; for though eunuchs often kept women, there is no proof that they had any issue by them. In the Hebrew, the word *saris*, (Gen. xxxvii. 36.) which is translated *officer* in the English Bible, properly signifies *eunuch*. *Dr. A. Clarke's Comment on Genesis.*

POVERTY is that state or situation opposed to riches, in which we are deprived of the conveniences of life. Poverty seems one of those evils which we regard with the greatest dread, and take most pains to avoid. Yet, if we consider that there is hardly any state of poverty so desperate, in which a moderate share of industry will not procure food sufficient for our need, we shall find, that on a sober calculation, the evils of poverty, when they do not include a privation of those things which are of the first necessity, are usually more than balanced by the concomitant advantages. Poverty, indeed, does not admit of any superfluities at our table; it, perhaps, obliges us to satisfy our hunger with one species of food, and that of the coarsest quality; it excludes all splendour of retinue, all parade of wealth. The poor man has no servants to attend his nod, no sycophants to watch his look, to repeat his jests, or admire his wisdom; he can engage in no costly undertakings, no fashionable diversions; his clothing is of the most homely stuff, and only sufficient to keep him from the cold; in the furniture of his humble dwelling he is always obliged to study utility more than show. But the labour, which is necessitated by his circumstances, tends to give cheerfulness to his mind, and vigour to his body; it stimulates his appetite, and communicates the sweetest relish to his hard-earned morsel; and most propitious is it to slumbers, which are not liable to be broken by hideous and distempered dreams, the effects of a feverish fancy, of intemperance, or indigestion. The sleep of a labouring man is proverbially sweet; and the rich and the powerful are often lying in restless vexation, or torturing inquietude, on their bed of down, while the poor cottager is enjoying, in the most delicious tranquillity, a bland oblivion of all his cares and all his woes. Poverty has many negative, and some positive advantages. It is an exemption from many

solicitudes, much treachery, numerous snares, various crosses, many swelling hopes, and mortifying disappointments, to which those in the higher spheres of life are perpetually exposed; while it favours the possession of health, and the growth of various virtues, which are often choked by weeds in a more luxuriant soil. It leaves the heart open to the genial flow of the domestic affections; it precludes not the endearments of wife and child; and, above all, it often renders the soul more awake to religious truth, more susceptible of religious impressions and consolations. To the poor the Gospel is preached; they were its first and earliest converts; and its blessed Founder, while he continued in this world, preferred poverty to wealth.

There is scarcely any condition in life so miserable as not to furnish something like its own antidote to its own woe; or in which is not found something capable, in a great degree, of balancing its inconveniences; and thus of raising it almost to a level with those states which are esteemed more fortunate, and below which it seems sunk in a gulf of wretchedness, beyond the power of alleviation. Poverty is one of the conditions which men shun with the most eagerness, and regard with the most unqualified aversion. But, has poverty no appendages of comfort; no associated balm to assuage its discontent, no incidental benefits, without which affluence verges on misery? Are there not enjoyments, to the production of which poverty is more favourable, or with which it is more commonly associated, than riches? Is not the exertion which it causes, conducive to health, and is not the largest fortune only a sorry compensation for languor and disease? Does not indigence remove the temptation to excess; and is it not thus favourable to temperance? Is not temperance propitious to the strength of the body and the mind? Does not luxury enervate and corrupt? And may not those circumstances often be accounted the most fortunate, which secure us from the insidious wiles of an enemy so fatal to our integrity and our peace? Is not poverty very compatible with a clear conscience? And, without a clear conscience, the largest possessions are no substitute for so invaluable a gift. Does not poverty, when it is found united with integrity and diligence, naturally excite the admiration and the sympathy of every beholder? For nothing more forcibly engages the affections than virtue in distress; and what can be a more heartfelt satisfaction than the consciousness of possessing the love of our fellow-creatures? *Fellowes's Body of Theology*, vol. ii. pp. 448, 449, &c.

PRAYER has been defined a request or petition for mercies; or an offering of our desires to God, for things agreeable to his will, in the name of Christ, by the help of

his Spirit, with confession of our sins, and thankful acknowledgment of his mercies. A principal cause of the efficacy of prayer is the benignity of the Divine nature, which we call the goodness of God, and of which the whole earth is full. Whatever is needful, or convenient; comfortable, or desirable; whatever we either want, enjoy, or expect; is always plentifully flowing from that inexhaustible source. To this Fountain we more especially owe all those blessings which we receive in answer to our prayers; as is sufficiently evident from the illustrations which our Saviour uses on the occasion. 'For what man is there of you,' says he, 'whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?' That is, will he give him what is useless and hurtful, instead of what is necessary, fit, and proper? 'If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father, which is in heaven, give good things to them that ask him?' If a parent's affection strongly inclines him to supply the necessities of his children, and provide for their welfare, much more will the infinite goodness and liberality of God extend itself to those who make their supplications to him. For he bears to us the relation of a Father, and has a tender care for us, infinitely beyond that of the most indulgent earthly Parent. He is ever ready to hear our prayers, and will liberally give whatever he knows to be really good and fit for us; and, unless we render ourselves incapable of it, he will not withhold from us the best of his gifts; for he will give the aid and comfort of his Holy Spirit to them that ask him. As the efficacy of prayer is chiefly founded on God's goodness and beneficence, so it depends upon his wisdom, veracity, and power. The wisdom of Divine Providence appoints prayer, as the necessary means of obtaining what we want; the truth of his sacred promises assures us that those means will be effectual; and by his power it is accomplished. O God, 'the eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thy hand, and satisfiest the desire of every living thing.' This dependence on God is both reasonable and necessary, to preserve in our minds that submission, duty, and gratitude, which we owe to the bountiful Creator, for the use and enjoyment of his manifold gifts. And, for our encouragement, the word of truth declares, on God's part, the acceptance of this our homage and service; and his power assures us of a return answerable to our prayers. 'The Lord is nigh unto all them that call upon him, to all that call upon him in truth: he will fulfil the desire of them that fear him: he also will hear their cry, and will save them.' So that God's veracity is expressly engaged to perform, what his providence has wisely

ordered, and his power is able to effect. If we ask, we shall obtain.

But what adds much to the force and efficacy of prayer, is the merit and mediation of Jesus Christ. Though the goodness of God inclines him to be gracious to us, yet he will not hear sinners; their prayers are an abomination to him. His wrath must first be appeased, and his justice satisfied for sin, before his mercy will show favour to the sinner. Therefore did Christ 'appear once in the flesh, to put away sin by the sacrifice of himself. And since God has delivered up his own Son for us all, how shall he not with him freely give us all things? For he is able to save us to the utmost, if we come unto God by him, since he ever liveth to make intercession for us.' The power with which Christ is invested shall never cease, and the merit upon which he pleads can never be exhausted. On this we may raise and fix our hopes, that whatsoever we ask the Father, in the Son's name, he will give it us. For all the promises of God in Christ, are sure to be performed; which is the great confirmation of our faith, and a pledge of security, that our prayers shall be heard and answered. So that when we pray for pardon, grace, and salvation, we have the earnest of the Spirit already in our hearts, which obtains for us all that is necessary to complete our happiness. The same blessed Spirit, that is the Author of those gifts and graces, the first fruits of which Christians partake, is the Helper of our weakness, the Sanctifier and Furtherer of our prayers, and a secret, but powerful Intercessor for us. 'The Spirit helpeth our infirmities, and maketh intercession for us with groanings that cannot be uttered.' Though the delegation of the power of prayer, by our Saviour to his disciples, extended to natural impossibilities, and was perhaps accompanied with miracles, and a divine faith; yet the faith which we now exercise in prayer is, I apprehend, the same in kind, though not in degree, with that of those who were extraordinarily gifted and enabled to work miracles. At least the common measure which is now dealt to all, by the operation of the same Spirit, must be sufficient to procure all ordinary blessings necessary to our real happiness and everlasting salvation; and even capable of farther increase, as the greater glory of God, and the good of his church, may require. It appears, therefore, that the efficacy of prayer is universal and unlimited, and all things with God are possible by prayer; but there are some necessary conditions required, upon which the success of it is suspended, and without which prayer cannot be effectual.

Attention and fervency are principally requisite to render our prayers acceptable to God, and beneficial to ourselves. If we draw near to him with our lips only, whilst

our heart is far from him; if we attend the duties of his worship with a languid, absent, and inattentive mind, in compliance only with form and custom, without due impressions of the sacredness of the service in which we are engaged, can we expect that such superficial, unmeaning homage can recommend us to his favour, or that he will accept the bare semblance or mock representation of prayer? It is not the service of the lips, it is the homage of the mind, which God regards. He sees and approves even the silent devotions of the heart, which need not be formed into vocal prayers to inform him of our necessities, but only to aid our own weakness, and to keep the mind more steady and attentive to the duty we are paying to our Creator. When we approach the throne of grace, and address the Sovereign Lord of heaven and earth, then surely, if ever, there is the highest occasion to bring with us a serious and collected frame of mind, to awaken all our attention, to call upon all that is within us, and to summon and assemble all the powers and faculties of the soul.—Perseverance is another condition upon which depends the success of our prayers. In the parable of the unjust judge, we are informed, that he who neither feared God nor regarded man, who was insensible to all considerations of religion or humanity, was yet prevailed on to grant relief to a necessitous supplicant, merely by the continued importunity of her petitions. And our Saviour has instructed us to conclude, that perseverance in prayer to Heaven will have the same effect; for he spoke the parable to this end, that men ought always to pray, and not to faint. Though God may, for wise reasons, delay to answer our first petitions, yet ought we not to despair of the acceptance of our repeated prayers. We ought to pray without ceasing, that is, not with a weak superstition or enthusiastic pride, to devote our whole time to prayers; but, by frequent periodical performances of this duty, to recommend ourselves and our concerns to the care of heaven.—Humility, and submission to the divine will, are also necessary conditions of our prayers. When we come into the presence of the Sovereign of the Universe, we ought to consider the infinite superiority of his nature to ours, and impress our hearts with the most awful veneration of him, and offer our supplications with the most humble reverence, suited to his greatness and majesty, and our own meanness and unworthiness to approach him. And as we ought with the most reverential awe to come before the Lord, and bow ourselves before the Most High God, and with the deepest humility of heart to sue for mercies we have no right to, and for blessings we deserve not; so likewise ought we to resign all our requests, inclinations, and desires, to the determination of his all-wise providence.

We are improper judges of our own condition, and know not what to pray for as we ought. If we ask what in the opinion of the world are reputed blessings,—wealth, honour, and distinctions, success, and the like,—these may, in their immediate or remote consequences, be attended with a train of unknown evils. Though in themselves good, we may be disposed to make an improper use of them, and to us they may become evil; or though they favour our present, they may be fatal to our future interests.—Our prayers to God ought to be accompanied with a trust and confidence in his goodness; a confidence that composes our fears, and sets us above all despondency. When, indeed, we reflect upon the infinite holiness and majesty of God, and our own impurity and meanness; when we consider the immense distance between his nature and ours, rendered still more immense, if that were possible, by our unworthiness; it might seem presumption enough to present ourselves and our addresses before the throne of God, without adding a confidence that those addresses will be regarded by him. As those addresses are made in obedience to his commands, and our hopes encouraged by his sure promises, we may and ought to approach him with a confidence that we shall either be indulged in the particular subject of our requests, or that he will do in that and every other case that we recommend to his providence, whatever to his wisdom appears best and fittest for us. The last requisite I shall mention, necessary to recommend our prayers to the Divine acceptance, is, that the state of the person who prays should be that of a righteous man, for it is the ‘effectual fervent prayer of the righteous man only that availeth with God.’ By a righteous man we are not to understand one who is without sin, and perfectly innocent; for there is not a ‘just man upon earth, that doeth good and sinneth not.’ But such as comply with the terms of the Gospel. All such persons will be graciously accepted and esteemed as righteous in the sight of God. This evangelical righteousness implies a well-grounded faith in the merits and mediation of Christ, an unfeigned repentance for our past sins, and a stedfast purpose of amendment; without which no man ought to present himself before God, for he heareth not sinners; but those who believe in him and our Saviour, and endeavour to do his will with sincerity of heart.

Let us then, as often as we go to the house of prayer, carry with us a mind serious, devout, and disengaged; neither ruffled with cares, nor dissipated by pleasure; that we may serve God with an undivided attention, and with a heart devoted solely to the right discharge of the duty which we profess to perform. Let no inadvertent behaviour betray our absence from

God, and the indisposition of our heart to pay him that homage which with our lips we acknowledge to be due to him. Let no suspension of his blessings discourage our perseverance; for though he favours not our first, he may our repeated petitions. Let them be accompanied with humility of heart; with an absolute, unreserved submission to the sovereign will of him whose goodness to us is expressed sometimes by gratifying, sometimes by disappointing, our hopes; and with a firm dependence on his providence, and a trust that he will order all things for our good. To the first, the greatest, and best of Beings, be it our care to pay our daily homage. We are every day dependent on God; and every day should begin, and close, with pious acknowledgments of our dependence. Every morning, we should look up to him for a renewal of his mercies; and every evening, ask forgiveness for the errors of the preceding day. When we rise, we should implore his guidance; and when we lie down, we should supplicate his protection. Often should we lift up our souls in occasional supplications to the great Preserver of our being, and recommend ourselves and our concerns to his providence. *Warner's System of Divinity and Morality*, vol. ii. pp. 263, 264, &c.; *Carr's Sermons*, vol. i. Sermon xviii.

PREDESTINATION, the design which some suppose God to have formed, from all eternity, of bringing by his grace certain persons to faith and salvation, whilst he leaves others to their infidelity. This is with reason considered as one of the most abstruse doctrines of theology. Some have greatly perplexed themselves with certain expressions of St. Paul, in his Epistle to the Romans (ix.) concerning God's electing the children yet unborn, who had done neither good nor evil; concerning ‘his loving Jacob, and hating Esau; his hardening Pharaoh; and showing mercy on whom he will have mercy; and having compassion on whom he will have compassion;’ and of his having the same power over mankind as the potter has over the clay, to make one vessel to honour, and another to dishonour. Yet it is clearly evident, that the apostle's design is not to speak concerning any decree of God, with respect to the final and eternal state of particular persons; but only to declare both the sovereign power and justice of God, in distributing to different nations, in different ages, what particular advantages he pleases; and in revealing his will to them when, and in what manner, he thinks fit. The apostle expressly declares, that he does not mean, by the vessels of mercy, prepared of God unto glory, any particular persons, chosen unconditionally to eternal salvation; but the whole body of Christians, even us whom he has called, and who obeyed that call by believing in Christ;

not from among the Jews only, but also of the Gentiles. They were called to receive that grace and mercy, and to embrace those advantages of the Gospel, which the Jews rejected, who therefore became vessels of wrath, fitted for destruction. Though we are at present the vessels of mercy, yet, if we live unworthy of the Gospel, we can have no reason to expect, since God spared not the Jews, the natural branches, that he will spare us, who were engrafted after their fall. The apostle had before shown, that the Gentiles, by acting contrary to the law of nature, and the Jews, by disobeying the law given them from Heaven, became both equally liable to the wrath of God. For God being no respecter of persons, 'as many as sinned without law, shall perish without law; and as many as have sinned in the law, shall be judged by the law.'

The apostle proceeds to answer a strong objection, which he knew would be raised by the unbelieving Jews against what he had said. For if this doctrine were true, then whosoever of the Jews rejected the Gospel, though they were descended from the patriarchs, to whom the promises were made, and were God's peculiar people; though to them were committed the prophecies and oracles of God, and to them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; yet, notwithstanding all this, it would follow, that they were still out of the way of salvation, though zealous observers of the ceremonial law, unless they believed in Christ, and obeyed the Gospel, which is the righteousness of faith. The Jews thought this doctrine impossible, and contrary to the promises of God made to their fathers, and therefore imputed it to the apostle's zeal and prejudice against them, since his being converted to Christianity. To this objection Paul replies, by showing that there was no injustice in God, no breach of promise, no change of his will, in rejecting the unbelieving Jews, and receiving the Gentiles; since the promise was not originally made to all the children of Abraham, but to Isaac only, and, of his sons, only to Jacob; and all were not Israel, which were of Israel; for a remnant only was to be saved. During the whole period of the law, God had mercy on whom he would have mercy, and compassion on whom he would have compassion; that is, not on the whole people, but on whom he pleased, who was the alone competent and infallible Judge, to distinguish such as were stedfast in their faith and fidelity to him. When he would he hardened; that is, he chose out of obstinate and incorrigible offenders, whom he pleased, to make examples of his wrath and vengeance. Since this, saith the apostle, was the method of God's proceeding

from the beginning, much more might God justly reject unbelievers, at the coming of the Messiah, who was the end of the law, and reckon only those the true children of Abraham, who imitated his faith and obedience, making known the riches of his glory on the vessels of mercy, which he had before prepared unto glory, even us whom he has called, not of the Jews only, but also of the Gentiles. Hence it would appear, that the Scripture doctrine on this subject is, that those, who God foresaw would perform the conditions of the Gospel covenant, are said to be predestinated to life; 'for whom he did foreknow, he also did predestinate.' This, indeed, seems to be the only sense in which predestination is reconcilable with the attributes of God, and the free agency of man.

But it has been observed, that, when God proposes an end, he also proposes the means; when he appoints an effect, he also appoints the causes. Now, where is the *essential* difference, if we say, God foresaw the elect would be holy, and therefore chose them, or say, God chose the elect, to make them holy? Because, since their holiness is not from themselves, but from him, he must determine to bestow on them that which they have not of themselves. The difference, therefore, is in the order only; that is, whether God determined to elect a person, purposing his holiness, or determined to make him holy, purposing his election. For it is to be observed, that God's determination to render him holy is, in fact, an election of him; an election which implies salvation: and since this principle places an election of the party previous to its effects, it seems to be much more convenient to admit of a full and entire election, than of a partial and incomplete election. Especially if we consider that *all* things are known to God from the beginning to the end, so that he has no need to stay till a certain event has taken place before he can adjust the following event, but, in his vast, and extensive, and intimate foreknowledge of things, that which is to follow is no more concealed from him, than that which is to precede. If we, perhaps, see one single link in the chain of the divine government, considered as compounded of cause and effect, what proportion does this bear to that infinitely prolonged concatenation, of which the Divine mind *only* is capable of surveying at once both the extremes, and together with the extremes every connecting link, every acting cause, and every produced effect; from the most trivial, as we call it, to the most considerable, in our estimation!

The prescience of God, as extending to every instance of human conduct, from the creation of man to the final consummation of all things, is undoubtedly a proper object of our belief. But we are utterly incapable of comprehending how this prescience con-

sists with the other attributes of the Deity, and with the free agency of man; nor can we conceive how those future contingencies, which depend upon the determination of the human will, should be certain and infallible; and yet, that they are so, is fully proved by the accurate accomplishment of prophecies. At the same time the unwarranted idea of God's absolute and unconditional predestination is apt to drive the presumptuous and the wicked, who resist the influence of the Spirit of Christ, either into a state of gloomy despondency on the one hand, or into a course of unbridled licentiousness on the other. 'If a man thinks that he is under an inevitable decree, as he will have little remorse for all the evil he does, while he imputes it to that inevitable force that constrains him, so he will naturally conclude that it is to no purpose for him to struggle with impossibilities; and men being inclined both to throw all blame off from themselves, and to indulge themselves in laziness and sloth, these practices are too natural to mankind to be encouraged by opinions that favour them. All virtue and religion, all discipline and industry, must arise from this, as their first principle, that there is a power in us to govern our own thoughts and actions, and to raise and improve our faculties. If this is denied, all endeavours, all education, all pains, either on ourselves or others, are vain and fruitless things. Nor is it possible to make a man believe other than this; for he does so plainly perceive that he is a free agent; he feels himself balance matters in his thoughts, and deliberate about them so evidently, that he certainly knows he is a free being. Though he feels himself often hurried on so impetuously, that he may seem to have lost his freedom in some turns, and upon some occasions, yet he feels that he might have restrained that heat in its first beginning; he feels he can divert his thoughts, and master himself in most things, when he sets himself to do it; he finds that knowledge and reflection, that good company and good exercises, do tame and soften him, and that bad ones make him wild, loose, and irregular. From all this they conclude that man is free, and not under inevitable fate, or irresistible motions either to good or evil. All this they confirm from the whole current of the Scripture, which is full of persuasions, exhortations, reproofs, expostulations, encouragements, and terrors, which are all vain and theatrical things, if there are no free powers in us to which they are addressed: to what purpose is it to speak to dead men, to persuade the blind to see, or the lame to run? If we are under an impotence till the irresistible grace comes, and if, when it comes, nothing can withstand it, then what occasion is there for all those solemn discourses, if they can have no effect on us? They cannot render us inexcusable,

unless it were in our power to be bettered by them: and to imagine that God gives light and blessings to those, whom he before intended to damn, only to make them inexcusable when they could do them no good, and they will serve only to aggravate their condemnation, gives so strange an idea of that infinite Goodness, that it is not fit to express it by those terms which do naturally rise upon it.' *Warner's System of Divinity and Morality*, vol. iii. pp. 358—362. *Additions to Calmet's Dictionary of the Holy Bible*; *Bishop Tomline's Elements of Christian Theology*, vol. ii. pp. 302—307; *Burnet's Exposition of the Thirty-nine Articles*, pp. 208, 209.

PRESBYTERIANS. The term Presbyterian comes from the Greek word Πρεσβύτερος, which signifies *senior* or *elder*; and the Presbyterians are so denominated from their maintaining that the government of the church appointed in the New Testament was by presbyteries, that is, by associations of ministers and ruling elders, all possessed of equal powers, without any superiority among them, either in office, or in order.

Though the Presbyterians in general insist that the church was originally constituted according to their principles, yet their opponents as firmly believe that it is in vain to look for the origin of their scheme of church government till after the reformation. Even Dr. Hill, who traces the origin of Presbyterianism to the practice of the apostles, and affirms that there are no traces of episcopacy in Scripture, or in the writings of the apostolical fathers, admits that this last form prevailed almost universally in the second century, and also that, from that time to the era of the reformation, the order of bishops, as distinct from, and superior to presbyters, continued to exist almost in all parts of the Christian world, and was regarded with respect and submission, both by the clergy and the laity. Dr. Campbell also admits, that, about the middle of the second century, a kind of episcopacy had grown out of the original institution of perpetual moderators. Dr. Hill observes, that 'the first reformers, who believed that the distinction between bishops and presbyters has no foundation in Scripture, and who wished to apply an effectual remedy to the abuses which appeared to them to have arisen in the progress of human ambition, from the practice of investing bishops with powers superior to presbyters, did not consider the antiquity or universality of that practice as any reason for its being continued. Recurring to what they accounted the primitive Scripture model, they laid the foundation of Presbyterian Church-government in this principle, that all ministers are equal in rank and power; and they did

not admit any official preference, but that which is constituted by voluntary agreement for the sake of order.' The reformers here alluded to were chiefly Calvin, (who may be said to be the founder of Presbytery, having first established that form at Geneva, about 1541,) and Messrs. John Knox, and Andrew Melvil, who soon after introduced it into Scotland; where, from the first dawn of the Reformation till the Revolution, there was a perpetual struggle of contending parties, whether their Church should be modelled according to the Episcopal or the Presbyterian form of Church-government. These men, together with Beza and some others, were violent reformers, and seem to have laid it down as a principle, that, in new modelling their respective churches, they could not recede too far from the Church of Rome; and hence, they condemned episcopacy as having no foundation in the word of God.

From Geneva Presbyterianism was introduced among the reformed in France, into Holland, and also into England and Scotland, in which last country it became the established form of Church-government at the Revolution in 1688. The first Presbytery in England was set up at Wandsworth, in Surrey, in 1572, some years before a Presbytery was heard of in Scotland. This first establishment was called the *Order of Wandsworth*, by Field, their minister: and under Cromwell, who was alike averse to Episcopacy and Presbyterianism, though he found it expedient to show favour to the latter, the Church of England was delivered to the management of a set of commissioners, consisting partly of Presbyterians and partly of Independents. But upon the restoration of Charles II., the Church resumed its ancient form of Episcopal government; and upwards of 2000 of the clergy, attached to Presbyterian discipline, relinquished their cures in consequence of the Act of Uniformity, which took place on St. Bartholomew's day 1662, 'by which,' says Dr. Maclaine, 'the validity of Presbyterian ordination was renounced, and the ministrations of the foreign Churches disowned.' During the troubles of the seventeenth century, many English Presbyterians emigrated, together with multitudes of other denominations, to America, where they have been increasing to the present day, where the Presbyterians make a great proportion of the inhabitants of the United States.

The members of Presbyteral communities hold the divine authority of the priesthood equally with Episcopalians, but they differ from them in their mode of ecclesiastical government, and in their manner of conferring the powers of the ministry. They believe that the authority of their ministers to preach the Gospel, to administer the Sacraments of Baptism and the Lord's

Supper, and to feed the flock of Christ, is derived from the Holy Ghost by the imposition of the hands of the Presbytery; and they oppose the independent scheme of the common rights of Christians, by the same arguments which are used for that purpose by the Episcopalians. They affirm, however, that there is no order in the Church as established by Christ and his Apostles, superior to that of Presbyters; that all ministers, being ambassadors of Christ, are equal by their commission; that *presbyter* and *bishop*, though different words, are of the same import; and that Episcopacy was gradually established on the primitive practice of making the *moderator* or speaker of the Presbytery a permanent officer. These positions they endeavour to maintain against the Episcopalians, by arguments deduced from Scripture.

There have been, and still are, warm advocates for the divine right of Presbytery, as well as for that of Episcopacy: and those, or most of those, who hold the former, contend that the Presbyterian form of government is delineated and prescribed in Scripture, as a rule to which all the members of the Church of Christ are bound to submit till the end of the world, and, consequently, that every other form is unlawful. It was a conviction of this doctrine that produced, during the commotions of the seventeenth century, the 'Solemn League and Covenant,' which was subscribed by many of all ranks in England and Scotland, who swore, with their hands lifted up to the Most High God, that they would endeavour the extirpation of prelacy, that is, of Church-government by archbishops, bishops, and all other ecclesiastical officers depending on that hierarchy: and when the Presbyterians attained supreme power, they are said to have fulfilled this oath by many unjust and violent deeds.

On the other hand, many Presbyterians as well as some Episcopalians, vindicate their own mode of Church-government, as a good human device, upon the principle that the particular form has been left by Christ to be particularly moulded by the rulers of the Church and State, agreeably to the prejudices, prepossessions, and customs, of different countries.

The established Church of Scotland exhibits the best model of Presbyterian Church-government now existing. In some of the Churches on the continent, where a number of Presbyters have the charge of a city or district, there are *superintendents*, *præpositi*, or *inspectores*, who are appointed for life to preside in the council of Presbyters, but who, having no other superiority than that which is implied in the office of president, and no powers or privileges essentially different from those which belong to Presbyters, are only accounted *primi inter pares*:—a form of

government which seems to extend also to the German Lutherans. But in the greater part of Presbyterian Churches, from a jealousy, lest, under the form of superintendency, some kind of prelacy might be introduced, the parity of ministers is guarded by the frequent election of a new president or moderator, who, when his term is expired, returns to an equality with his brethren. A body of Presbyters, having a moderator, who conducts the proceedings, and executes the sentences, is considered as competent to perform all the acts which, in Episcopal government, belong exclusively to the bishop. It tries the qualifications of candidates for the office of the ministry; it confers orders by the imposition of hands; to those who are nominated by persons having right of nomination, it grants the investiture of the sacred office, or induction into the charge of a particular office; and it exercises inspection and jurisdiction over the pastors of all the parishes within its bounds.

Almost all Presbyterians are Calvinists, the Arminians in Holland, &c. excepted. At least, their public standards of faith are Calvinistical. Yet very few of the Presbyterians in England are said to be Calvinists at present; and many of those also in the Church of Scotland are supposed to have departed from the peculiar doctrines of their standards. It may also be remarked here, that though many Unitarians are nominally Presbyterians in regard to Church-government, yet none of them are Calvinists, nor do they admit the Presbyterian standards of faith.

The Presbyterians, Independents, and others who embrace those standards, as well as the Roman Catholics, profess to believe that there is no salvation out of the Church of Christ. 'Out of the visible Church, which is the kingdom of the Lord Jesus Christ, the house and family of God, there is no ordinary possibility of salvation.' Again, 'They who, never having heard the Gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the law of that religion which they profess.'

Calvin himself was no enemy to Liturgies, but 'highly approved of them, and composed certain forms of prayer, to be used by the ministers in Geneva, in the public worship, on Sundays and other holidays, and at the administration of the sacraments;' but almost all Presbyterians, at least in Britain, Ireland, and America, have now laid them aside, and use extemporary prayer in the worship of God. They also differ from Episcopalians in this, that while the latter kneel in time of prayer, the former stand, and in singing the praises of God they sit, while all Episcopalians stand; and what will perhaps seem more

remarkable, the Dutch Presbyterians are said to remain *covered* during public worship. These last have not, however, declared war against instrumental music in houses of public worship, like their brethren in Great Britain and Ireland. Moesheim tells us, that Calvin laid a scheme for sending forth, from his little republic of Geneva, 'the succours and ministers that were to promote and propagate the Protestant cause through the most distant nations, and aimed at nothing less than rendering the government, discipline, and doctrine of Geneva, the model and rule of imitation to the reformed Churches throughout the world.' So strict was the discipline that he established at Geneva, that it gave general offence; yet this may be said to be the groundwork of that of Presbyterian Churches in general. For his discharge of all the duties of the pastoral office, a minister is accountable only to the Presbytery, from whom he received the charge of the parish. 'But in every thing which concerns what is called discipline, the exercise of that jurisdiction over the people with which the office-bearers of the Church are conceived to be invested, a Presbyterian minister is assisted by *lay-elders*. They are laymen in this respect, that they have no right to teach, or to dispense the sacraments; and on this account they form an office in the Presbyterian Church inferior in rank and power to that of pastors. They generally discharge the office which originally belonged to the deacons, of attending to the interests of the poor. But their peculiar business is expressed by the name *ruling elders*; for, in every question of jurisdiction within the parish, they are the spiritual court, of which the minister is officially moderator; and in the Presbytery, of which the pastors of all parishes within its bounds are officially members, lay-elders sit as the representatives of the several sessions or consistories.'

Calvin admitted lay-elders into Church courts on what he conceived to be the sanction of primitive practice, and 'as an effectual method of preventing the return of inordinate power in a superior order of clergy.' With some variation in name or in privileges, the office of lay-elders is found in all the Presbyterian Churches upon the continent, and it forms an *essential* part of the constitution of the Church of Scotland.

The established religion in Scotland is the Presbyterian; the two parties of Seceders, and the Society of Relief, are also strict Presbyterians; and in England one branch of the Protestant Dissenters are still called Presbyterians, though improperly. The Presbyterians have long been numerous in Ireland, especially in the north; and on the continent Presbyterianism still prevails, in Switzerland and in

Holland. Presbyterians are also numerous in most parts of North America. Presbyterianism is the prevailing religion throughout Connecticut, where it is said to reign 'in all its rigour, despotism, and intolerance.' Though the letter of the law has established freedom of religious sentiments in Connecticut, yet such freedom is far from being known there. Its ministers, the zeal of its followers, and the appropriation of the places in the college to Presbyterians, exclusively afford very great advantages, to prevent it from being supplanted by any other form of religion. The Presbyterians are also the most numerous sect in North Carolina, especially in the western parts, which are inhabited by emigrants from Pennsylvania. In 1788, there were in America about 618 Presbyterian congregations, and 226 ministers; and their General Assembly usually meets at Philadelphia, in the month of May.

Among the chief luminaries of the foreign Presbyterian Churches may be reckoned Calvin, Martyr, Beza, Bullinger, Zanchius, Blondel, Salmasius, Dalaëus, Claude, &c.: and at home none perhaps have been more eminent than Knox, Henry, Macknight, Robertson, Campbell, and Blair.

In almost all Presbyterian Churches the sacrament of the Lord's Supper is never administered in private houses to any person, under any circumstances whatever. But it does not appear, that the Presbyterians have adopted this principle from Calvin, who thus expresses himself on the subject: 'Why the Lord's Supper should not be denied to the sick, many and great reasons prevail with me, &c. &c. My judgment for the administration of private baptism, and giving the Lord's Supper to malefactors that desire it, and appear qualified for it, is the same.' He also required sponsors in baptism, besides or together with the father. But at present almost all Presbyterians, both at home and abroad, who practise infant baptism, require no sponsors, except the father, and in some cases the mother, and they seldom administer baptism in private houses. It appears, likewise, that, in various other particulars, the sentiments of Calvin corresponded more with those of the Episcopalians, than of the modern Presbyterians. *Adam's Religious World Displayed*, vol. ii. pp. 289—305.

PRESBYTERIANS IN ENGLAND. 'Those,' says Dr. Doddridge, 'who hold every *pastor* to be so a bishop or overseer of his own congregation, as that no other person or body of men have, by divine institution, a power to exercise any superior or pastoral office in it, may, properly speaking, be called (so far at least) *congregational*; and it is by a vulgar mistake that any such are called Presbyterians; for the Presbyterian

discipline is exercised by *synods* and *assemblies*, subordinate to each other, and all of them subject to the authority of what is commonly called a general assembly. The appellation Presbyterian is, in England, appropriated to a large denomination of dissenters, who have no attachment to the Scotch mode of Church-government any more than to Episcopacy; and therefore to this body of Christians, the term Presbyterian, in its original sense, is improperly applied. How this misapplication came to pass, cannot be easily determined, but it has occasioned many wrong notions, and should, therefore, be rectified. English Presbyterians, as they are called, adopt the same mode of Church-government with the Independents, from whom they differ chiefly in that they are less attached to Calvinism, and consequently admit a greater latitude of religious sentiment.'

The first Presbytery in England was erected at Wandsworth, in Surrey, November 20, 1572, which first establishment, as already observed, was called the 'Order of Wandsworth,' by Field, their minister. Many of the English who had fled to Geneva, Frankfort, &c. during the persecution under Queen Mary, returned to England, in the reign of Elizabeth, with strong prepossessions in favour of Calvinistic doctrines and forms; and being dissatisfied with the Established Church, because, in their opinion, it was not formed after a *pure* model, produced a sect of non-conformists, then denominated Puritans. They were restless; the age was intolerant; the queen hostile, and despotic in the use of prerogative; hence they were treated, perhaps, with harshness and injustice. From James, though a warm friend to Episcopacy, they experienced greater humanity and mildness. In the reign of Charles I., they met with opposition and vexation from Archbishop Laud, who regarded them with no favourable eye. Yet their party gradually derived strength from the public measures of the day, and other concurring circumstances, and had a leading share in precipitating the kingdom into civil war. In the course of the conflict they were depressed and supplanted by the more recent sect of Independents; and both Puritans or Presbyterians, and Independents, harassed, in every possible way, the National Church, and ultimately succeeded in abolishing Episcopacy, and ejecting the episcopal clergy. Under Cromwell, who was alike averse to Episcopacy and Presbyterianism, though he found it expedient to show favour to the latter, the Church was delivered to the management of a set of commissioners, consisting partly of Presbyterians and partly of Independents. They were to examine and approve all those who were to be admitted to benefices; and they disposed of all the livings which had been in the gift of the

crown, of the bishops, and of cathedral churches. For a time the profession of Episcopacy was not even tolerated by the Presbyterians; but, upon the restoration of Charles II., an event which they profess to have themselves chiefly brought about, the Church of England resumed its ancient form and government; and, by the Act of Uniformity, upwards of two thousand of the clergy, attached to Presbyterian discipline, relinquished their cures in one day.

The modern Presbyterians, so called in England, different from their ancestors, whose turbulence and intolerance they profess to condemn, are perhaps as loyal subjects, and every way as upright and inoffensive in their conduct, as any of their neighbours. We are told, that they, and even the Protestant dissenters in general, 'are now friends to universal liberty in religion;' and that 'no denomination among them wishes to have its own way of worship established as the national religion.' Because they disclaim all human authority in matters of religion, some have inferred that they also disclaim all human authority in civil matters, and have contracted a fondness for equality and republican maxims in the State. But this inference bespeaks neither sound logic nor Christian charity; nor is it well grounded on fact and experience. On the contrary, the present race of dissenters are by no means enemies to the civil government, or to the constitution of this country in particular. They have, indeed, at all times been determined enemies to arbitrary power; but, happily, this has long ceased to be a distinction between British subjects; and since a well-defined freedom has limited the prerogative of the crown, the throne has not perhaps had more faithful supporters than have been found among dissenters from the Church of England. *Adam's Religious World Displayed*, vol. iii. pp. 44—48.

PRIDE is an inordinate and unreasonable self-esteem, attended with insolence, and rude treatment of others. In some persons there is a lust of distinction which cannot endure an equal, and burns with a vehement desire to level the pre-eminence of every superior. In whatever degree this disposition may prevail, and whatever direction it may take, and whether it be seen in the loftier soarings and grander projects, or only in the more petty longings and diminutive exertions of an ambitious spirit, it is combined with a desire to eclipse the worth, or to deduct from the excellence, of those above, or those on a level, of ability or merit with itself. Pride, which swells the imagination of our own worth, will not suffer us to see, or will make us anxious to obscure, the worth of others. Hence we discern one reason why our Saviour so repeatedly and so forcibly enjoined us to be lowly in heart, and to think humbly of our-

selves; for this disposition, while it fosters the sensation of benevolence, is what alone can induce us to think less unworthily of our neighbour; to commend genius and virtue wherever they are seen; to render honour to whom honour, and praise to whom praise, is due. Every extravagant conceit of our own proficiency in any attainment, while it is utterly incompatible with that spirit of humility which is placed so high in the scale of Christian excellence, must excite a proportionate desire to decry, or propensity to underrate, the attainments of others. The more greedy we are of praise, the less willing we are to bestow it; and the more blind we are to our own defects, with the keener eye do we survey, and with the greater severity do we condemn, the defects of our neighbour.

Pride is one of the causes which greatly tend to increase the acrimony of our discontent; and, consequently, that which acts in an opposite direction, and gives a different tone to the sensations, must contribute to the production of a contented disposition. Pride, while it inflames the sense of injury, sharpens the feeling of suffering. In proportion to the exalted opinion which we have of ourselves, to the fond conceit which we entertain, or the extravagant estimate which we form of our own dignity or importance, will be our own resentment of wrong, and our impatience of affliction. Pride, which aggrandizes the sense of merit, renders us only the more sensible to every appearance of neglect: and who can wonder that the most bitter discontent should be occasioned by those calamities and pains which we think undeserved, or by the wanton infliction of injustice and of cruelty? But when we are lowly in heart, and think not of ourselves above what we ought to think, we are less apt to resent the wrongs of man, or to repine with angry impatience at the inflictions of God. Where pride rules, the sensations are easily ruffled by the most trivial causes; but humility generates that gentle composure of the feelings, and that benignity of the affections, which favour the production of content, and disposes us to submit with pious equanimity to the vicissitudes of life.

Pride renders men foolish and void of caution, negligent and improvident, obstinate and insolent. It involves them in strife and contention, which are inconsistent with true happiness. It disoblige our best friends, and affords our enemies an advantage over us. It makes men impatient of good advice and instruction, and incorrigible in their vices. It hinders them from examining impartially into the truth of religion, and renders them incapable of religious improvements; and it causes them to take offence at the plainness and simplicity of the Gospel. Pride is also extremely hateful to God, who declares by the prophet,

that 'the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down.'

If our civil stations tempt us to a proud and haughty behaviour, we ought to consider, that God accepteth not the persons of princes, nor regardeth the rich more than the poor; for they are all the work of his hands. Let us also remember the vanity and uncertainty of those things in which we pride ourselves; that all flesh is grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof fadeth away. Let the rich man rejoice, in that he is made low; because, as the flower of the grass, he shall pass away. Let us likewise consider, that if we are placed in high stations, we have a larger account to give to God; and that it will not be long before death and judgment will level all worldly distinctions; when the greatest wicked men will say, What hath pride profited us? or what hath riches with her vaunting brought us? All these things are passed away as a shadow, and as a post that hasteth by. If we are proud of our learning, or wisdom, it may humble us to consider, to what a small degree of these things we can attain. If it were possible to attain much more, yet there is something far more excellent: for knowledge puffeth up, but charity edifieth; and if any man think he knoweth any thing, he knoweth nothing yet as he ought to know.

If any advantages in religious improvements tempt us to spiritual pride and vain-glory, to judge or despise our weaker brethren, let us consider, that all the members of Christ are useful in their several stations; that how great soever our abilities or advantages may be, yet that we are not even by the means of these 'sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God;' for what have we, that we did not receive from God's free bounty and goodness? Let us further consider, in order to abate our spiritual pride, and contempt of our weaker brethren, who differ from us in matters of opinion, that there is a day coming, which will distinguish men by their works of piety and true holiness only; when men's foolish pride and arrogance shall be entirely confounded, and those who with scorn beheld others as infinitely below them, shall be placed on an equality with those they despised. How great soever our improvements are, even in real virtue and goodness, yet we have continual reason to take heed lest we fall; and whilst we stand the most upright, we have nothing in which to glory before God. For can a man be justified with God? The greatest and most eminently pious men have been exemplarily humble in this respect. Holy Job refused to justify himself before God; Abraham styled himself dust and ashes; Jacob acknowledges that he is less than the least of God's mercies; and St. Paul

calls himself the least of all saints, having been a persecutor of the church of God.

Pride was not made for man. He has so many defects in his character, so many infirmities to acknowledge, so many sins and follies to answer for, that it may seem strange how pride could ever steal into his heart, or even enter into his thoughts. If angels might be dazzled by the lustre of their own perfections, yet this is not the case with man. Can pride kindle in corruption? or a flame of ambition burst forth in sinful dust and ashes? We indeed aspire to great things, glory in our strength and worth, who are related to the very worms, and destined for their prey. But can so low, so humble a condition, be a proper soil for pride and vanity, arrogance and ambition? Since then the proud man violates the order of the creation, disturbs the harmony of the world, and resists the appointments of Heaven, it naturally follows, in truth and righteousness, that God will resist, and in time effectually humble him. *Fellowes's Body of Theology*, vol. ii. pp. 360, 361, 492, 493; *Warner's System of Divinity and Morality*, vol. iii. pp. 166—172.

PRIEST, the general name for the minister of religion, in all ages and countries. In the Old Testament, the priesthood was not annexed to a certain family, till after the promulgation of the law of Moses. Before that time, the first-born of each family, the fathers, the princes, the kings, were born priests, in their own cities, and in their own houses. Cain and Abel, Noah, Abraham, and Job, Abimelech and Laban, Isaac and Jacob, offered, personally, their own sacrifices. In the solemnity of the covenant made by the Lord with his people, at the foot of Mount Sinai, Moses performed the office of mediator, and young men were chosen from among the children of Israel, to perform the office of priests. (Exod. xxiv. 5, 6.)

But after the Lord had chosen the tribe of Levi to serve him in his tabernacle, and the priesthood was annexed to the family of Aaron, then the right of offering sacrifices to God was reserved to the priests of this family. (Numb. xvi. 40.) The punishment of Uzziah, king of Judah (2 Chr. xxvi. 19.) is well known, who, having presumed to offer incense to the Lord, was suddenly smitten with a leprosy. However, it seems that on certain occasions the judges and kings of the Hebrews offered sacrifices to the Lord, especially before a constant place of worship was fixed at Jerusalem; and Samuel, (1 Sam. vii. 9.) who was no priest, offered a lamb for a burnt-sacrifice to the Lord. It is also said (1 Sam. ix. 13.) that Samuel was to bless the offering of the people; which should seem to be a function appropriated to the priests. Lastly (1 Sam. xvi. 5.), he goes to Bethlehem, where he offers a sacrifice at the anointing of David.

Saul himself offers a burnt-offering to the Lord, perhaps as being king of Israel. (1 Sam. xiii. 9, 10.) Elijah also offered a burnt-offering on Mount Carmel. (1 Kings xviii. 33.) David himself sacrificed—at least the text expresses it so—at the ceremony of bringing the ark to Jerusalem, (2 Sam. vi. 13.) and at the floor of Araunah. (2 Sam. xxiv. 25.) Solomon went up to the brazen altar at Gibeon, and there offered sacrifices. (2 Chron. i. 6.) These passages are commonly explained, by supposing that these princes offered these sacrifices by the hands of the priests; but the text by no means favours such explication; and it is very natural to imagine, that in the quality of kings and heads of the people, they had the privilege of performing some sacerdotal functions on certain extraordinary occasions. So we see David consulted the Lord, being clothed with the priestly ephod; and on another occasion he gave a solemn benediction to the people. His son Solomon also did the same. (1 Sam. xxiii. 9.; xxx. 7. 2 Sam. vi. 14. 18. 1 Kings viii. 55, 56.) See EPHOD.

The Lord having reserved to himself the first-born of Israel, because he had preserved them from the hand of the destroying angel in Egypt, by way of exchange and compensation, accepted the tribe of Levi for the service of his tabernacle. (Numb. iii. 41.) Thus the whole tribe of Levi was appointed to the sacred ministry; but not all in the same manner; for of the three sons of Levi, Gershon, Kohath, and Merari, the heads of the three great families, the Lord chose the family of Kohath, and out of this family the house of Aaron, to exercise the functions of the priesthood. All the rest of the family of Kohath, even the children of Moses, and their descendants, remained among the mere Levites. See LEVITES.

The high-priest was at the head of all religious affairs, and was the ordinary judge of all difficulties belonging to them, and even of the general justice and judgment of the Jewish nation. (Deut. xvii. 8, 9, 10, 11, 12.; xix. 17.; xxi. 5.; xxxiii. 9, 10. Ezek. xlv. 24.) The high-priest only had the privilege of entering into the sanctuary once a year, on the day of solemn expiation, to make atonement for the sins of the whole people. (Lev. xvi. 2, 3, 4, &c.) See EXP-AT-ION. He was to be born of one of his own tribe, whom his father had married a virgin; and was to be exempt from corporal defect. (Lev. xxi. 13.) In general, no priest that had any corporal defect could offer sacrifice, or enter the holy place, to present the shew-bread. He was to be maintained by the sacrifices offered at the tabernacle. (Lev. xxi. 21, 22, 23.)

God had appropriated to the person of the high-priest the oracle of his truth; so that when he was habited in the proper ornaments of his dignity, and with the *urim* and *thummim*, he answered questions pro-

posed to him, and God discovered to him secret and future things. He was forbidden to mourn for the death of any of his relations, even for his father or mother; or to enter into any place where a dead body lay, that he might not contract uncleanness. He could not marry a widow, nor a woman who had been divorced, nor a harlot; but a virgin only of his own race. He was to observe a strict continence during the whole time of his service.

The ordinary priests served immediately at the altar, offered the sacrifices, killed and skinned them, and poured their blood at the foot of the altar. They kept up a perpetual fire on the altar of burnt-sacrifices, and in the lamps of the golden candlestick in the sanctuary; they kneaded the loaves of shew-bread, baked them, offered them on the golden altar in the sanctuary, and changed them every sabbath-day. Every day, night and morning, a priest, appointed by casting lots at the beginning of the week, brought into the sanctuary a smoking censer of incense, and set it on the golden table, otherwise called the altar of perfumes.

The priests were not suffered to offer incense to the Lord with strange fire, that is, with any fire but what was taken from the altar of burnt-sacrifices. (Lev. x. 1, 2.) God chastised Nadab and Abihu with severity for having failed in this. The priests and Levites waited by the week, and by the quarter, in the temple. They began their week on the sabbath, and ended it on the next sabbath. (2 Kings xi. 5. 7.) Those who dedicated themselves to perpetual service in the temple were well received, and maintained by the daily offerings. (Deut. xviii. 6.)

It is not certainly known at what age the priests entered upon and retired from their office. With respect to the Levites, it is evident, from the nature of the business they had to perform, the law particularly respected that age when man is in his prime and vigour. But why should the age of these men be specified, and no notice taken of the age at which the priests, the sons of Aaron, commenced or ceased from their ministry? (1.) Aaron had only four sons, two of whom had already fallen victims to divine wrath. There were then only two who remained, and assisted their father in the discharge of his office. Is it not probable, that the younger of these sons was now above thirty? and if so, there was no necessity of giving a law expressly to restrain these from the exercise of the priest's office till that period. (2.) Is it not probable, that, when the sons of Aaron had multiplied so prodigiously as they had in the time of David, the same law would be applied to them as was to the Levites? Their office was more important than that of the Levites, and required the steadiness, gravity, and wisdom of mature

life, to discharge it with propriety. It is reasonable to suppose that David, when he divided the priests into twenty-four courses, paid some respect to the age in which they began to officiate. Since no express law exists on the subject, what forbids us to think that the law given to the Levites was applied to the priests? Grotius on Luke (iii. 23.) says: 'Following the example of the Hebrew law, and of his Lord, Justinian enacted, that he who should be eligible to the episcopal office, should have passed his thirtieth year. Formerly not even a presbyter was chosen before that age.' Did the high-priest, while living and able to officiate, give up his office to another? (2 Chron. xxiv. 15.) It is not, perhaps, improbable that the priests officiated as long as they lived.

The Lord had given no lands of inheritance to the tribe of Levi, in the Land of Promise. He intended that they should be supported by the tithes, the first-fruits, the offerings made in the temple, and by their share of the sin-offerings, and thanksgiving-offerings, sacrificed in the temple, of which certain parts were appropriated to the priests. In the peace-offerings the priests had the shoulder and the breast. (Levit. vii. 33, 34.) In the sin-offerings they burnt on the altar the fat that covers the bowels, the liver, and the kidneys: the rest belonged to the priest. (Levit. vii. 6—10.) The skin or fleece of every sacrifice also belonged to him; and this article alone was no mean allowance. When an Israelite killed any animal for his own use, he was to give the priest the shoulder, the stomach, and the jaws. (Deut. xviii. 3.) He had also a share in the wool when the sheep were shorn. (xviii. 4.) All the first-born, both of man and beast, belonged to the Lord, that is, to his priests. The men were redeemed for five shekels. (Numb. xviii. 15, 16.) The first-born of impure animals were redeemed or exchanged, but the clean animals were not redeemed. They were sacrificed to the Lord; their blood was sprinkled about the altar, and the rest belonged to the priest. The first-fruit of trees, that is, those of the fourth year, belonged also to the priests. (Numb. xviii. 13. Lev. xix. 23, 24.) See FIRST-BORN AND FIRST-FRUIT.

The people offered at the temple the first-fruits of the earth; the quantity was fixed by custom, to between the fortieth and the sixtieth part. They offered whatever any one had vowed to the Lord. They gave to the priests and Levites an allowance out of their kneaded dough. They also had the tithe of the fruits of the land, and of all animals which passed under the shepherd's crook. (Lev. xxvi. 31, 32.) When the Levites had collected all the tithes, and all the first-fruits, they set apart the tithe of this for the priests. (Numb. xviii. 26.) Thus, though the priests

had no lands or inheritances, they lived in great plenty. God also provided them with houses and accommodations, by appointing forty-eight cities for their habitation. (Numb. xxxv. 1, 2, 3.) In the precincts of these cities they possessed a thousand cubits beyond the walls. Of these forty-eight cities, six were appointed as cities of refuge, for those who had committed casual and involuntary manslaughter. The priests had thirteen of these cities; the others belonged to the Levites. (Josh. xxi. 19, 20.)

A principal employment of the priests, next to attending on the sacrifices and the temple service, was instruction of the people, and deciding controversies, distinguishing the several sorts of leprosy, divorce-causes, the waters of jealousy, vows, causes relating to the law, and uncleanness: all these things were brought before the priests. (Mal. ii. 7.) They publicly blessed the people in the name of the Lord. In time of war their duty was to carry the ark of the covenant, to consult the Lord, to sound the holy trumpets, and to encourage the army. (Numb. x. 8, 9. Deut. xx. 2, 3, 4.)

The consecration of Aaron and of his sons was performed by Moses in the desert with great solemnity. (Exod. xl. 12. Lev. viii. 1, 2, &c.) In this ceremony Moses performed the office of consecrating the priests. It is doubtful, whether at every new consecration of a high-priest all these ceremonies were repeated. It is very probable they contented themselves with clothing the new high-priest in the habit of his predecessor, as at the death of Aaron. (Numb. xx. 25, 26.) Yet some think they gave him unction also, which, perhaps, might be, till the Babylonish captivity, though there is no proof of this fact. As to the ordinary priests, we do not see any particular ceremony used at their consecration; they were admitted to the exercise of their function by making them perform the offices of their order. But when the priests had fallen away from the Lord, or had been long without performing their office, as happened under some of the later kings of Judah, as Ahaz, Amon, and Manasseh, they thought it necessary to sanctify anew such priests, who had been absent from the holy place, and who, for a long time, had interrupted the exercise of their ministry, like those who had never exercised it.

The Christian priesthood is the substance and the truth, of which that of the Jews was only the shadow and the figure. Jesus Christ the everlasting priest, according to the order of Melchisedek, abides for ever, as St. Paul observes; whereas the priests, according to the order of Aaron, were mortal, and, therefore, could not continue long. (Heb. vii. 23, 24, &c.)

A Chronological List of the High Priests of the Hebrews.

| 1. Succession from the Holy Scriptures. | 2. Succession from 1 Chron. vi. 3, 4, 5, 6, 7, &c. | 3. Succession from <i>Joseph. Ant.</i> lib. v. cap. 15.; lib. x. cap. 11. | 4. Succession from the Jewish Chronicle, <i>Seder Olam</i> . |
|---|--|---|--|
| 1. Aaron, brother of Moses, created high-priest in the year of the world 2514, died in 2552. | 1. Aaron. | 1. Aaron. | 1. Aaron. |
| 2. Eleazar, in 2552, and died about 2571. | 2. Eleazar. | 2. Eleazar. | 2. Eleazar. |
| 3. Phinehas, about 2571, and died about 2590. | 3. Phinehas. | 3. Phinehas. | 3. Phinehas. |
| 4. Abiezer, or Abishua. } Under the | 4. Abishua. | 4. Abiezer. | 4. Eli. |
| 5. Bukki. } the | 5. Bukki. | 5. Bukki. | 5. Ahitub. |
| 6. Uzzi. } Judges. | 6. Uzzi. | 6. Uzzi. | 6. Abiathar. |
| 7. Eli, of the race of Ithamar, created in 2848, died in 2888. | 7. Zerariah. | 7. Eli. | 7. Zadok. |
| 8. Ahitub I. | 8. Meraioth. | 8. Ahitub. | 8. Ahimah, under Rehoboam. |
| 9. Ahiah. He lived in the year of the world 2911, or 2912. | 9. Amariah. | 9. Ahimelech. | 9. Azariah, under Abiah. |
| 10. Abimelech, or Abiathar, slain by Saul in 2944. | 10. Ahitub I. | 10. Abiathar. | 10. Jehoachash, under Jehoshaphat. |
| 11. Abiathar, Ahimelech or Abimelech, under David, from the year of the world 2944 to 2989. | 11. Zadok I. | 11. Zadok. | 11. Jehoiarib, under Jehoram. |
| 12. Zadok I. under Saul, David, and Solomon, from 2944 till about 3000. | 12. Ahimaaz. | 12. Ahimaaz. | 12. Jehoshaphat under Ahaziah. |
| 13. Ahimaaz, under Rehoboam about the year 3030. | 13. Azariah. | 13. Azariah. | 13. Jehoiadah, under Joash. |
| 14. Azariah, under Jehoshaphat, probably the same as Amariah, (2 Chron. xix. 11.) about 3092. | 14. Johanan. (1 Chr. vi. 9, 10.) | 14. Joram. | 14. Phadaiah, under Joash. |
| 15. Johanan, perhaps Jehoiada, in the reign of Joash, (2 Chr. xxiv. 15.) in 3126. He died at the age of 130 years. | 15. Azariah. | 15. Issus. | 15. Zedekiah, under Amaziah. |
| 16. Azariah, perhaps Zachariah, the son of Jehoiada, killed in 3164. | 16. Amariah. | 16. Axiara. | 16. Joel, under Uzziah. |
| 17. Amariah, perhaps Azariah, under Uzziah, in 3221. | 17. Ahitub II. | 17. Phideas. | 17. Jothan, under Joatham. |
| 18. Ahitub II. } Under Jotham, | 18. Zadok II. | 18. Sudeas. | 18. Uriah, under Ahaz. |
| 19. Zadok II. } king of Judah. | 19. Shallum. | 19. Julus. | 19. Neriah, under Hezekiah. |
| 20. Uriah under Ahaz; he lived in 3265. | 20. Hilkiyah. | 20. Jotham. | 20. Hosaiah, under Manasseh. |
| 21. Shallum, the father of Azariah, and grandfather of Hilkiyah. | 21. Azariah. | 21. Uriah. | 21. Shallum, under Amon. |
| 22. Azariah, who lived in the time of Hezekiah, (2 Chron. xxxi. 10.) about the year 3278. | 22. Seraiah. | 22. Neriah. | 22. Hilkiyah, under Josiah. |
| 23. Hilkiyah under Hezekiah. | 23. Jehozadak. | 23. Odeas. | 23. Azariah, under Jehoiakim and Zedekiah. |
| 24. Eliakim, or Joakim, under Manasseh, and at the time of the siege of Bethulia. He lived under Josiah to 3380, and longer. He is also called Hilkiyah. (Baruch i. 7.) | 24. Joshua. | 24. Saldum. | 24. Jehozadak, after the taking of Jerusalem. |
| 25. Azariah, perhaps Neriah, the father of Seraiah and of Baruch. | | 25. Hilkiyah. | 25. Jesus, son of Jehozadak, after the captivity. |
| 26. Seraiah, the last high-priest before the captivity, put to death in 3414. | | 26. Seraiah. | |

| 1. Succession from the Holy Scriptures. | 2. Succession from 1 Chron. vi. 3, 4, 5, 6, 7, &c. | 3. Succession from <i>Joseph. Ant. lib. v. cap. 15. ; lib. x. cap. 11.</i> | 4. Succession from the Jewish Chronicle, <i>Seder Olam.</i> |
|--|--|--|---|
| 27. Jehozadak, during the captivity, from 3414 to 3469. 28. Joshua, or Jesus, the son of Jehozadak; he returned from Babylon in 3468. | | 27. Jehozadak. 28. Jesus, or Joshua. | |

Continuation, collected from Ezra, Nehemiah, and Josephus.

29. Joachim, under the reign of Xerxes. *Joseph. Ant. lib. xi. cap. 5.*

30. Eliasib, Joasib, or Chasib, under Nehemiah, in 3550.

31. Joiada, or Juda. (*Nehemiah xii. 10.*)

32. Jonathan, or John.

33. Jeddoa, or Jaddus, who received Alexander the Great at Jerusalem in 3673, and died in 3682.

34. Onias I. made high-priest in 3681, governed 21 years, and died in 3702.

35. Simon I. called the Just, in 3702, or 3703, and died in 3711.

36. Eleazar, in 3712. Under this pontiff, they tell us, that the translation of the Septuagint was made, about the year 3727; he died in 3744.

37. Manasseh, in 3745, died in 3771.

38. Onias II. in 3771, died in 3785.

39. Simon II. in 3785, died in 3805.

40. Onias III. in 3805, deposed in 3829.

41. Jesus, or Jason, in 3830, deposed in 3831.

42. Onias IV. otherwise called Menelaus, in 3832, died in 3842.

43. Lysimachus, vice-gerent to Menelaus, killed in 3834.

44. Alcimus, or Jacimus, or Joachim, in 3842, died in 3844.

45. Onias V. He did not exercise his pontificate at Jerusalem, but retired into Egypt, where he built the temple Onion, in 3854.

46. Judas Maccabeus restored the altar and the sacrifices in 3840, died in 3843.

47. Jonathan the Asmonæan, brother to Judas Maccabeus, created high-priest in 3843, and died in 3860.

48. Simon Maccabeus, made in 3860, died in 3869.

49. John Hyrcanus, made in 3869, died in 3898.

50. Aristobulus, king and pontiff of the Jews, died in 3899.

51. Alexander Jannæus, also king and pontiff for 27 years, from 3899 to 3926.

52. Hyrcanus was high-priest for 32 years in all, from 3926 to 3958.

53. Aristobulus, brother of Hyrcanus, usurped the high-priesthood, three years and three months, from 3935 to 3940.

54. Antigonus his son also usurped the priesthood, in prejudice to the rights of Hyrcanus, and possessed it for three years

and seven months, from 3964 to 3967, when he was taken by Sosius.

55. Ananeel of Babylon, made high-priest by Herod in 3968 till 3970.

56. Aristobulus, the last of the Asmonæans, did not enjoy the pontificate a whole year. He died in 3970. Ananeel was made high-priest a second time in 3971.

57. Jesus, the son of Phabis, deposed in 3981.

58. Simon, son of Boethus, made in 3981, deposed in 3999.

59. Matthias, son of Theophilus, made in 3999.

60. Joazar, son of Simon, son of Boethus, made high-priest in 4000, the year of the birth of Jesus Christ, four years before the beginning of the vulgar era.

61. Eleazar, brother to Joazar, made high-priest in 4004, A.D. 1.

62. Jesus, son of Siah, made high-priest, A.D. 6. Joazar was made a second time, A.D. 7, and deposed in 13.

63. Ananus, son of Seth, for eleven years, from 4016 to 4027, A.D. 24.

64. Ishmael, son of Phabi, A.D. 24.

65. Eleazar, son of Ananus, made, A.D. 24.

66. Simon, son of Camithus, made, A.D. 25.

67. Joseph, surnamed Caiaphas, made, A.D. 26, and continued till A.D. 35.

68. Jonathan, son of Ananus, made, A.D. 35, and continued till A.D. 37.

69. Theophilus, son of Jonathan, made, A.D. 37, and continued till A.D. 41.

70. Simon, surnamed Cantharus, and son of Simon Boethus, made, A.D. 41.

71. Matthias, son of Ananus, made, A.D. 42.

72. Elioneus made, A.D. 44, till A.D. 45. Simon, son of Cantharus, a second time made high-priest, A.D. 45, and deposed the same year.

73. Joseph, son of Caneus, made, A.D. 45, till A.D. 47.

74. Ananias, son of Nebedeus, made, A.D. 47, till A.D. 63.

75. Ishmael, son of Phabeus, made, A.D. 63.

76. Joseph, surnamed Cabeï, the same year, A.D. 63.

77. Ananus, son of Ananus, the same year, A.D. 63.

78. Jesus, son of Ananus, made, A.D. 64.

79. Jesus, Son of Gamaliel, the same year, A.D. 64.

80. Matthias, son of Theophilus, made, A.D. 70.

81. Phannias, son of Samuel, made, A.D. 70, the year of the destruction of the temple at Jerusalem by the Romans, and of the abolition of the Jewish priesthood.

PRIESTHOOD, *Sacerdotium*. We may distinguish four kinds of priesthood. 1. That of kings, princes, the head of a family, and the first-born. This may be called a natural priesthood, because nature and reason teach us that the honour of offering sacrifices to God should belong to the greatest in dignity.

2. The priesthood, according to the order of Melchisedek, which does not differ from that now mentioned, but in its dignity. The priesthood of Melchisedek combined in the same person the right of the kingly and of the priestly offices, with that of the first-born, to exercise the priesthood; or, he was at once king, priest, and prophet, that is, teacher.

3. The priesthood of Aaron and his family, which subsisted as long as the religion of the Jews. See AARON and PRIEST.

4. Lastly, the priesthood of Jesus Christ, and of the new law.

As to the priesthood of Jesus Christ, it is infinitely superior to all other, in its duration, its dignity, its prerogatives, its object, and its power. The priesthood of Aaron was to end, but that of Jesus Christ is everlasting. That of Aaron was limited to his own family, was exercised only in the temple, and among only one people; its object was bloody sacrifices and purifications, which were only external, and could not remit sins; but the priesthood of Jesus Christ extends to the whole Christian church, spread over the face of the whole earth, and among all nations of the world. The epistle of St. Paul to the Hebrews should be considered by those who would comprehend the excellence of the priesthood of the new law, above that of the law of Moses. (Heb. iv. 14, 15, &c.; v. vi. vii. viii. ix. ¹ Pet. ii. 5, 6, 7, 8, 9.)

PRISCILLA, Πρίσκιλλα, from Prisca. Priscilla or Prisca, (2 Tim. iv. 19.) a Christian woman, well known in the Acts, and in St. Paul's epistles; sometimes placed before her husband Aquila. From Ephesus they went to Rome, where they were when St. Paul wrote his epistle to the Romans, A.D. 58. He salutes them first of all, with great commendations. (Rom. xvi. 3, 4.) They returned into Asia some time afterwards, and St. Paul, writing to Timothy, desires him to salute them on his account, (2 Tim. iv. 19.) A.D. 65.

PRISCILLIANISTS, in the fourth century, derived their denomination from Priscillian, a man of rank and fortune in Spain, who was afterwards Bishop of Abila. A

considerable mixture of Gnosticism and Unitarianism appears to have been united in this sect, with the tenets of both which, however, they were but imperfectly acquainted. They thought that the devil was not made by God, but arose from chaos and darkness; said that the bodies of men were made by the devil; condemned marriage, and denied the resurrection of the body; asserted that the soul was of a Divine substance, which, having offended in heaven, was sent into the body as a place of punishment; that men are subject to necessity, to sin, and to the power of the stars; and our bodies compounded according to the order of the twelve signs of the Zodiac. They agreed that the Son is inferior to the Father, and that there was a time when the Son was not. The rule of manners prescribed by this sect was remarkably austere. Priscillian, their leader, was accused by the other Spanish bishops, in consequence of the increase of his followers; and he was banished by the emperor Gratian from Spain. He was again, however, permitted to return; but he was once more accused by his implacable enemies, and put to death at Treves, in the year 384, by the perfidious Maximus, at the instigation of Ithacius, Bishop of Sossoba; who, whatever might be the professed purity of his faith, was deficient in every amiable quality of the human heart. The opinions of the Priscillianists did not end with the death of their erroneous and unfortunate leader, but extended their influence, and continued during several succeeding centuries. *Gregory's Hist. of the Christian Church*, vol. i. pp. 209, 210.

PROCESSION, a ceremony in the Romish church, consisting of a formal march of the clergy and people, putting up prayers, &c., and in this manner visiting some church, &c. They have processions of the host, or sacrament; of our Saviour to Mount Calvary; of the Rosary, &c.

Processions are said to be of Pagan origin. The Romans, when the empire was distressed, or after some victory, used constantly to order processions, for several days together, to be made to the temples, to beg the assistance of the gods, or to return them thanks.

The first processions, mentioned in ecclesiastical history, are those begun at Constantinople by St. Chrysostom. The Arians of that city, being forced to hold their meetings without the town, went thither night and morning, singing anthems. Chrysostom, to prevent their perverting the Catholics, set up counter-processions, in which the clergy and people marched by night, singing prayers and hymns, and carrying crosses and flambeaus. From this period the custom of processions was introduced among the Greeks, and afterwards among the Latins; but they have subsisted longer,

and been more frequently used in the western than in the eastern church. *Broughton's Dict. of all Religions*, vol. ii. p. 283.

PROCESSION of the HOLY GHOST, a term used in reference to the Holy Ghost, as proceeding from the Father and the Son. The word *procession* is used only in naming the relation of the Spirit to the Father and the Son, in such a manner as may best correspond with the sense of the word Spirit; for it must be confessed we can have no explicit idea of this matter. We must therefore speak of it either in Scripture words, or in such as arise out of them, and have the same signification. Hence it is a vain attempt to give a reason why the second Person is said to be *generated*, and so is called Son, and the third to *proceed*, and so is called Spirit.

'Though it be not expressly spoken in the Scripture that the Holy Ghost proceedeth from the Son, yet the substance of the same truth is virtually contained there; because those very expressions which are spoken of the Holy Spirit in relation to the Father, for that reason, because he proceedeth from the Father, are also spoken of the same Spirit in relation to the Son; and therefore there must be the same reason presupposed in reference to the Son, which is expressed in reference to the Father. Because the Spirit proceedeth from the Father, therefore it is called the Spirit of God, and the Spirit of the Father. (Matt. x. 20. 1 Cor. ii. 11, 12.) Now the same Spirit is also called the Spirit of the Son. (Gal. iv. 6. Rom. viii. 9. 1 Pet. i. 11. Philip i. 19.) If, then, the Holy Ghost be called the Spirit of God and the Father, because he proceedeth from the Father, it followeth that, being called also the Spirit of the Son, he proceedeth also from the Son.

'Again, because the Holy Ghost proceedeth from the Father, he is therefore sent by the Father, (John xiv. 26.); as from him who hath by the original communication a right of mission; but the same Spirit which is sent by the Father is also sent by the Son, as he saith, When the Comforter is come whom I will send unto you. (John xv. 26.) Therefore the Son hath the same right of mission with the Father, and consequently must be acknowledged to have communicated the same essence. Both the Father and the Son send the Holy Ghost, because the divine nature common to both the Father and the Son was communicated by them both to the Holy Ghost. As therefore the Scriptures declare expressly, that the Spirit proceedeth from the Father; so do they also virtually teach, that he proceedeth from the Son.'

'That the procession of the Holy Ghost, both from the Father and the Son, was the doctrine of the whole primitive church is very clearly established by Bishop Pearson. He admits that the Greek fathers have not directly

asserted that the Holy Ghost proceeds from the Son, but he shows that the expressions which they have used have that meaning. And Dr. Nicholls has proved the same thing by many quotations both from the Latin and Greek ecclesiastical writers, and also by reference to the acts of several councils; and in particular it may be observed, that at the councils of Alexandria and Ephesus, which were held as early as the years 430 and 431, it was declared that the Holy Ghost proceeded from the Son as well as from the Father. This doctrine was also the subject of a warm and long controversy, and became the cause of the great schism between the eastern and western churches, the former maintaining that the Holy Ghost proceeds from the Father only, and the latter that he proceeds from the Father and the Son. This still continues to be one of the points of difference between the Greek church and that of Rome.' See HOLY GHOST.—*Tomline's Elements of Christian Theology*, vol. ii. pp. 175, 176. *Pearson on the Creed*, pp. 323, 324. *Burnet's Exposition of the Thirty-nine Articles*, pp. 85, 86.

PROPHECY, the prediction of future events. Prophecy, in the scriptural idea of it, implies the divine agency; not merely in giving the faculty itself, but in directing all its operations. It is very clear in what manner common sense instructs us to prosecute all inquiries into the divine conduct. Wise men collect, from what they see done in the system of nature, so far as they are able to collect it, the intention of its Author. They will conclude in like manner, from what they find delivered in the system of revelation, what the views and purposes of the Revealer were.

Prophecy, which makes so considerable a part of that system, must, therefore, be its own interpreter. Setting aside all presumptuous imaginations of our own, we are to take our ideas of what prophecy should be, from what, in fact, we find it to have been. If it be true, as the apostle says, and as the thing itself speaks, that 'the things of God knoweth no man but the Spirit of God,' there cannot be any way of acquiring right notions of prophecy, except by attending to what the Spirit of prophecy hath revealed of itself. They, who admit the divine origin of those Scriptures, which attest the reality, and alone, as they suppose, contain the records of this extraordinary dispensation, are more than absurd, are impious, if they desert this principle; and they, who reject or controvert their claim to such origin, cannot, on any other principle, argue pertinently against that dispensation. To the Scriptures, therefore, we must have recourse for all the information we would have respecting the use and intent of prophecy.

It would be endless to enumerate all the prophecies of the Old Testament, which

have been supposed to refer to Jesus ; and the controversy concerning the application of some prophecies to him may be thought difficult. But it is very certain that the Jews, before the coming of Christ, gave this construction to their Scriptures ; they even looked beyond the letter of their sacred books, and conceived the testimony of the Messiah to be the soul and end of the commandment. The spirit of prophecy was so firmly believed to intend that testimony, that the expectation was general of some such person as Jesus to appear among them, and at the very time in which he made his appearance. The whole tenor of the sacred writings implies this fact, that prophecy, in general, has its ultimate accomplishment in the history and dispensation of Jesus. If we look into the writings of the Old and New Testament, we find that prophecy is of a prodigious extent : that it commenced from the lapse of man, and reaches to the consummation of all things ; that, for many ages, it was delivered darkly to few persons, and with large intervals from the date of one prophecy to that of another ; but, at length, became more clear, more frequent, and was uniformly carried on in the line of one people separated from the rest of the world, among other reasons assigned, for this principally, to be the repository of the divine oracles ; that, with some intermission, the spirit of prophecy subsisted among that people, to the coming of Christ ; that he himself and his apostles exercised this power in the most conspicuous manner, and left behind them many predictions recorded in the books of the New Testament, which profess to respect very distant events, and even run out to the end of time, or, in St. John's expression, to that period, ' when the mystery of God shall be perfected.'

The argument from prophecy is not to be formed from the consideration of single prophecies, but from all the prophecies taken together, and considered as making one system ; in which, from the mutual dependence and connexion of its parts, preceding prophecies prepare and illustrate those which follow, and these, again, reflect light on the foregoing : just as, in any philosophical system, that which shows the solidity of it, is the harmony and correspondence of the whole, not the application of it, in particular instances. Hence, though the evidence be but small, from the completion of any one prophecy, taken separately, yet, that evidence being always something, the amount of the whole evidence, resulting from a great number of prophecies, all relative to the same design, may be considerable, like many scattered rays, which, though each be weak in itself, yet, concentrated into one point, shall form a strong light, and strike the sense very powerfully. This evidence is not simply a growing evidence, but is, indeed, multiplied upon us,

from the number of reflected lights, which the several component parts of such a system reciprocally throw upon each ; till, at length, the conviction rises into a high degree of moral certainty.

'It cannot be supposed,' says Bishop Sherlock, 'that God delivered prophecies only to satisfy or employ the curiosity of the inquisitive, or that he gave his Spirit to men merely to enable them to give forth predictions for the amusement and entertainment of the world ; there must be some end worthy of the Author. Now, what end could this be but to keep alive in the minds of those to whom it was given, a sense of religion, and a hope of a future deliverance from the curse of the fall through Jesus Christ?' 'The uses of prophecy,' says Dr. Jortin, 'besides gradually opening and unfolding the things relating to the Messiah, and the blessings which by him should be conferred upon mankind, are many, great, and manifest. 1. It served to secure the belief of a God, and of a providence. As God is invisible and spiritual, there was cause to fear, that in the first and ruder ages of the world, when men were busier in cultivating the earth, than in cultivating arts and sciences, and in seeking the necessities of life, than in the study of morality, they might forget their Creator and Governor ; and, therefore, God maintained among them the great article of faith in him, by manifestations of himself, by sending angels to declare his will, by miracles, and by prophecies. 2. It was intended to give men the profoundest veneration for that amazing knowledge from which nothing was concealed, not even the future actions of creatures, and the things which as yet were not. How could a man hope to hide any counsel, any design, or thought, from such a Being ? 3. It contributed to keep up devotion and true religion, the religion of the heart, which consists partly in entertaining just and honourable notions of God, and of his perfections, and which is a more rational and a more acceptable service than rites and ceremonies. 4. It excited men to rely upon God, and to love him, who condescended to hold this mutual intercourse with his creatures, and to permit them to consult him as one friend asks advice of another. 5. It was intended to keep the people, to whom God revealed himself, from idolatry ; a sin to which the Jews would be inclined, both from the disposition to it, which they had acquired in Egypt, and from the contagion of bad example. The people of Israel were strictly forbidden to consult the diviners and the gods of other nations, and to use any enchantments and wicked arts ; and, that they might have no temptation to it, God permitted them to apply to him and to his prophets, even upon small occasions ; and he raised up among them a succession of prophets, to whom

they might have resort for advice and direction. These prophets were revered abroad as well as at home, and consulted by foreign princes; and, in the times of the captivity, they were honoured by great kings, and advanced to high stations.'

'Certainly,' says Dr. Hurd, 'there is a Power which governs the world; which raises one family to the throne, and one nation to the supremacy; then, when this has answered the purposes for which it was exalted, transfers the sceptre of rule to a stranger, and produces, from obscurity into splendour and reputation, another person, or another people; maintains *this* also during its appointed time, and, when that time is expired, suffers it gradually to decay; or directs a new ambition to wrest from its enfeebled hand, and its palsied head, the ensigns of royalty, and the tokens of dignity. It is said, "kingdoms rise and fall by accident: if no superior Power interfered, would not their changes be just the same?" It is sufficient for us, without adverting to what *might be*, to answer by what *is*; and this subject deserves attention. We have lately seen infidel writers criticise books which they have not read, or which they had read many years before, and so criticise from memory; or which they had read so superficially, as scarcely amounts to a reading; and then retail unfounded observations, and dogmatical remarks, on what they should be entreated first to understand. Now, we suppose, that if we find certain events predicted, long before they happened; if they be so clearly described, that, when completed, the description determinately applies to the subject; if they be related by persons entirely unconcerned in the events, and expecting to be removed from the stage of life long before the event takes place; then we can demonstrate that some Power superior to humanity has been pleased to impart so much of its designs and counsels, as are referred to in such predictions. And where is the unfitness of this? May not a king, if he please, acquaint a person with his intention, that, after such an one has been governor of a province for so many years, he designs to send such another to be governor after him? or, that, after one person has held such an office during his appointed time, another shall succeed him? If this be nothing strange or uncommon in human concerns, may not this be applied to the divine government of the world?' *Supplement. Addenda to Calmet's Dictionary; Buck's Theolog. Dictionary, vol. ii. pp. 329, 330; Hurd's Introduction to the Study of the Prophecies, pp. 3. 25—48, &c.*

PROPHET, προφήτης, signifies that foretells events. The Hebrews originally called prophets *seers*, (1 Sam. ix. 9.); afterwards they called them *nabi* נביא, propheta,

from the root *nibba*, to foretell, to divine. The Scripture often gives them the name of *men of God* or of *angels*, or *messengers of the Lord*. The verb *nibba* to prophesy, in the Hebrew, is of very great extent. Sometimes it signifies to foretell what is to come; at other times, to be inspired, to speak from God. God says to Moses, (Exod. vii. 1.) Aaron thy brother shall be thy prophet; he shall explain thy sentiments to the people. St. Paul in his Epistle to Titus (i. 12.) quoting a profane poet, calls him a *prophet*, because the Pagans thought that their poets were inspired. The Scripture often gives the name of prophet to impostors, who falsely boasted of inspiration.

As the true prophets, when transported by the energy of God's Spirit, were sometimes agitated in a violent manner, similar motions were called prophesying, when exhibited by persons who were filled with a good or evil spirit. Saul being moved by an evil spirit prophesied in his house. (1 Sam. xviii. 10.) To prophesy is also put for to sing, to dance, to play on instruments. 'Thou shalt meet a company of prophets,' says Samuel to Saul, "coming down from the high place, with a psaltery and a tabret, and a pipe, and a harp, before them, and they shall prophesy. And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." (1 Sam. x. 5, 6.) We read (1 Chron. xxv. 1.) that the sons of Asaph were appointed to prophesy upon harps. This term is also used by St. Paul, (1 Cor. xi. 4, 5.; xiv. 1. 3, 4, &c.) for explaining Scripture, speaking to the Church in public; probably, because they who exercised these functions were regarded as replete with the Holy Ghost.

The most usual way by which God communicated himself to the prophets was inspiration, which consisted in illuminating the mind of the prophet, and exciting his will to proclaim what the Lord dictated to him. In this sense we acknowledge as prophets all the authors of the canonical books of Scripture, both of the Old and New Testament. God also communicated himself to the prophets by dreams and nocturnal visions. Joel (ii. 28.) promises to the people of the Lord, that their young men should see visions, and their old men should have prophetic dreams. St. Peter (Acts x. 11, 12.) fell into an ecstasy at noon-day, and had a revelation concerning the call of the Gentiles. The Lord appeared to Abraham, to Job, to Moses in a cloud, and discovered his will to them. He often made his voice to be heard articulately. Thus he spoke to Moses in the burning bush, and on Mount Sinai, and to Samuel in the night.

We have in the Old Testament the writings of sixteen prophets; that is, of four

greater prophets, and twelve lesser prophets. The four greater prophets are Isaiah, Jeremiah, Ezekiel, and Daniel. The Jews do not properly place Daniel among the prophets, because (they say) he lived in the splendour of temporal dignities, and a kind of life different from other prophets. The twelve lesser prophets are, Hosea, Joel, Amos, Obadiah, Micah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

The following is the chronological order in which the prophets may be ranged:—

1. Hosea, under Uziah, king of Judah, who began to reign in the year of the world 3194; and under Jotham, Ahaz, and Hezekiah, kings of Judah, and under Jeroboam II. king of Israel, and his successors, to the destruction of Samaria, in the year of the world 3283. Bishop Tomline says, that he began to prophesy about 800 years before Christ, and prophesied sixty years.

2. Amos, under Uziah, in the year of the world 3219, and about six years before the death of Jeroboam II., king of Israel, which happened in the year of the world 3220.

3. Isaiah, at the death of Uziah, and at the beginning of the reign of Jotham, king of Judah, in the year of the world 3246. It is probable that he continued to prophesy to the reign of Manasseh, in the year of the world 3306.

4. Jonah, under the kings Joash and Jeroboam II, in the kingdom of Israel, about the same time as Hosea, Isaiah, and Amos. Jeroboam II. died in the year of the world 3220. This is the opinion of Calmet. Bishop Tomline, however, says, that Jonah is generally considered as the most ancient of the prophets, and that he is supposed to have lived about 840 years before Christ.

5. Micah, under Jotham, Ahaz, and Hezekiah, kings of Judah. Jotham began to reign in the year of the world 3235, and Hezekiah died in 3306. Micah was contemporary with Isaiah, but began later to prophesy.

6. Nahum, under the reign of Hezekiah, and after the expedition of Sennacherib, that is, after the year of the world 3291.

7. Jeremiah, in the thirteenth year of Josiah, king of Judah, and in the year of the world 3375. Jeremiah continued to

prophesy under Shallum, Jehoiakim, Jeconiah, and Zedekiah, to the taking of Jerusalem by the Chaldeans, in the year of the world 3416. It is thought that he died two years after in Egypt, in 3418.

8. Zephaniah appeared at the beginning of the reign of Josiah, and before the twenty-eighth year of that prince, in the year of the world 3381; and even before the taking of Nineveh, in 3378.

9. Joel, under Josiah, about the same time as Jeremiah and Zephaniah; or it seems more probable, that he was contemporary with Hosea.

10. Daniel was taken into Chaldea, in the year of the world 3398, the fourth year of Jehoiakim, king of Judah. He prophesied at Babylon to the end of the captivity, in the year of the world 3468, and perhaps longer.

11. Ezekiel was carried captive to Babylon, with Jeconiah king of Judah, in the year of the world 3405. He began to prophesy in 3409. He continued about twenty-one years, or, as some think, till towards the end of Nebuchadnezzar's reign, who died in the year of the world 3442.

12. Habakkuk, in Judea, in the beginning of the reign of Jehoiakim, about the year of the world 3394, and before the coming of Nebuchadnezzar in 3398.

13. Obadiah, in Judea, after the taking of Jerusalem, in the year of the world 3414, and before the desolation of Idumea, in 3410.

14. Haggai is supposed to have been born during the captivity. He returned with Zerubbabel to Jerusalem in consequence of the edict of Cyrus. He prophesied in the second year of Darius, son of Hystaspes, which was the year of the world 3484.

15. Zechariah prophesied in Judea at nearly the same time as Haggai, and appears to have continued after him.

16. Malachi has no date to his prophecies. If he was the same as Ezra, which is very probable, he may have prophesied under Nehemiah, who returned into Judea about the year of the world 3550. Dr. Kennicott says, that Malachi flourished about 420 years before Christ; and Bishop Tomline observes, that he prophesied about 400 years before Christ.

The following TABLE of BISHOP GRAY commodiously exhibits the Prophets in their supposed order of time, according to Archbishop Newcome and Blair, with a few variations.

| Names. | Before Christ. | Kings of Judah. | Kings of Israel. |
|--------|----------------------|---------------------|---|
| Jonah | Between 856 and 784. | | Jehu and Jehoahaz, according to Bishop Lloyd, but Jeroboam II. according to Blair. (2 Kings xiv. 25.) |
| Amos | Between 810 and 785. | Uzziah, chap. i. 1. | Jeroboam II. chap. i. 1. |

| Names. | Before Christ. | Kings of Judah. | Kings of Israel. |
|-----------|--------------------------------|--|--------------------------|
| Hosea | Between 810 and 725. | Uzziah, Jotham, Ahaz, the third year of Hezekiah. | Jeroboam II. chap. i. 1. |
| Isaiah | Between 810 and 698. | Uzziah, Jotham, Ahaz, and Hezekiah, chap. i. 1. and perhaps Manasseh. | |
| Joel | Between 810 and 660, or later. | Uzziah, or possibly Manasseh. | |
| Micah | Between 758 and 699. | Jotham, Ahaz, and Hezekiah, chap. i. 1. | Pekah and Hosea. |
| Nahum | Between 720 and 698. | Probably towards the close of Hezekiah's reign. | |
| Zephaniah | Between 640 and 609. | In the reign of Josiah, chap. i. 1. | |
| Jeremiah | Between 628 and 586. | In the thirteenth year of Josiah. | |
| Habakkuk | Between 612 and 598. | Probably in the reign of Jehoiakim. | |
| Daniel | Between 606 and 534. | During all the captivity. | |
| Obadiah | Between 588 and 583. | Between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by him. | |
| Ezekiel | Between 595 and 536. | During part of the captivity. | |
| Haggai | About 520 to 518. | After the return from Babylon. | |
| Zechariah | From 520 to 518, or longer. | | |
| Malachi | Between 436 and 420. | | |

According to this Table, the times when the prophets flourished may be referred to three periods:—1. Before the Babylonian Captivity;—2. Near to and during that event;—and 3. After the return of the Jews from Babylon.

A late writer, speaking of the prophets, observes, that 'to these messengers of Heaven frequent reference is made in the historical parts of holy writ. They had different offices, and enjoyed different portions of the divine communication; but the moderns are not agreed respecting their peculiar characteristics. We read of the schools of the prophets; by which it is not to be understood that the power of predicting future events was taught as a science. The term prophet is of a general signification. It was applied by heathens to all who were supposed to be conversant with divine things; and in the Scriptures many persons are considered as prophets who did not possess the gift of prophesying; as were Abraham and Aaron. The schools of the prophets appear to have been seminaries where religious truths, or the divine laws, were particularly taught; and as it is obvious, that the Supreme Being prefers the use of instruments to the utmost extent of their influence, thus we perceive that,

generally speaking, those who were destined to higher offices, were selected from these schools. In the historical writings of the Old Testament these prophets are spoken of as *holy men of God*, as *seers*, and as *prophets*, in the most exalted sense of the term. The first denomination seems to have been sometimes applied to men of exemplary piety, who assiduously studied the divine law, as communicated by their legislator Moses; who firmly believed in the predictions of the good and the evil that should attend the Israelites, according to the tenor of their conduct; who were observant of the character of the times in which they lived; and who might be able to discern the natural and inevitable consequences of particular modes of conduct, without the necessity of immediate inspiration. These men of God, however, received peculiar communications upon certain emergencies. They were divinely appointed to execute some important commissions, and to predict certain events,

which were not in the ordinary course of things, and far beyond the reach of human penetration. It was this which sometimes gave them the title of *seers*. The higher class of prophets were those who foretold important events which were to take place at distant periods; in which no human sagacity could avail; and which were most opposite to the natural conceptions or general expectations of mankind, as Isaiah, Jeremiah, Ezekiel, Daniel, and the minor prophets. These having predicted events, which were not to be immediately accomplished, and some of which respected future generations, their predictions were committed to writing, and carefully preserved, under a conviction that they contained important truths, to be hereafter more fully revealed; and which were to receive their accomplishment at the appointed periods.

‘Through the whole of the divine economy respecting the Jews, from their emigration out of Egypt to their return from the Babylonish captivity, embracing a period of nearly nine hundred years, a succession of holy men and prophets was thus appointed, who were endowed with qualifications precisely adapted to the exigencies of every stage. Notwithstanding the diversity of their gifts, the object was *one*. It was uniformly their aim to preserve or reinstate true religion; and to counteract the disposition to apostatize, that was so prevalent among this people. They were authorized to direct, to counsel, to punish, to predict punishment, to encourage or to reward, according to the exigencies of the case, or the tenor of conduct. Some of these prophets were enabled to penetrate deeply into futurity. They foresaw calamities in the midst of prosperity; destruction in the midst of security; and future deliverance through the gloom of present consternation and distress. Although many of their predictions were expressed in figurative and obscure terms, yet no obscurities concealed the judgments which were denounced against impiety, or the promises of felicity to the obedient. The style and manner of these prophets were perfectly adapted to the character of those ruder times, and to the capacities and conceptions of an ignorant and perverse people, while they possessed an elevation suited to the cause which animated their breasts, soaring far beyond compositions merely human.’ *Dr. Cogan’s Theological Disquisitions*, pp. 275—301. *Horne’s Introduction*, vol. iv. p. 161, 162.

PROSELYTE, προσήλυτος, signifies *a stranger, a foreigner*; the Hebrew word נָכְרִי *necher*, also denotes a stranger, one who comes from abroad, or from another place. In the language of the Jews, those are called by this name who come to dwell in their country, or who embrace their religion, being not Jews by birth. In the New Testament they are called sometimes *pro-*

selytes, and sometimes Gentiles, fearing God, or godly. (Acts ii. 5.; x. 2. 22.; xiii. 16. 50.)

The Hebrews, says Calmet, distinguish two kinds of *proselytes*. The first, *proselytes of the gate*; the others, *proselytes of justice or righteousness*. The first dwelt in the land of Israel, or even out of that country, and, without obliging themselves to circumcision, or to any other ceremony of the law, feared and worshipped the true God, observing the rules imposed on Noah. These were, according to the rabbins, 1. to abstain from idolatry; 2. from blasphemy; 3. from murder; 4. from adultery; 5. from theft; 6. to appoint just and upright judges; 7. not to eat the flesh of any animal cut off while it was alive. Maimonides says, that the first six of these precepts were given to Adam, and the seventh to Noah. In the opinion of many, Naaman the Syrian, Nebuzaradan general of Nebuchadnezzar’s army, Cornelius the centurion, the eunuch of queen Candace, and some others mentioned in the Acts, were among the *proselytes of the gate*. The Jews say, that the *proselytes of the gate* have ceased in Israel, ever since the observance of the jubilee has been left off, and the tribes of Gad, of Reuben, and of Manasseh, on the other side of Jordan, were led captive by Tiglath-pileser. But these observations are not just, since we see many *proselytes* in the time of Jesus Christ, who reproaches the Pharisees with compassing sea and land to make a *proselyte*, and, after this, making him a greater sinner than he was before. (Matth. xxiii. 15.) And St. Luke (Acts ii. 11.) speaks of a great number of *proselytes*, and those who feared God, that were at Jerusalem when the Holy Ghost descended upon the apostles. It is very probable that the greater part of these were *proselytes of justice*; but it cannot be denied that some of them might be *proselytes of the gate*.

The privileges of *proselytes of the gate* were, first, that by the observance of the rules of natural justice, and by avoiding idolatry, blasphemy, incest, adultery, and murder, they might through a holy life hope for eternal life. Secondly, they might dwell in the land of Israel, and share in the outward prosperities of it. It is said they did not dwell in the cities, but only in the suburbs and the villages. But it is certain, that the Jews often admitted into their cities, not only *proselytes of habitation*, but also Gentiles and idolaters, as appears by the reproaches on this account, throughout the Scriptures. According to some, there were in Israel, in the time of Solomon, 153,600 of these *proselytes*, whom this prince compelled to hew wood, to draw water, to cut stones, and to carry burthens for the building of the temple. (2 Chron. ii. 17, 18.) These *proselytes*, say they, were Canaanites, who had continued in the coun-

try ever since Joshua's time. Moses forbade the Israelites to eat any animals that died of themselves, or were strangled, so that the blood remained in them; but allowed them to sell or give such animals to the strangers and proselytes. (Deut. xiv. 21.)

Proselytes of justice or of righteousness, are those converted to Judaism, who had engaged themselves to receive circumcision, and to observe the whole law of Moses. Thus were they admitted to all the prerogatives of the people of the Lord. The rabbins inform us, that, before circumcision was administered to them, and before they were admitted into the religion of the Hebrews, they were examined about the motives of their conversion; whether the change was voluntary, or whether it proceeded from interest, fear, ambition, &c. Maimonides assures us, that, under the happy reigns of David and Solomon, they received no proselyte of justice, because there was reason to fear that it was rather the prosperity of these princes, than any love to religion, that made them converts to Judaism. When the proselyte was well proved and instructed, they gave him circumcision; and when the wound of his circumcision healed, they gave him baptism, by plunging his whole body into a cistern of water, by only one immersion. Boys under twelve years of age, and girls under thirteen, could not become proselytes, till they had obtained the consent of their parents, or, in case of refusal, the concurrence of the officers of justice. Baptism in respect of girls, had the same effect as circumcision in respect of boys. Each of them, by means of this, received as it were a new birth, so that those who were their parents before, were no longer regarded as such after this ceremony, and those who before were slaves, now became free.

Many, however, are of opinion, that there appears to be no ground whatever in Scripture for this distinction of proselytes of the gate, and proselytes of righteousness. 'According to my idea,' says Bishop Tomline, 'proselytes were those, and those only, who took upon themselves the obligation of the whole Mosaic law, but retained that name till they were admitted into the congregation of the Lord, as adopted children. Gentiles were allowed to worship, and offer sacrifices to the God of Israel, in the outer court of the temple; and some of them, persuaded of the sole and universal sovereignty of the Lord Jehovah, might renounce idolatry without embracing the Mosaic law; but such persons appear to me never to be called proselytes in Scripture, or in any ancient Christian writer.' He also observes, that 'the term proselytes of the gate, is derived from an expression frequent in the Old Testament, namely, "the stranger that is within thy gates;" but I think it evident that "the

strangers" were those Gentiles who were permitted to live among the Jews under certain restrictions, and whom the Jews were forbid "to vex or oppress," so long as they lived in a peaceable manner.' Dr. Lardner says, 'I do not believe that the notion of two sorts of Jewish proselytes can be found in any Christian writer before the fourteenth century or later.' Dr. Jennings also observes, that 'there does not appear to be sufficient evidence in the Scripture history of the existence of such proselytes of the gate, as the rabbins mention; nor indeed of any, who with propriety can be styled proselytes, except such as fully embraced the Jewish religion.' *Bishop Tomline's Elements of Christian Theology*, vol. i. pp. 266, 267, and note (q); *Dr. Jennings's Jewish Antiquities*, book i. chap. iii.

PROTESTANT. The emperor Charles V. called a diet at Spire, in 1529, to request aid from the German princes against the Turks, and to devise the most effectual means for allaying the religious disputes, which then raged in consequence of Luther's opposition to the established religion. In this diet it was decreed by Ferdinand, archduke of Austria, and other Popish princes, that, in the countries which had embraced the new religion, it should be lawful to continue in it till the meeting of a council; but that no Roman Catholic should be allowed to turn Lutheran, and that the reformers should deliver nothing in their sermons contrary to the received doctrine of the Church. Against this decree six Lutheran princes, namely, John and George, the electors of Saxony and Brandenburg, Ernest and Francis, the two dukes of Lunenburg, the landgrave of Hesse, and the prince of Anhalt, with the deputies of thirteen imperial towns, namely, Strasburg, Ulm, Nuremberg, Constance, Rottingen, Windsheim, Memmingen, Nortlingen, Lindau, Kempten, Hailbron, Wissemburg, and St. Gall, formally and solemnly *protested*, and declared that they appealed to a general council; and hence the name of Protestants, by which the followers of Luther have ever since been known. Nor was it confined to them, for it soon after included the Calvinists, and has now for a long time been applied indiscriminately to all the sects, of whatever denomination, and in whatever country they may be found, which have separated from the see of Rome.

The active spirit of inquiry, natural to men who had just broken loose from the despotism of Popery, operated differently on different intellects and dispositions, almost necessarily produced a variety of sects; and, in some cases, gave birth to extreme wildness and extravagance of unscriptural doctrine and practice. One great source of contention respected Church government and ceremonies. Some Protes-

tant Churches, regarding with abhorrence whatever had been an appendage of the Romish religion, renounced, together with ancient rites, the primeval institution of episcopacy. Others were of opinion, that it was more wise to preserve whatever was in itself innocent, and to be content with the removal of corruptions. Points of doctrine too caused divisions; and these controversies among the reformers, some of whom long retained a portion of the virulent spirit of Popery, were too often conducted, even when they related to matters of secondary importance, with the violence and acrimony by which, in opposing the Roman Catholics, a good cause had been disgraced. They afforded no small matter of triumph to the adherents of the Church of Rome, and impeded, in no small degree, the progress of the Reformation. We are not to expect, then, that Protestants are unanimous in all points of doctrine, discipline, worship, or Church government; on the contrary, while they agree only in receiving the Scriptures as the supreme rule of their faith and practice, and in rejecting the distinguishing doctrines of the Church of Rome, in many other respects they still differ not more widely from that Church than they do from one another.

All Protestants who are Trinitarians, and, I believe, most Protestant Churches, receive the Apostles', Nicene, and Athanasian Creeds, or the substance of the doctrine contained in them, together with the first four general councils, namely, the first assembled at Nice A.D. 325; the first of Constantinople, in 381; that of Ephesus, which met in 431; and that of Chalcedon, held in 451.

Mr. Chillingworth, addressing himself to a writer in favour of the Church of Rome, speaks of the religion of the Protestants in the following excellent terms: 'Know then, Sir, that when I say the religion of Protestants is, in prudence, to be preferred before yours; on the one side, I do not understand by your religion the doctrine of Bellarmine or Baronius, or any other private man amongst you, nor the doctrine of the Sorbonne, of the Jesuits, or of the Dominicans, or of any other particular company among you, but that wherein you all agree, or profess to agree, 'The doctrine of the Council of Trent:' so accordingly, on the other side, by the religion of Protestants, I do not understand the doctrine of Luther, or Calvin, or Malancthon, nor the confession of Augsburg, or Geneva, nor the Catechism of Heidelberg, nor the Articles of the Church of England, no, nor the harmony of Protestant confessions; but that in which they all agree, and to which they all subscribe with a greater harmony, as a perfect rule of faith and action, that is, the Bible. The Bible, I say, the Bible only, is the religion of Protestants. Whatsoever else they believe besides it, and the plain,

irrefragable, indubitable consequences of it, well may they hold it as a matter of opinion; but as a matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require belief of it of others, without most high and most schismatical presumption. I, for my part, after a long and (as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot, but upon this rock only. I see plainly, and with my own eyes, that there are popes against popes, and councils against councils; some fathers against other fathers, the same fathers against themselves; a consent of fathers of one age, against a consent of fathers of another age; traditive interpretations of Scripture are pretended, but there are few or none to be found: no tradition, but that of Scripture, can derive itself from the fountain, but may be plainly proved either to have been brought in, in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty but of Scripture only, for any considering man to build upon. This, therefore, and this only, I have reason to believe. This I will profess: according to this, I will live; and for this, if there be occasion, I will not only willingly, but even gladly, lose my life, though I should be sorry that Christians should take it from me. Propose me any thing out of this Book, and require whether I believe or no, and, seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this, God hath said so, therefore it is true. In other things, I will take no man's liberty of judging from him; neither shall any man take mine from me.'

Hence the Bible is the only sure foundation upon which all true Protestants build every article of the faith which they profess, and every point of doctrine which they teach; and all other foundations, whether they be the decisions of councils, the confessions of Churches, the prescripts of popes, or the expositions of private men, are considered by them as sandy and unsafe, or as in no wise to be ultimately relied on. Yet, on the other hand, they by no means fastidiously reject them as of no use; for whilst they admit the Bible, or the Scriptures of the Old and New Testament, to be the only infallible rule by which we must measure the truth or falsehood of every religious opinion, they are sensible that all men are not equally fitted to apply this rule; and that the wisest men want, on many occasions, all the helps of human learning to enable them to understand its precise nature, and to define its certain extent. These helps are great and numerous, having been supplied in every age of the

Church, by the united labours of learned men in every country, particularly in Protestant communions.

All Protestants profess to abhor idolatry; and the greater part of them worship the Trinity in unity, and use a Liturgy, or form of prayer. Some, however, use no form; and both the Arians and Socinians confine their worship to God the Father. It may also be observed, that two sects of Protestants, the Moravians and Swedenborgians, address all their prayers to Jesus Christ. With regard to Church-government, however widely they may differ in other respects, all Protestants agree in rejecting an universal visible supreme head of the Church, together with the infallibility of any church governors or councils whatsoever, from the days of the Apostles; and all their clergy are seculars. They all, I believe, likewise agree in adopting the principle of the independency of every church in its national character, as subject to no spiritual head but Christ; as conceding no superiority, and claiming no pre-eminence of jurisdiction; as authorized to frame its own laws, and to regulate its own government.

The number of Protestants may be estimated at 65,000,000; that of the Roman Catholics, at 80,000,000. On the continent of Europe, the Protestants are divided into two grand denominations; the Lutherans, who adhere to Luther's tenets, and the Reformed, who follow the doctrine and discipline of Geneva. Together with these, this vast class comprehends the Hugonots in France; the Refugees in Holland; the members of the establishments and the Protestant dissenters of all descriptions in Great Britain and Ireland; and a numerous body of Christians in North America, the West and East Indies, &c. Before the late revolution, the Protestants in France were supposed to amount to 2,000,000 or upwards, though they then had no legal toleration, and almost their only seminary was a private, and merely tolerated one at Lausanne, in Switzerland. But from some recent statements, it would appear, that Protestantism is now reviving in various parts of the French dominions. However, notwithstanding the toleration of Protestantism in the French dominions, and some other favourable signs of the times, considering the late great prevalence of infidelity, and the consequent diminution of true and vital religion on the continent of Europe, it may be questioned whether the Protestant Churches there be in a flourishing state, or in circumstances of discouragement and distress. Some persons of knowledge and discernment are much inclined to the latter opinion, and remark that to them it is a matter of doubt whether pure religion has ever been at a lower ebb, since the days of the Waldenses, than

it is at present, with the exception of Great Britain, and perhaps of Sweden. This, however, will be considered by most people, as viewing the subject in too unfavourable a light.

'It is very remarkable that a Romanist may turn Protestant without adding any one article to his faith, but a Protestant cannot turn to Rome unless he embrace many new articles; for our doctrines are generally confessed by both sides to be true, but those of the Roman Church are rejected by our Reformers, as novel additions, and such as have no good foundation in Scripture, nor genuine antiquity; and therefore the Protestant doctrines are the surer and safer, as those in which both sides agree: for example, we and they both hold there are two states after this life, heaven and hell; but they add a third, which is purgatory, and this we deny: We and they both say, that sins are to be remitted by the merits of Christ's death; but they add the merits of the saints, and their own satisfactions, with the merit of their own good works, which we deny to be expiatory, or such as can merit remission for us: We hold there be two sacraments, Baptism and the Eucharist; these they confess are the chief, but add five more, to which we affirm the name of sacraments doth not properly belong: We say that God alone is to be worshipped: they confess he is chiefly to be worshipped; but then they say, the blessed Virgin Mary, angels, and saints, are to be worshipped also; which additions we deny: We say, Christ is our only Mediator and Advocate: they confess he is principally so, but add, that saints and angels are so in an inferior manner; which we utterly deny: We say Christ is really present in the sacrament of the altar; this they confess, but add, he is corporally there by the transubstantiation of the bread, &c., and this we deny: We say the Scriptures are the rule of faith, and they will not absolutely deny it, but add their own traditions which we reject: We say there are twenty-two books of the Old Testament canonical; and they confess these all to be so, but they add divers others, and call them canonical; which we affirm to be apocryphal. I could give more instances; but these may suffice to show that the Protestant doctrines look most like the ancientest, as being received by both parties; but the Roman opinions are novel enlargements added to the Old Catholic truths.' *Adam's Religious World Displayed*, vol. ii. pp. 81—98.

PROVERBS. The Hebrews give the name of proverbs, parables, or similitudes, to moral sentences, maxims, comparisons, or enigmas, expressed in a poetical, figurative, close, and sententious style. The Hebrews call this kind of proverbs *משלי*, *mishle*. Solomon says, that, in his time, maxims of this sort were the chief study

of the learned. (Prov. i. 6.) The queen of Sheba came to see Solomon, to prove him, and to propose dark riddles to him. (1 Kings x. 1.) Hiram, king of Tyre, (they say) kept up a correspondence, by letters, with Solomon, and proposed enigmatical questions to him, and explained those that were proposed to him by Solomon.

The PROVERBS of Solomon are, without doubt, the most valuable part of his works. We are informed at the beginning, and in other parts of the book, that they were the production of Solomon, the son of David, a man, as the sacred writings assure us, peculiarly endued with divine wisdom. The book of Proverbs, that of Ecclesiastes, and that of the Song of Solomon, are all that remain of him who is related to have spoken 3000 proverbs, whose songs are 1005, and who spake of trees, from the cedar that is in Lebanon even to the hyssop that springeth out of the wall; who spake also of beasts, and of fowls, and of creeping things, and of fishes. If, however, many valuable writings of Solomon have perished, we have reason to be grateful for what still remains. Of his proverbs and songs the most excellent have been preserved; and, as we possess his doctrinal and moral works, we have no right to murmur at the loss of his physical and philosophical productions. The book of Proverbs may be considered as divided into five parts; the first consists of the first nine chapters, which are a kind of preface, and contain general cautions and exhortations from a teacher to his pupil. The second part extends from the beginning of the tenth chapter, to the 17th verse of the 22d chapter, and contains what may strictly and properly be called Proverbs, given in short, unconnected sentences, and adapted to the instruction of youth. In the third part, which reaches from the 17th verse of the 22d chapter, to the end of the 24th chapter, the pupil is addressed in the second person as being present; and the precepts are delivered in a less sententious and more connected style. The fourth part extends from the beginning of the 25th to the end of the 29th chapter, and consists of 'Proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out,' that is, selected from a much greater number. Who 'these men of Hezekiah' were, we are not told; but they were probably the 'prophets whom he employed to restore the service and writings of the Church, as Eliakim, and Joab, and Shebna, and probably Hosea, Micah, and even Isaiah, who all flourished in the reign of that monarch, and doubtless co-operated with his endeavours to re-establish true religion among the Jews. These proverbs, indeed, appear to have been selected by some collectors after the time of Solomon, as they repeat some which he had previously introduced in the former part of the book. The fifth part consists of

the 30th and 31st chapters, the former of which contains 'the words of Agur the son of Jakeh,' and the latter 'the words of king Lemuel, that his mother taught him;' but we are not informed either here, or in any other part of Scripture, when or where Agur or Lemuel lived. Indeed many of the ancient fathers considered these chapters also as the work of Solomon, and were of opinion, that he intended to describe himself under the names of Agur and Lemuel; but this is a point which must be left in uncertainty. There are in this book many beautiful descriptions and personifications; the diction is highly polished; and there is a concise and energetic turn of expression, which is peculiar to this species of writing. *Bishop Tomline's Elements of Christian Theology*, vol. i. pp. 100—103.

PROVIDENCE, the superintendence and care which God exercises over creation. As certain as there is a God who created all things, so certain is it that he acts as sovereign of the universe; that his supreme providence ruleth over all things, and has the care and superintendence of his creation. For were we to suppose it otherwise, and that the world is not under the care and government of its Creator; no other reason could be assigned, than that he is either wanting in power or inclination, unable or unwilling to govern it. But neither of these suppositions can be admitted. He, who was able to create the world, cannot want ability to superintend and govern it. All the powers of nature must be dependent on him who gave them their being. All things must obey that voice which spoke the word, and they were made; were made from nothing; and, with regard to any resistance they can make to that voice, are as nothing still. The whole world is, in his hands, justly represented only as a drop of the morning-dew, or as the dust of the balance, which he may dissipate with the least breath of his power. To him it is infinitely easy to preside over all events, to direct all the influences of natural causes, to govern all contingencies, to provide for the interests of communities and kingdoms, and for the security and happiness of every individual in them. As, then, the Supreme Being cannot be supposed to be defective in power to govern the world, so neither can he be wanting in inclination. For is it reasonable to think, that God takes no care of the world, which, with so much care and wisdom, he created? Is it reasonable to suppose, that he who introduced us into being, and by that act contracted the relation of a parent to us, with all the obligation of affectionate care and paternal regard resulting from it; is it reasonable, is it possible, to suppose that he would give up all regard and attention to his creatures, his children, his family upon earth? He who gave us being must be concerned for our well-being too. He, who is perfect wisdom and goodness, will,

in every instance, take such care of us as perfect goodness and wisdom require.

What can afford more rational grounds of the sublimest joy, than the consideration that God governs the earth? What can administer more comfort, than the assurance, that we live not in a forsaken and fatherless world, are not deserted by the great Parent of nature, nor abandoned to the power of chance or fate; but are always under the protection of an infinitely wise and good Sovereign, in whose presence and under whose eye we live, whose great and constant object is the security and felicity of his creatures and subjects, and without whose permission no power can injure, and no evil can approach us? Let us consider the state and condition of human nature, and we shall find the justest ground to rejoice in the government and protection of this Almighty Sovereign. Insufficient to our own happiness; uncertain of what we hope for; insecure even of what we possess; often encompassed with difficulties which we cannot surmount; surrounded often with dangers which we have neither sagacity to foresee, nor ability to oppose, nor skill to elude; full of wants and frailties in ourselves; exposed to injuries and violence from others; thus beset on all sides, liable to disorders within, and to disasters without; what security could we have against dangers, or what consolation under them, were we capable of conceiving that there is no Power above who can either divert the evils that threaten us, or support us under them; no superior Being to whom we might appeal, and on whose goodness we might repose in confidence? To the eye of reason, what a dreadful wilderness would life appear; how gloomy would be the prospect, how uncomfortable our pilgrimage through it, did we not believe, that there is an all-powerful and all-gracious hand that invisibly guides our steps, conducts us through the various accidents that beset us, and through all the thousand dangers that are planted in our way!

The doctrine not only of a general Providence, by which all things are so regulated as to be preserved in due order, is inculcated; but that of a particular Providence may be proved from almost every page of the Bible. The children of Israel were led by the especial guidance of the Almighty to the Promised Land; their whole history is miraculous, and displays the stretched-out arm of Jehovah to succour and preserve them. What is the whole train of prophecies, reaching from the first intimation of the Messiah of the Jews, the Redeemer of mankind, given to console our first parents after the fall, to their full consummation in the person, actions, and sufferings of our blessed Saviour? And what were the revelations of the divine will made upon extraordinary occasions to the illustrious favourites of heaven, such as Abraham, Moses

David, Daniel, Hezekiah, Job, Ruth, Esther, and the Virgin Mary, but manifest proofs of the same truth?

This doctrine derives great support from one plain argument of reason. An all-powerful Being, such as we believe the Deity to be, cannot possibly be excluded from any place. He is, therefore, every where present; and it is inconceivable to suppose, that he is an inactive spectator, and does not exercise his supreme wisdom, as far as is consistent with the free will of his rational creatures: 'the eye of the Lord is in every place, beholding the evil and the good.' This is a brief, but very strong and explicit declaration, and proves that the Almighty extends his regard to all things, and that nothing passes, or indeed can pass, without his observation.

It must be clear to every one who examines the history of mankind, that great events have often been effected by trifling means; that the consequences of actions have been often much more extensive, more happy or calamitous, than were originally intended by the agents themselves; that the designs of Providence have been sometimes effected by the caprice of human tempers, or the impetuosity of human passions; and that fraud, cruelty, oppression, and violence, have met with just, though sometimes delayed punishment. The result of actions has been, in many cases, widely different from the end proposed by those who planned them, and even great revolutions have been effected contrary to the intentions of the persons who were the chief instruments of them.

For the most striking proofs of the superintendence of divine Providence, we may appeal to the course of our own experience. Have we ever been afflicted by sickness? how often has hope renovated our exhausted spirits, and spoken peace to our troubled souls! Ask those who have been in poverty and want; have they never received relief at a time when they gave themselves up for lost? has not some kind friend succoured them like a guardian angel? Has there not been in the life of every one some extraordinary coincidence of circumstances equally out of the reach of his power to produce? The unthinking may talk of chance, or fortune, but these are only sounds without sense; plausible names which mean nothing, when applied to the important concerns of our lives. Be assured that the whole scheme of our existence has been planned by a wise and benevolent Power; that nothing happens without his knowledge and permission; and that as there is nothing which with respect to his prescience is unforeseen, so there is nothing which with respect to his providence is casual.

Indeed, no other principle than this, embraced with a steady faith, and attended with a suitable practice, can ever be able to

give repose and tranquillity to the mind; to animate our hopes, or extinguish our fears; to give us any true satisfaction in the enjoyments of life, or to minister consolation under its adversities. If we are persuaded that God governs the world, that he has the superintendence and direction of all events, and that we are the objects of his providential care; whatever may be our distress or our danger, we can never want consolation; we may always have a fund of hope, always a prospect of relief. But, take away this hope and this prospect, take away the belief of God and of a superintending providence, and man would be of all creatures the most miserable; destitute of every comfort, every support, under present sufferings, and of every security against future dangers. *Sermons by George Carr, Sermon i.; Mr. Kett's Emily, a Moral Tale, vol. i. pp. 225—229, third edition.*

PSALMS, THE BOOK OF, in Hebrew *Sepher Tehillim*, The Book of Hymns. 'The Book of Psalms is a collection of hymns or sacred songs in praise of God, and consists of poems of various kinds. They are the productions of different persons, but are generally called the Psalms of David, because a great part of them was composed by him, and David himself is distinguished by the name of the Psalmist. We cannot now ascertain all the Psalms written by David, but their number probably exceeds seventy; and much less are we able to discover the authors of the other Psalms, or the occasions upon which they were composed; a few of them were written after the return from the Babylonian captivity. The titles prefixed to them are of very questionable authority; and in many cases they are not intended to denote the writer, but refer only to the person who was appointed to set them to music. David first introduced the practice of singing sacred hymns in the public service of God; and it was restored by Ezra, who is supposed to have selected these psalms from a much greater number, and to have placed them in their present order. It is to be presumed, that those which he rejected were either not inspired, or not calculated for general use.'

'The authority of those, however, which we now possess, is established not only by their rank among the sacred writings, and by the unvaried testimony of every age, but likewise by many intrinsic proofs of inspiration. Not only do they breathe through every part a divine spirit of eloquence, but they contain numberless illustrious prophecies, that were remarkably accomplished, and that are frequently appealed to by the evangelical writers. The sacred character of the whole book is established by the testimony of our Saviour and his apostles, who, in various parts of the New Testament, appropriate the predictions of the Psalms as

obviously apposite to the circumstances of their lives, and as intentionally preconcerted to describe them.'

'The veneration for the Psalms has in all ages of the Church been considerable. The fathers assure us that in the earlier times the whole book of Psalms was generally learnt by heart; and that the ministers of every gradation were expected to be able to repeat them from memory.' These invaluable Scriptures are daily repeated without weariness, though their beauties are often overlooked in familiar and habitual perusal. As hymns immediately addressed to the Deity, they reduce righteousness to practice; and while we acquire the sentiments, we perform the offices of piety; as while we supplicate for blessings, we celebrate the memorial of former mercies; and, while in the exercise of devotion, faith is enlivened by the display of prophecy.'

'Josephus asserts, and most of the ancient writers maintain, that the Psalms were composed in metre. They have undoubtedly a peculiar conformation of sentences, and a measured distribution of parts. Many of them are elegiac, and most of David's are of the lyric kind. There is no sufficient reason, however, to believe, as some writers have imagined, that they were written in rhyme, or in any of the Grecian measures. Some of them are acrostic; and, though the regulations of the Hebrew measure are now lost, there can be no doubt, from their harmonious modulation, that they were written with some kind of metrical order; and they must have been composed in accommodation to the measure to which they were set. The Masoretic writers have marked them in a manner different from the other sacred writings. The Hebrew copies and the Septuagint version of this book contain the same number of psalms; only the Septuagint translators have, for some reason which does not appear, thrown the ninth and tenth into one, as also the 114th and 115th; and have divided the 116th and 117th each into two.'

Several of the Psalms are immediately and solely applicable to the divine economy of the Christian dispensation in its grand outline. Besides these are many others that contain minuter traits of the divine and human character of the Messiah. This shows how extensively 'the word of knowledge,' or the gift of prophecy, was communicated to David, and will naturally account for the veneration in which the book of Psalms, of which he was the principal composer, has always been held in the Jewish, as well as in the Christian Church. *Hales's New Analysis of Chronology*, vol. ii. book i. p. 373; *Tomline's Elements of Christian Theology*, vol. i. pp. 97—100.

PUBLICAN, in Greek *τελώνης*, an officer of the revenue, employed in collecting taxes. Among the Romans were two sorts

of tax-receivers. Some were general receivers, who in each province had deputies, that collected the revenues of the empire, and accounted to the emperor. These principals were men of great consideration in the government; and among these were the flower of the Roman knights, the ornament of the city, and the strength of the commonwealth. But the deputies, the under-farmers, the commissioners, the *publicans* of the lower order, were considered as so many thieves and pickpockets.

Among the Jews, the name and profession of a publican was excessively odious. They could not, without the utmost reluctance, see publicans rigorously exacting tributes and impositions laid on them by the Romans. 'Several things occurred to make the publicans particularly odious to the Jews. Considering themselves as a free people, under the immediate government of God, they bore with impatience the taxes imposed by the Romans, and even questioned whether it were lawful to pay tribute to Cæsar.' The publicans were generally Jews, who, farming the customs of the Romans, were too often led by motives of avarice to be extortioners also; and the people could ill endure these rigorous exactions from their brethren, who thus appeared to join with the Romans in endeavouring to entail perpetual subjection upon their nation, or at least in making the yoke more galling and oppressive; besides, the necessary dealings and connexion of the publicans with the Gentiles, which the Jews held to be unlawful, cast a peculiar odium upon the whole body; and thus we find our Saviour was reproached for being 'a friend of publicans and sinners.' *Tomline's Elements of Christian Theology*, vol. i. pp. 261, 262.

PUL, פול, signifies *bean*; otherwise *destruction*. Pul, or Phul, king of Assyria, (2 Kings xv. 19.) came into the land of Israel in the time of Menahem, to assist him, and confirm him in the kingdom. (Hos. v. 13.) The king of Israel gave him a thousand talents of silver, and Pul continued in the country till it was paid.

Some are of opinion, that Pul was the same as Belesis, governor of Babylon, who, with Arbaces the Mede, slew Sardanapalus, the last of the Assyrian monarchs, and transferred the empire to the Chaldeans. Of this bishop Patrick seems to be confident. But according to Dr. Prideaux, Belesis was one generation later, and therefore it is supposed that this Pul was the father of Sardanapalus, who was called Sardan, with his father's name Pul annexed; in like manner as Merodach, king of Babylon, was called Merodach-Baladan, because he was the son of Baladan. This Pul, therefore, was the same king of Assyria, who, when Jonah preached against Nineveh, gave great tokens of his humiliation and repentance.

The only difficulty is, that he seems to have marched his army from Babylon, and not from Nineveh. But then it is suggested, that, as the kings of Assyria resided sometimes at Babylon, and sometimes at Nineveh, it is not improbable that Pul, to avoid the judgment which Jonah threatened against the latter, might remove to Babylon, where he resided the remaining part of his reign; and this rendered it convenient for him to attack the Israelites on the other side Jordan.

Usher, Rollin, and Calmet, think that Pul was the father of Sardanapalus, who added the name of Pul to that of Sardan; and if this conjecture be true, Pul in that case must be the same as Anacindaraxes, or Anabaxares, the name which profane authors give to the father of Sardanapalus. On the other hand, the system of some modern writers, particularly of Sir Isaac Newton, and the authors of the '*Universal History*,' is as follows. This Pul was, by his name, a pure Assyrian, and not a Chaldean or Babylonian, as he is mistaken to have been by some, who suppose him to be the Belesis of Ctesias, than which no position can be more false. That he was the first king of Assyria, appears by his name, which is simple, and not compounded like the rest. The Assyrian names are for the most part compounded of the simple names of their gods; and the name of this prince we find a primitive, as we may call it, compounded in the names of the other princes in these parts, as Tiglath-Pul-Assur, Nebo-Pul-Assur, and the like. From this circumstance, and the affinity of the name itself, he is, with apparent certainty, said to have been the Assyrian, Syrian, or Tyrian Belus. *Newton's Chronology of Ancient Kingdoms*; *Universal History*, book i. chap. viii. ix.; *Prideaux's Connection*; *Bedford's Scripture Chronology*.

PUNISHMENTS of the Hebrews. There were several sorts of punishments used among the Jews, which are mentioned in Scripture. As, 1. the punishment of the cross; 2. hanging, or the punishment of the rope; 3. stoning; 4. fire or burning; 5. the *tympanum*, or whipping; 6. imprisonment; 7. the sword, or beheading; 8. the precipice, or throwing down a rock; 9. rending to pieces by thorns, or treading under the feet of animals; 10. the saw; 11. stifling, by being thrown down into a place full of ashes; 12. cutting off the hair; 13. blinding the eyes; 14. being stretched on the wooden horse. There are others mentioned in the Maccabees.

The Jews gave to criminals, at their execution, wine mingled with incense, myrrh, and other strong drugs, proper to stupify the senses, and to abate the severity of pain. Solomon advises (Prov. xxxi. 6.) to give wine to such as are overwhelmed with pain. And we see an instance of this, in

what was offered to Jesus Christ at his passion; wine mixed with myrrh, before his crucifixion; and vinegar when he was upon the cross. (Matt. xxvii. 34. 48.) These observations are general, and belong to all that were executed.

Hanging, or the punishment of the rope. The Jews maintain, that none but idolaters and blasphemers underwent this punishment. Haman and his sons were hung upon a high gallows. (Esth. vii. 10.) Pharaoh's chief baker was first beheaded, and afterwards hung upon a gibbet. We read in the Scriptures, that sometimes they hung up men alive, and sometimes they hung up their carcases after they were dead. (Josh. viii. 29. 2 Sam. xxi. 12, 13.)

Stoning, or putting to death by casting stones, was very much used among the Hebrews. See STONING.

Fire, or burning, was a very common punishment among the Hebrews. When Judah was informed that his daughter-in-law Tamar was with child, he would have had her burnt as an adulteress. (Genesis xxxviii. 24.) The law of Moses inflicts this punishment on the daughters of the priests, guilty of fornication. (Lev. xxi. 9.) Nebuchadnezzar caused Daniel and his companions to be thrown into a burning fiery furnace. (Dan. iii. 6.) Moses ordered him to be burnt alive, who should marry the mother and her daughter. (Lev. xx. 14.)

The punishment of the rack, or tympanum, is met with in the Greek of St. Paul to the Hebrews, (xi. 35.) Interpreters are divided about the sense of the word *ἐν τρυπανισμῷ*. Some have explained it of the Tressel, or Chivalet, a punishment very frequent among the ancients, but scarcely known at this day. Others think that the apostle alludes to the death of John the Baptist, and to that of St. James, who were both beheaded. Some think it signifies to flay alive. Some take it, in a general sense, for all kinds of capital punishments and violent deaths; but most interpreters are of opinion that the apostle here means the bastinado, or the punishment of the stick; and that he makes an allusion to the cruelties exercised upon old Eleazar. The second book of the Maccabees, (vi. 19.) speaking of the martyrdom of Eleazar, says, that he came to the tympanum. See BASTINADO.

Imprisonment was not considered as a punishment, but to secure the accused. So Joseph detained his brother Simeon in prison. (Gen. xlii. 19.) The blasphemer that was brought to Moses, (Lev. xxiv. 12.) and the man that was found gathering sticks on the Sabbath-day, (Numb. xv. 34.) were put in ward till the Lord declared what kind of punishment they should suffer. Jeremiah and John the Baptist were shut up in prison, to prevent their remonstrances

to the people. But, often, imprisonment was made a punishment by severities. Joseph was put into prison, and loaded with fetters. (Gen. xxxix. 20.) Samson, taken by the Philistines, was cast into a dungeon, and forced to grind at the mill. (Judg. xvi. 21.) Hoshea, king of Israel, Jehoahaz and Manasseh, kings of Judah, were shut up in prison by their conquerors, the kings of Assyria and Chaldaea. Zedekiah underwent the same hardships; to which was added the punishment of losing his eyes. Ahab, king of Israel, gave orders (1 Kings xxii. 27.) that the prophet Micaiah should be shut up in prison; that he should be fed with the bread of affliction, and the water of distress, till his return from Ramoth-gilead. Bonds, fetters, shackles, manacles, chains, which usually attended imprisonment, must be considered as punishments.

To throw headlong into the sea from a precipice, with a stone tied about the neck, was not a common punishment: if it has been sometimes used among the Hebrews, it was in extraordinary cases. Amaziah, king of Judah, forced ten thousand Idumeans, whom he had taken prisoners of war, to leap from the top of a high rock. (2 Chron. xxv. 12.) The Jews intended to precipitate Jesus Christ from the top of a mountain. (Luke iv. 29.)

In Scripture we meet with several instances of decapitation. Pharaoh's chief baker had his head cut off; after which his body was hung on a gibbet. (Gen. xl. 19.) Abimelech, son of Gideon, cut off the heads of seventy sons of Gideon, his brethren, on one stone. (Judg. ix. 5.) The people of Samaria cut off the heads of seventy sons of Ahab, and sent them in baskets to king Jehu. (2 Kings x. 7.) John the Baptist was beheaded in prison, by the order of Herod. (Matt. xiv. 8. 11.)

Trampling to death under thorns, under harrows, under the feet of elephants, is not known among us; but we find some instances in Scripture. When Gideon returned from pursuing the Midianites, he tore with thorns and brambles of the desert, the chief men of the city of Succoth, who had insulted him. (Judg. viii. 16.) It is thought David did something like this to the Moabites, (2 Sam. viii. 2.) 'And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive.' What is said of casting them down to the ground favours this explication. He made the Ammonites undergo a punishment that was still more cruel (2 Sam. xii. 31.); he put them under saws and harrows of iron, and under axes of iron, and made them pass through the brick-kiln. The harrows, or sledges, of iron here mentioned, were machines proper for threshing of corn; of

which there were several kinds. He made them pass under axes of iron, and through the places for making of bricks. Whether by these last words we are to understand furnaces in which bricks are burnt, or the place where the earth is beat and macerated, in which these miserable wretches were executed; these punishments were very horrible, but were tolerated among those people, who allowed themselves the liberty of putting all to death that they took in war.

The punishment of the saw was not unknown to the Hebrews. Some are of opinion, that it was originally from the Persians or Chaldeans. It is certain that it is still in use among the Switzers; at least, they practised it some time ago on one of their countrymen guilty of a great crime. They put him in a kind of coffin, and sawed him at length, beginning at the head, as a piece of wood is sawn. The apostle Paul in his epistle to the Hebrews, (xi. 37.) speaking of the calamities suffered by saints of the Old Testament, says, that they were sawn asunder. Several of the ancients have explained this passage concerning the death of Isaiah, who is said to have been put to death by king Manasseh, with a wooden saw.

Cutting off the hair of the guilty person seems to be a punishment rather shameful than painful; and yet it is thought that pain was likewise added to the disgrace, and that they were not contented to shave or cut the hair, but tore it off with violence, as if they were plucking a bird alive. This at least is the signification of the Hebrew and Greek in Nehemiah. 'I contended with them, and smote certain of them, and plucked off their hair.' Sometimes they put hot ashes on the skin, after they had torn off the hair, to make the pain the more exquisite. It was thus they served adulterers at Athens, as is observed by the scholiast on Aristophanes.

To make blind and to pluck out the eyes, are punishments not common; and though Moses appointed that an eye should be given for an eye, and a tooth for a tooth, (Exodus xxi. 24. Deut. xix. 18, 19, 20. Levit. xxiv. 20.) yet it is the opinion of commentators, that this was seldom practised, but that the offender was generally punished by a pecuniary penalty, paid to the injured party. When the Philistines had seized Samson, they put him in prison, and bored out his eyes. (Judg. xvi. 21.) When Nabash king of the Ammonites made war with Jabesh-gilead, he threatened to put out the right eyes of the people. Nebuchadnezzar took king Zedekiah, slew his children in his presence, then caused his eyes to be put out, and afterwards had him carried to Jerusalem in chains. (2 Kings xxv. 7.)

To cut off the extremities of the feet and hands, was a cruelty exercised by Adonibezek, on seventy kings conquered by him,

who ate like dogs under his table. (Judg. i. 6, 7.) But God thought fit to have him tortured in the same manner. David punished the murderers of Ishbosheth by the same means. (2 Sam. iv. 12.)

To be exposed to wild beasts, and to fight with beasts, was a punishment very common among the Romans. St. Paul says (1 Cor. xv. 32.) that he fought with beasts at Ephesus; but this probably regards his being assaulted by the fury of brutal men.

Other kinds of punishment are mentioned in the first, second, and fourth books of the Maccabees: as that of the burning-pan; tearing off the skin by the hairs of the head; burning the sides and bowels with lighted torches; tearing with combs of iron; stretching upon the wheel; and several other sorts of torture.

Sometimes they demolished the houses of offenders, and reduced them to a common place for filth and dung. (2 Kings x. 27. Dan. ii. 5; iii. 29. Ezra vi. 11.) However, some interpreters explain these passages as implying only confiscations to the king's use.

PUNON, פִּנּוֹן, signifies a *gem*, or *well-looking*; otherwise, *mouth of eternity*, or *mouth of the son*: from the Hebrew and Syriac, *mouth of the fish*. Punon, or Phunon, was a station of the Hebrews in the wilderness. (Numb. xxxiii. 42, 43.) It was a place where copper mines were found; and it was called Phæno, Phaino, and Metallo-phænon, because of its mines of metals. Eusebius says, it was between Petra and Segon; and elsewhere he places it four miles from Dedan. It is thought to be at Punon that Moses erected the brazen serpent, for the cure of the murmuring Israelites, who had been bitten by the fiery serpents. Others believe this happened at the encampment of Zalmonah. (Numb. xxi. 7.)

PUR, פִּיר, κλήρος, signifies *lot*. Pur, Phur, or Purim, was a solemn feast of the Jews, instituted in memory of the lots cast by Haman, the enemy of the Jews. (Esther iii. 7.) These lots were cast in the first month of the year, and gave the twelfth month of the same year, for the execution of Haman's design, to destroy all the Jews of Persia. Thus the superstition of Haman, in crediting these lots, caused his own ruin, and the preservation of the Jews; who had time to avert this blow, by means of Esther. In memory of this deliverance, the Jews instituted a feast, which they named Pur or Purim. See HAMAN, ESTHER, and MORDECAI.

The feast of lots was celebrated among the Jews in Shushan on the 14th, and in other parts of the Persian empire on the 15th of Adar, which answers to our February. (Esther ix. 18, 19. 21. 2 Macc. xv. 39.) The Jews have exactly kept this feast down to our times; and these are the ceremonies they observe in it:—On the

eve of the feast, if it be a day on which they may fast, they keep a strict fast, in memory of that kept by Esther and Mordecai. If the day be a sabbath, or the eve of a sabbath, on which they never fast, they anticipate the fast; that is, instead of fasting on the 13th of Adar, they fast on the 11th.

On the eve of the feast they give alms liberally to the poor, that these also may enjoy the feast of lots: and on the feast day they send a share of what they have at table to those who have need. On the evening of Adar 13, when the feast begins, they assemble in the synagogue, and light the lamps; and as soon as the stars appear, they begin to read the book of Esther. They continue reading it throughout. There are five places in the text, at which the reader raises his voice with all his might, and makes such a dreadful howling, as to frighten the women and children. When he comes to the place which mentions the names of the ten sons of Haman, he repeats them very quick without taking breath, to show that these ten persons were destroyed in a moment. Every time the name of Haman is pronounced, the children with great fury strike the benches of the synagogues with mallets or stones, and make lamentable cries. It is said that heretofore they used to bring into the synagogue a great stone, with the name of Haman written on it, and all the while the book of Esther was reading, they struck it with other stones, till they had beaten it to pieces.

After the reading was finished, they returned into their houses, where they made a meal rather of milk-meats than of flesh. The day following, early in the morning, they returned to the synagogue, where after they had read that passage of Exodus, in which is mentioned the war of Amalek, they again read the book of Esther with the same ceremonies as before. After this they return home, and make as good cheer as they can, and pass the rest of the day in sports and dissolute mirth, the men dressing themselves in women's clothes, and women in the men's, contrary to an express prohibition of the law. (Deut. xxii. 5.) And their doctors have decided on this point, that on this day they may drink wine until they cannot distinguish between, Cursed be Haman, and cursed be Mordecai. Heretofore they used to erect a gibbet, and upon it to burn a man made of straw, which they called Haman. But it was thought they had an intention of insulting the Christians on the death of Christ, and therefore the emperors forbade them this practice, on penalty of forfeiting all their privileges.

They allow themselves the drinking of wine to excess, because, they say, it was by making king Ahasuerus drunk, that Esther procured the deliverance of the Jews.

They compel every one to be present at the synagogue, man, woman, child, and servant; because all shared in the deliverance, as all were exposed to the danger. On this day scholars make presents to their masters, heads of families to their domestics, the great to those of mean condition. In a word, the whole day is spent in joyfulness and feasting, as it is said in the book of Esther, 'That they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.' (Esther ix. 22.)

This festival continues two days, but only the first is kept with solemnity. During these two days they may work or do business; yet they refrain the first day, though they are not obliged to it. The second day they read no new lesson in the synagogue, and the feast is not so great; but they, however, show marks of festivity. When the year consists of thirteen months, and there are two Adars, they celebrate the feast of lots twice over; the grand Purim on the fourteenth of the first Adar, and the lesser Purim on the fourteenth of the second Adar. But this second feast has properly nothing besides the name.

PURGATORY, a place in which, according to the church of Rome, the just who depart out of this life expiate certain offences which do not merit eternal damnation. The Roman doctrine concerning Purgatory, as asserted in the councils of Florence and Trent, is as follows: That every man is subject both to temporal and eternal punishment for his sins; that God does indeed pardon sin, as to its eternal punishment, for the sake of the death and merits of Christ, but that the sinner is still liable to temporal punishment; that this temporal punishment must be expiated by voluntary acts of penance and sorrow, and by such afflictions as he may here endure by the appointment of God; that this expiation does not fully take place in this life, but that there is an intermediate state, in which departed souls suffer the remaining part of their punishment, and as this state is supposed to *purge* them from all effect of their sins, and to qualify them for the joys of heaven, it is called *Purgatory*; and the Church of Rome further maintains, that the pains and sufferings of Purgatory may be alleviated and shortened by the prayers of men here on earth, by the intercession of the saints in heaven, and, above all, by the sacrifice of the mass offered by the priests in the name of sinners; and that as soon as souls are released from Purgatory, they are immediately admitted to eternal happiness.

A passage in the New Testament is brought as a full proof of the fire of Purgatory. When St. Paul, in his Epistle to the Corinthians, is reflecting on the divi-

sions that were among them, and on that diversity of teachers who formed men into different principles and parties, he compares them to different builders: some raised upon a rock, an edifice, like the temple at Jerusalem, of gold and silver and precious stones; others upon the same rock raised a mean hovel of wood, hay, and stubble; of both he says, 'Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.' He adds, 'If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.' (1 Cor. iii. 10—15.) These words relate to a fire which was soon to appear, and which was to try every man's work; which was to be revealed, and in which every man's work was to be made manifest. Hence, this could have no relation to a secret Purgatory fire. The meaning can only be, that some with the Apostles were building up the Church, not only on the foundation of Jesus Christ, and the belief of his doctrine, but were teaching men doctrines and rules which were good and virtuous. Others, at the same time, were adding a profane mixture both of Judaism and Gentilism, which they joined with some of the precepts of Christianity. The Apostle observes, that a day would soon appear, by which is probably meant the destruction of Jerusalem, and of the Jewish nation, or it may be applied to the persecution that was soon to break out; that, in that day, those whose principles and practices were right, would survive; but that others, who were entangled with weak and superstitious conceits, would be in great danger, though their firm belief that Jesus was the Messiah, would preserve them. Hence it appears, that these words cannot belong to Purgatory, but must denote some signal discrimination to be made, in certain dreadful appearances, which would distinguish between the true and false Apostles, and which could be no other than either the destruction of Jerusalem, or the persecution that was to come on the Church.

The practice of praying for the dead began in the third century; but it was not till long afterwards that Purgatory was even mentioned among Christians. It was at first doubtfully received, and was not fully established till the papacy of Gregory the Great, in the beginning of the seventh century. The belief, that the saying of masses would redeem the souls of the dead from the punishment of Purgatory, was the source of great gain to the clergy of the western churches; the endowments, indeed, for that purpose, became so large and frequent in this country, that it was necessary

to restrain them by statutes of mortmain. The doctrine of Purgatory was never admitted into the Greek church, but something of this kind seems to have been believed by Pagans, Jews, and Mahometans.

Not only Purgatory itself is not mentioned in Scripture, but there is not the slightest authority for that distinction between temporal and eternal punishment, which is the foundation of this doctrine; nor are we directed to offer prayers or masses for the souls of the dead. It is nowhere said, that there is any species of guilt or punishment, from which the merits of Christ will not deliver us; on the contrary, we are told, that the 'blood of Jesus Christ will cleanse us from all sin,' (1 John i. 7.); and that 'now there is no condemnation to them which are in Christ Jesus.' (Rom. viii. 1.) Full and complete forgiveness of sins in the world to come, without any reserve or exception, is promised to repentant sinners; and we have the most positive assurances that they will be eternally happy, without any intimation of suffering, preparatory to their entrance into those joys which are at God's right hand for evermore.

Indeed, it seems absurd to suppose that considerable sufferings should await, in a future life, those who are to be finally saved, and that there should be effectual methods of avoiding or shortening those sufferings, without any mention of the evil, or its remedy, in any part of the New Testament. To this argument from the silence of Scripture, we may add that the Gospel represents Lazarus as at once conveyed to a state of comfort and joy; that our Saviour promised the thief upon the cross that he should on that day be with him in paradise, that St. Paul exults in the prospect of 'a crown of righteousness after death,' (2 Tim. iv. 8.)—that he represents, 'to depart and be with Christ,' (Phil. i. 23.)—'to be absent from the body, and present with the Lord,' (2 Cor. v. 8.) as states which were immediately to follow each other; and St. John says, 'Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours' (Rev. xiv. 13.); but how do they rest from their labours, if they have still the pains of Purgatory to endure?

With respect to temporal punishments, it is evident that God sometimes interposes in visible judgments upon the wicked as well as in blessings upon the good; but, on the other hand, the wicked often appear to prosper, while the good are suffering under adversity. And, indeed, the Gospel warns all men, without any discrimination, to expect crosses and afflictions in this probationary life, and requires faith and patience under the heaviest pressure of the most unprovoked calamities. These are parts of the divine government of this world, which

are ordained for the wisest and most salutary purposes, and have no concern whatever with a state of punishment in another life previous to a state of happiness. *Tomline's Elements of Christian Theology*, vol. ii. pp. 347—351; *Burnet's Exposition of the Thirty-nine Articles*, pp. 276, 277.

PURIFICATIONS. There were many kinds among the Hebrews, according to the several kinds of impurities contracted. See **DEFILEMENT, LEPROSY, DEATH, NAZARITE, &c.** When a woman was delivered of a boy, she was esteemed impure for forty days. (Lev. xii. 1, 2, 3, &c.) During the first seven days she defiled all that she touched. After this she was impure thirty days, but not so as to hinder her from taking care of her household affairs; only from the use and participation of holy things. If she had a girl she was judged unclean for sixty days; during the first two weeks of which she could not touch any thing without defiling it.

When the days of her purification were ended, she offered a lamb to the tabernacle, or temple, for a burnt-offering, and a young pigeon, or dove, for a sin-offering. If she was unable to offer a lamb, she gave two doves, one for a burnt-offering, the other for a sin-offering.

The Virgin Mary complied with the law in this respect, (Luke ii. 2. 23, &c.) in memory of which the church has instituted the feast of the Purification of the Virgin Mary, observed on the second day of February.

The Jews that lived at too great a distance from the temple, and could not resort thither to purify themselves from certain defilements which were unavoidable; such as pollution contracted at the burial of the dead, &c. made use of the ashes of the red heifer sacrificed for this purpose at Jerusalem, and the ashes of which were distributed to all Israelites at a distance. (Numb. xix. 5.) See **RED HEIFER.**

A man and woman who used the marriage-bed, were unclean until the evening; they washed their clothes, and purified themselves by bathing. (Lev. xv. 16, 17, 18.) A woman under her infirmities was unclean seven days; and whatever she touched was defiled, &c. (Lev. xx. 18.) The ancient Christians on many occasions looked on these infirmities of women as defilements. The Turkish women forbear to come to worship while this lasts. The Indian women do not come into their houses.

Involuntary pollutions in sleep were purified by bathing. (Deut. xxiii. 10.)

The Hebrews had an infinite number of other purifications. They did not so much as eat, or sit down to table, until after they had washed their hands, by pouring water from their fingers' ends up to their elbows. When they returned into their houses, they used to wash their hands. They also purified their pots and cups, their beds, and whatever else they made use of, following the traditions of their elders.

Q.

QUA

QUAILS. God gave quails to his people in the wilderness, on two occasions. First in the wilderness of Sin, or Zin, a few days after they had passed the Red Sea. (Exod. xvi. 1—23.) A second time at the encampment, called in Hebrew Kibroth-hattaavah, or, the graves of lust. (Numb. xi. 32. Psalm cv. 40.) Both of these happened in the spring, when the quails pass from Asia into Europe. Then they are found in great quantities on the coasts of the Red Sea and the Mediterranean. God, by a wind, drove them within, and about the camp of Israel; and in this the miracle consists; that they were brought so seasonably to this place and in so great numbers, as to suffice above a million of persons longer than a month. (Exod. xvi. 13.)

QUA

Great difference of opinion has prevailed among the learned with respect to the creature intended by the original word *selavim*, rendered *quails* by our translators. This translation is supported by Bochart; by Josephus; by the Rabbins, who reckon four sorts of quails: 1. the Beccafigo; 2. the Thrush; 3. the Pheasant; 4. the Qail. The Septuagint translate *ὀρνυομήτρα*, the 'mother quail,' a great quail; and with them agree Apollinarius and Philo. On the other hand, the learned Job Ludolph insists, that these *Selavim* were locusts; because, 1. the word signifies multitudes; 2. the eastern versions retain the original word, whereby it should seem that they do not think it the quail, which they call by another name; 3. Ludolph owns that he received the first

idea of his opinion from Porphyry, who mentions an army in Africa ready to perish by hunger, when a cloud of locusts, coming from Libya, relieved their distress. 4. Many tribes of people live on locusts; this must be admitted; and that those insects are sufficiently abundant to maintain them. Bishop Patrick and Scheuchzer entertained a similar opinion. But, not to insist on other arguments, the *selavim* are expressly called *flesh*, (Psalm lxxviii. 27.) which locusts are not. The passage in Numbers, (xi. 31.) should be rendered not 'two cubits high,' but, as Bates translates it, 'two cubits distant,' that is, from each other; for, as he well observes, quails 'do not settle, like the locusts, one upon another, but at small distances.' And had the quails lain for a day's journey round the camp, to the great height of two cubits, or nearly three feet, the people need not have been employed two days and a night in gathering them. The spreading them round the camp was in order to dry them for use in the burning sands, as is still practised in Egypt. *Parkhurst's Hebrew and English Lexicon*, p. 739; *Harmer's Observations*, vol. iv. p. 367, &c.; *Scripture Illustrated, Exposit. Index*, p. 43.

QUAKERS. The members of this society denominate themselves *Friends*, or the *Society of Friends*. The name of *Quakers* was imposed, not assumed; it is expressive of *facts* rather than of *tenets*, and, though an epithet of reproach, seems to be stamped upon them indelibly. The appellation of Friends, they borrow from primitive and scriptural example, namely, 'Our friends salute thee,' 'Greet the friends.' (3 John v. 14.) But when they address the king's majesty, and even in their common transactions in the world, they very modestly denominate themselves the people called Quakers, by which name they are more generally known.

Tenets in some respects similar to those of the Quakers appeared in the primitive church, among the Ascodrutæ, as we read in Theodoret; and again, about the latter end of the fourth century, among the Mes-saliani, or Euchitæ, who were for prayer without sacraments; but the people now known by that name took their rise in England, about the middle of the seventeenth century, and rapidly found their way into other countries in Europe, and into the English settlements in North America. They themselves tell us, that, in the seventeenth century, a number of men, dissatisfied with all the modes of religious worship then known in the world, withdrew from the communion of every visible church, to seek the Lord in retirement. Among these was their 'Honourable Elder,' George Fox, who, being 'quicken'd by the immediate touches of Divine love, could not satisfy his apprehensions of duty to God, without directing the people where to find the like consolation and instruction.' In the course

of his travels, he met with many 'seeking persons,' in circumstances similar to his own, and these 'readily received his testimony.' 'He was one of the first of the Society of Friends who were imprisoned. He was confined at Nottingham in the year 1649, for having publicly opposed a preacher on a point of doctrine; and in the following year, being brought before two justices in Derbyshire, one of them,' (Justice Bennett) 'scoffing at George Fox, for having bidden him, and those about him, to tremble at the word of the Lord, gave to our predecessors the name of Quakers; an appellation which soon became, and hath remained, our most usual denomination; but they themselves adopted, and have transmitted to us, the endearing appellation of Friends.' They then give us a short account of their sufferings, and different settlements. They also in some measure vindicate Charles II. from the character of a persecutor, acknowledging, that though they suffered much during his reign, he sometimes discountenanced the severities of the legislature. They even tell us that he exerted his authority to rescue their friends from the unprovoked and cruel persecutions which they met with in New England; and they speak with becoming gratitude of the different acts passed in their favour during the reigns of William and Mary, and George the First. At the restoration, a very severe act passed against them, the tendency of which was to compel them to take oaths; but at the Revolution, their scruples found relief, and their *affirmation* or *asseveration* has ever since, except in criminal cases, to serve on juries, and hold places of profit under government, been considered as equivalent to an oath.

They give us the following account of their doctrine: 'We agree with other professors of the Christian name, in the belief of one eternal God, the Creator and Preserver of the universe; and in Jesus Christ his Son, the Messiah, and Mediator of the New Covenant. (Heb. xii. 24.) When we speak of the gracious display of the love of God to mankind, in the miraculous conception, birth, life, miracles, death, resurrection, and ascension of our Saviour, we prefer the use of such terms as we find in Scripture; and, contented with that knowledge which Divine Wisdom hath seen meet to reveal, we attempt not to explain those mysteries which remain under the veil; nevertheless we acknowledge and assert the divinity of Christ, who is the wisdom and power of God unto salvation. (1 Cor. i. 24.) To Christ alone we give the title of the Word of God, (John i. 1.) and not to the Scriptures, although we highly esteem these sacred writings, in subordination to the Spirit (2 Peter i. 21.) from which they were given forth; and we hold, with the apostle Paul, that they are able to make

wise unto salvation through faith which is in Christ Jesus. (2 Tim. iii. 15.) We revere those most excellent precepts which are recorded in Scripture to have been delivered by our great Lord, and we firmly believe that they are practicable, and binding on every Christian; and that in the life to come every man will be rewarded according to his works. (Matt. xvi. 27.) And further, it is our belief, that, in order to enable mankind to put in practice these sacred precepts, many of which are contradictory to the unregenerate will of man (John i. 9.), every man coming into the world is endued with a measure of the light, grace, or good spirit of Christ; by which, as it is attended to, he is enabled to distinguish good from evil, and to correct the disorderly passions and corrupt propensities of his fallen nature, which mere reason is altogether insufficient to overcome. For all that belongs to man is fallible, and within the reach of temptation; but this divine grace, which comes by him who hath overcome the world (John xvi. 33.), is, to those who humbly and sincerely seek it, an all-sufficient and present help in time of need. By this the snares of the enemy are detected, his allurements avoided, and deliverance is experienced through faith in its effectual operation; whereby the soul is translated out of the kingdom of darkness, and from under the power of Satan, into the marvellous light and kingdom of the Son of God. Being thus persuaded that man, without the Spirit of Christ inwardly revealed, can do nothing to the glory of God, or to effect his own salvation, we think this influence especially necessary to the performance of the highest act of which the human mind is capable; even the worship of the Father of lights and spirits, in spirit and truth; therefore, we consider as obstructions to pure worship, all forms which divert the attention of the mind from the secret influence of this unction from the Holy One. (1 John ii. 20. 27.) Yet although true worship is not confined to time and place, we think it incumbent on Christians to meet often together, (Heb. x. 25.) in testimony of their dependence on the heavenly Father, and for a renewal of their spiritual strength: nevertheless, in the performance of worship, we dare not depend, for our acceptance with him, on a formal repetition of the words and experiences of others; but we believe it to be our duty to lay aside the activity of the imagination, and to wait in silence to have a true sight of our condition bestowed upon us; believing even a single sigh (Rom. viii. 26.) arising from such a sense of our infirmities, and of the need we have of divine help, to be more acceptable to God than any performances, however specious, which originate in the will of man.

‘From what has been said respecting worship, it follows that the ministry we approve must have its origin from the same source; for that which is needful for man’s own direction, and for his acceptance with God, must be eminently so to enable him to be helpful to others. Accordingly, we believe that the renewed assistance of the light and power of Christ is indispensably necessary for all true ministry; and that this holy influence is not at our command, or to be procured by study, but is the free gift of God to devoted and chosen servants. Hence arises our testimony against preaching for hire, in contradiction to Christ’s positive command, “Freely ye have received, freely give,” (Matt x. 8.); and hence our conscientious refusal to support such ministry by tithes, or other means. As we dare not encourage any ministry but that which we believe to spring from the influence of the Holy Spirit, so neither dare we attempt to restrain this influence to persons of any condition in life, or to the male sex alone; but, as male and female are one in Christ, we allow such of the female sex as we believe to be endued with a right qualification for the ministry to exercise their gifts for the general edification of the church; and this liberty we esteem a peculiar mark of the Gospel dispensation, as foretold by the prophet Joel, (ii. 28, 29.) and noticed by the apostle Peter. (Acts ii. 16, 17.)

‘There are two ceremonies in use among most professors of the Christian name, water-baptism, and what is termed the Lord’s Supper. The first of these is generally esteemed the essential means of initiation into the church of Christ; and the latter of maintaining communion with him. But as we have been convinced that nothing short of his redeeming power, inwardly revealed, can set the soul free from the thralldom of sin; by this power alone we believe salvation to be effected. We hold that as there is one Lord and one faith, (Eph. iv. 5.) so his baptism is one, in nature and operation; that nothing short of it can make living members of his mystical body; and that the baptism with water, administered by his forerunner, John, belonged, as the latter confessed, to an inferior and decreasing dispensation. (John iii. 30.) With respect to the other rite, we believe that communion between Christ and his church is not maintained by that, or by any other external performance, but only by a real participation of his divine nature (2 Peter i. 4.) through faith; that this is the supper alluded to in the Revelation, “Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me,” (Rev. iii. 20.); and that where the substance is attained, it is unnecessary to attend to the shadow; which doth not confer grace, and concerning which, opinions so dif-

ferent and animosities so violent have arisen.' It is probable that Col. ii. 16, 17, applied to the Lord's Supper, might express their minds on this subject.

'Now, as we thus believe that the grace of God, which comes by Jesus Christ, is alone sufficient for salvation, we can neither admit that it is conferred on a few only, whilst others are left without it; nor, thus asserting its universality, can we limit its operation to a partial cleansing of the soul from sin, even in this life. We entertain worthier notions both of the power and goodness of our heavenly Father, and believe that he doth vouchsafe to assist the obedient to experience a total surrender of the natural will to the guidance of his pure unerring Spirit; through whose renewed assistance they are enabled to bring forth fruits unto holiness, and to stand perfect in their present rank. (Matt. v. 48. Eph. iv. 15. Col. iv. 12.) There are not many of our tenets more generally known than our testimony against oaths, and against war. With respect to the former of these, we abide literally by Christ's positive injunction delivered in his Sermon on the Mount, 'Swear not at all.' (Matt. v. 34.) From the same sacred collection of the most excellent precepts of moral and religious duty, from the example of our Lord himself, (Matt. v. 39, 44, &c.; xxvi. 52, 53.) and from the correspondent convictions of his Spirit in our hearts, we are confirmed in the belief that wars and fightings are, in their origin and effects, utterly repugnant to the Gospel; which still breathes peace and good-will to men. (Luke xxii. 51. John xxviii. 11.) We also are clearly of the judgment, that if the benevolence of the Gospel were generally prevalent in the minds of men, it would effectually prevent them from oppressing, much more from enslaving their brethren (of whatever colour or complexion), for whom, as for themselves, Christ died; and even would influence their conduct in their treatment of the brute creation; which would no longer groan, the victims of their avarice, or of their false ideas of pleasure.

'Some of our tenets have, in former times, as hath been shown, subjected our friends to much suffering from government, though to the salutary purposes of government our principles are a security. They inculcate submission to the laws, in all cases wherein conscience is not violated. But we hold, that as Christ's kingdom is not of this world, it is not the business of the civil magistrate to interfere in matters of religion; but to maintain the external peace and good order of the community. We therefore think persecution, even in the smallest degree, unwarrantable. We are careful in requiring our members not to be concerned in illicit trade, nor in any manner to defraud the revenue. It is well known that the

Society, from its first appearance, has disused those names of the months and days, which having been given in honour of the heroes or false gods of the heathen, originated in their flattery or superstition; and also the custom of speaking to a single person in the plural number, as having likewise arisen from motives of adulation. Compliments, superfluity of apparel, of furniture, and of provision for the table, outward shows of rejoicing and mourning, and the observation of days and times, we esteem to be incompatible with the simplicity of a Christian life; and public diversions, gaming, and other vain amusements of the world, we cannot but condemn. They are a waste of that time which is given us for nobler purposes; and divert the attention of the mind from the sober duties of life, and from the reproofs of instruction, by which we are guided to an everlasting inheritance. To conclude, although we have exhibited the several tenets which distinguish our religious society, as objects of our belief, yet we are sensible that a true and living faith is not produced in the mind of man by his own effort; but is the free gift of God (Eph. ii. 8.) in Christ Jesus, nourished and increased by the progressive operation of his Spirit in our hearts, and our proportionate obedience. (John vii. 17.) Therefore, although, for the preservation of the testimonies given us to bear, and for the peace and good order of the society, we deem it necessary that those who are admitted into membership with us should be previously convinced of those doctrines which we esteem essential, yet we require no formal subscription to any articles, either as a condition of membership, or a qualification for the service of the church. We prefer judging of men by their fruits, and depending on the aid of him, who, by his prophet, hath promised to be 'for a spirit of judgment to him that sitteth in judgment.' (Isaiah xxviii. 6.) Without this, there is a danger of receiving numbers into outward communion, without any addition to that spiritual sheep-fold, whereof our blessed Lord declared himself to be both the door and the shepherd, (John x. 7, 11.); that is, such as know his voice, and follow him in the paths of obedience.'

They doubtless disregard some things which others deem essentials of the Gospel, as water-baptism, and the use of the bread and wine in the communion, and they are almost the only modern sect, that rejects these two sacraments of the church. Hence, some are unwilling to rank them in the number of Christians. But Dr. Knox, speaking of them, observes, 'I wish any thing I could say (though I wish without hope) could prevail with them to take the outward and visible signs of an inward and spiritual grace. I lament what appears to me to be their mistake; but far be it from any

Christian to say, that they are cut off by it from the body of Christ, while they exhibit proofs in other respects of a Christian faith and a Christian life.'

The Quakers have places of worship, where they regularly assemble on Sundays, and generally once in the week besides; though sometimes without vocal prayer, or any religious or practical exhortations. According to them, all true and acceptable worship is offered by the inward and immediate moving of the Spirit. They do not, however, plead for entirely silent meetings, but only for a retired waiting for the divine aid, which alone qualifies to pray or preach. It does not follow, says Mr. Clarkson, 'because nothing is said, that God is not worshipped. The Quakers, on the other hand, contend, that these silent meetings form the sublimest part of their worship. The soul, they say, can have intercourse with God; it can feel refreshment, joy, and comfort in him; it can praise and adore him, and all this, without the intervention of a word.' They apprehend it their duty to be diligent in assembling themselves together for the worship of God; when such as are duly prepared, by being gathered into a composed awful frame of mind, are enabled, under the influence of divine grace, to worship in solemn silence; or, if moved thereto, to pray or preach as the Spirit giveth them utterance.

Their ceremonies are few and simple. 'In the practice of discipline, we think it indispensable,' say they, 'that the order recommended by Christ himself be invariably observed. (Mat. xviii. 15—17.) To effect the salutary purposes of discipline, meetings were appointed at an early period of the society, which, from the times of their being held, were called quarterly-meetings. It was afterwards found expedient to divide the districts of these meetings, and to meet more frequently; from whence arose monthly-meetings, subordinate to those held quarterly. At length, in 1669, a yearly-meeting was established, to superintend, assist, and to provide rules for the whole; previously to which, general meetings had been occasionally held. A monthly-meeting is usually composed of several particular congregations, situated within a convenient distance from each other. Its business is to provide for the subsistence of the poor, and for the education of their offspring; to judge of the sincerity and fitness of persons appearing to be convinced of the religious principles of the society, and desiring to be admitted into membership; to excite due attention to the discharge of religious and moral duty; and to deal with disorderly members. Monthly-meetings also grant to such of their members as remove into other monthly-meetings, certificates of their membership and conduct; without which they cannot gain

membership in such meetings. Each monthly-meeting is required to appoint certain persons, under the name of overseers, who are to take care that the rules of our discipline be put in practice; and, when any case of complaint, or disorderly conduct, comes to their knowledge, to see that private admonition, agreeably to the Gospel rule before-mentioned, be given, previously to its being laid before the monthly-meeting.

'When a case is introduced, it is usual for a small committee to be appointed, to visit the offender, to endeavour to convince him of his error, and induce him to forsake and condemn it. If they succeed, the person is by minute declared to have made satisfaction for the offence; if not, he is disowned as a member of the society. In disputes between individuals, it has long been the decided judgment of the society, that its members should not sue each other at law. It therefore enjoins all to end their differences by speedy and impartial arbitration, agreeably to rules laid down. If any refuse to adopt this mode, or, having adopted it, to submit to the award, it is the direction of the yearly-meeting that such be disowned. To monthly-meetings also belongs the allowing of marriages; for our society hath always scrupled to acknowledge the exclusive authority of the priests in the solemnization of marriage. Those who intend to marry, appear together, and propose their intentions to the monthly-meeting; and, if not attended by their parents or guardians, produce a written certificate of their consent signed in the presence of witnesses. The meeting then appoints a committee to inquire whether they be clear of other engagements respecting marriage; and if at a subsequent meeting no objections be reported, they have the meeting's consent to solemnize their intended marriage. This is done in a public meeting for worship, towards the close whereof the parties stand up, and solemnly take each other for husband and wife. A certificate of the proceedings is then publicly read, and signed by the parties, and afterwards by the relations and others, as witnesses. Of such marriages the monthly-meeting keeps a record; as also of the births and burials of its members. A certificate of the date, of the name of the infant, and of its parents, signed by those present at the birth, is the subject of one of these last-mentioned records; and an order for the interment, counter-signed by the grave-maker, of the other. The naming of children is without ceremony. Burials are also conducted in a simple manner. The body, followed by the relations and friends, is sometimes, previously to interment, carried to a meeting; and at the grave a pause is generally made; on both which occasions it frequently falls out, that one or more friends present have somewhat to express for the edification of

those who attend; but no religious rite is considered as an essential part of burial.

'Several monthly-meetings compose a quarterly-meeting. At the quarterly-meeting are produced written answers from the monthly-meetings, to certain queries respecting the conduct of their members, and the meeting's care over them. The accounts thus received are digested into one, which is sent also, in the form of answers to queries, by representatives, to the yearly-meeting. Appeals from the judgment of monthly-meetings are brought to the quarterly-meetings, whose business also it is to assist in any difficult case, or where remissness appears in the care of the monthly-meetings over the individuals who compose them. There are seven yearly-meetings, namely, 1. in London, to which come representatives from Great Britain and Ireland; 2. New England; 3. New York; 4. Pennsylvania and New Jersey; 5. Maryland; 6. Virginia; 7. the Carolinas and Georgia.

'The yearly-meeting has the general superintendence of the society in the country in which it is established; and, therefore, as the accounts which it receives discover the state of inferior meetings, as particular exigencies require, or as the meeting is impressed with a sense of duty, it gives forth its advice, makes such regulations as appear to be requisite, or excites to the observance of those already made; and sometimes appoints committees to visit those quarterly-meetings which appear to be in need of immediate advice. Appeals from the judgment of quarterly-meetings are here finally determined; and a brotherly correspondence, by epistles, is maintained with other yearly-meetings.

'In this place it is proper to add, that, as we believe women may be rightly called to the work of the ministry, we also think, that to them belongs a share in the support of our Christian discipline; and that some parts of it, wherein their own sex is concerned, devolve on them with peculiar propriety. Accordingly, they have monthly, quarterly, and yearly-meetings of their own sex, held at the same time with those of the men; but separately, and without the power of making rules: and it may be remarked, that during the persecutions, which formerly occasioned the imprisonment of so many of the men, the care of the poor often fell on the women, and was by them satisfactorily administered.

'In order that those who are in the situation of ministers may have the tender sympathy and counsel of those of either sex, who, by their experience in the work of religion, are qualified for that service, the monthly-meetings are advised to select such, under the denomination of elders. These, and ministers approved by their monthly-meetings, have meetings peculiar to themselves, called meetings of ministers

and elders; in which they have an opportunity of exciting each other to a discharge of their several duties, and of extending advice to those who may appear to be weak, without any needless exposure. Such meetings are generally held in the compass of each monthly, quarterly, and yearly-meeting. They are conducted by rules prescribed by the yearly-meeting, and have no authority to make any alteration or addition to them. The members of them unite with their brethren in the meetings for discipline, and are equally accountable to the latter for their conduct.

'It is to a meeting of this kind in London, called the second day's morning meeting, that the revival of manuscripts concerning our principles, previously to publication, is entrusted by the yearly-meeting held in London; and also the granting, in the intervals of the yearly-meeting, of certificates of approbation to such ministers as are concerned to travel in the work of the ministry in foreign parts; in addition to those granted by their monthly and quarterly-meetings. When a visit of this kind doth not extend beyond Great Britain, a certificate from the monthly-meeting, of which the minister is a member, is sufficient; if to Ireland, the concurrence of the quarterly-meeting is also required. Regulations of similar tendency obtain in other yearly-meetings.

'The yearly-meeting of London, in the year 1675, appointed a meeting to be held in that city, for the purpose of advising and assisting in cases of suffering for conscience' sake, which hath continued with great use to the society to this day. It is composed of friends, under the name of correspondents, chosen by the several quarterly-meetings, and who reside in or near the city. The same meetings also appoint members of their own in the country as correspondents, who are to join their brethren in London on emergency. The names of all these correspondents, previously to their being recorded, are submitted to the approbation of the yearly-meeting. Such men as are approved ministers are also members of this meeting, which is called the Meeting for Sufferings; a name arising from its original purpose, and which is not yet become entirely obsolete.

'The yearly-meeting has entrusted the Meeting for Sufferings with the care of printing and distributing books, and with the management of its stock; and, considered as a standing committee of the yearly-meeting, it hath a general care of whatever may arise, during the intervals of that meeting of the society, and requiring immediate attention; particularly of those circumstances which may occasion an application to government.

'There is not, in any of the meetings which have been mentioned, any president, as we believe that Divine Wisdom alone ought to

preside; nor hath any member a right to claim pre-eminence over the rest. The office of clerk, with a few exceptions, is undertaken voluntarily by some member; as is also the keeping of the records. Where these are very voluminous, and require a house for their deposit, (as is the case in London, where the general records of the society in Great Britain are kept,) a clerk is hired to have the care of them; but, except a few clerks of this kind, and persons who have the care of meeting-houses, none receive any stipend or gratuity for their services in our religious society.'

The Quakers are to be found chiefly in Great Britain and Ireland, and in North America. In 1681, king Charles the Second granted to William Penn, in lieu of arrears due to his father Admiral Penn, a large tract of land in North America, since called Pennsylvania after his name; and it is remarkable, that all the settlements of the Europeans in America, except the Quaker settlement of Pennsylvania, were made by force of arms, with very little regard to any prior title in the natives.

Some have said that the Quakers are a species of *Deists*, exalting their natural light above the Scripture, which some of them have called a dead letter; others have deemed them a kind of *enthusiasts*, violently enslaved by their impulses and feelings; whilst a third class have considered them, notwithstanding their professions respecting the Spirit, as *worldly-minded*, eagerly intent on the acquisition of property, and thus commanding the good things of this present world. Their sentiments are doubtless peculiar, as are also their manners; yet we have much reason to believe, that, in general, they are sincere in their professions, and, with some exceptions, steadily governed by the prospects of another world. So far, at least, are they from being Deists, that they are one of the few Christian societies in Britain, which support their discipline in such a manner as to disown those members, who, by word or writing, profess or propagate deistical principles; when, after due labour, such cannot be brought to acknowledge their error.

The Quakers have burying-grounds distinct from those of other denominations. Refusing to pay tithes, they suffer the loss of their goods and of their liberty, rather than comply with the demand, and their losses are emphatically termed *sufferings*. Many have endured long imprisonments on that account. In the century before last they were exposed, in common with the Non-conformists, to severe persecutions. Even the famous William Penn was tried at the Old Bailey; where he pleaded his own cause.

With respect to the divinity of Christ, they have been very explicit, as may be seen by the following extracts from Penn and Barclay: 'He that is the Everlasting

Wisdom, the Divine Power, the true Light, the only Saviour, the creating Word of all things (whether visible or invisible), and their Upholder by his own power, is without contradiction God; but all these qualifications and divine properties are by the concurrent testimonies of Scripture ascribed to the Lord Jesus Christ, therefore; without a scruple, I call and believe him really to be the mighty God.' '[Christ] having been with God from all eternity, being himself God, and also in time partaking of the nature of man, through him is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies.'

We may well envy the mild creed, and universal charity, or fraternal love, of the Quakers, while we must allow with a sigh, that a nation of Quakers could not exist, except all nations were of the same persuasion. To this, however, it has been said by one of their writers, that any nation actually possessing and practising Christian principles, may be contented with the protection of Heaven, which can always find means to protect what it brings to pass. However few of other denominations may be disposed to think well of their religious opinions, or of many of their peculiar customs, it cannot be denied that the Quakers, as members of society, are a very respectable body; and that though they have a church (if that term may be used in regard to their society) not only without sacraments, but even without a priesthood, and a government without a head, they are perhaps the best organized and most unanimous religious society in the world. Their benevolence, moral rectitude, and commercial punctuality, have excited, and long secured to them, very general esteem; and it has been well observed, that in the multitudes that compose the vast legion of vagrants and street beggars, not a single Quaker can be found.

They object to the common mode of solemnizing marriage, as, say they, from Genesis to Revelation, no record is to be found of marriage performed by a priest. They consider it as a civil contract, and they quote William Penn, who says, that 'it was the unanimous sense of Friends, that joining in marriage was the work of the Lord only.' Hence, of all the sects in England, they are indulged with the peculiar privilege of being married in their own way, and in their own places of worship. What that particular way, or what the form of the vows, or rather promises, which they then make, may be, are not sufficiently known: we are, notwithstanding, led to suppose that they are seldom broken; for it is a fact, and to their credit be it spoken, that we never hear of adultery or divorce among them. *Adam's Religious World Displayed*, vol. iii. pp. 314—345.

R.

RA'AMAH, רעמא, *rayma*, signifies the *thunder*, or *exprobation*; otherwise an *apple*, or *certain society*, or *certain breaking*. Raamah, the fourth son of Cush, peopled the country of Arabia, whence they brought to Tyre spices, precious stones, and gold. Calmet thinks this country to have been in Arabia Felix, at the entrance into the Persian Gulf. (Gen. x. 7. Ezek. xxvii. 22.) A late writer observes, 'the greatest probability is, that it is Reama, in Arabia Felix, which is described by Barthema as a place of considerable trade; and, as Ezekiel characterizes Raamah as dealing with Tyre, this seems to coincide. Niebuhr places Rema in N. lat. 15½, not far from Sanaa, south; and this further corroborates the conjecture that here we may place Raamah, says Michaelis.' *Sacred Geography*.

RAB, רב, signifies *great*. Rab, Rabbin, Rabban, or Rabbam, a title of dignity among the Hebrews, which signifies master, or excellent. We find the name Rab given not only to masters and doctors, to the chief of a class, but also to the principal officers of the court of a prince; for example, Nebuzaradan, general of the army of king Nebuchadnezzar, is always called Rab Tabachim, (2 Kings xxv. 8. 20. Jer. xxxix. 9.) or the master of the butchers, cooks, or guards. Esther (i. 8.) says, that Ahasuerus appointed a Rab of his court over every table of his guests, to take care that nothing should be wanting. Daniel (i. 3.) speaks of Ashpenaz, the Rab of the eunuchs of the house of Nebuchadnezzar, and of the Rab of Saganim, or chief of the governors or peers. (Dan. ii. 48.) This prophet himself was preferred to be chief of the interpreters of dreams, or Rab of the *Chartunim*. (Dan. v. 11.) It appears that this name came originally from the Chaldees; for before the captivity, when mention is made of Judea, we do not find it used, but only in reference to the officers of the king of Babylon.

Rab, or Rabban, properly signifies master, or one who excels in any thing; Rabbi or Rabbani, is My master. Rabbin is the plural. This Rab is of greater dignity than Rabbi, and Rabbin or Rabbim, is of greater dignity than Rab, or Rabbi.

There were several gradations among the Jews before the dignity of Rabbin, as among us, before the degree of doctor. The head of a school was called Chacham, or wise; he, who aspired to the doctorship, had the name

of Bachur, or Elou; he frequented the school of the Chacham. When further advanced, he had the title of Cabar of the Rab, or master's companion. Lastly, when further skilled in the knowledge of the law and traditions, he was called only Rab, or Rabin, and Morena, our master.

The Chacham Rab, or master Rabbin, decided differences, determined things allowed or forbidden, and judged in religious, and even in civil controversies. He celebrated marriages, and declared divorces. He preached, if he had a talent for it; and was head of the academies. He had the head seats in the assemblies, and in the synagogues. He reprimanded the disobedient, and could excommunicate them; and this procured him great respect. In their schools they sat upon raised chairs, and their scholars were seated at their feet. Hence (Acts xxii. 3.) St. Paul is said to have studied at the feet of Rabbi Gamaliel.

Our Saviour upbraids the Rabbins and masters of Israel with their vanity, and eagerness to have the first places at feasts, and the head seats in the synagogues; and also with their being saluted in the streets, and desiring to be called Rabbi, my master.

The studies of the Rabbins are employed either on the text of the law, or the traditions, or the Cabbala; these three objects form so many different schools, and different sorts of Rabbins. Those who chiefly apply to the letter of Scripture, are called Caraites, Literalists. Those who chiefly study the traditions and oral laws of the Talmud, are called Rabbinists. Those who give themselves to their secret and mysterious divinity, letters and numbers, are called Cabbalists, Traditionaries.

The Rabbins are generally very ignorant in history, chronology, philology, antiquity, and geography. They understand the holy language but imperfectly. They know not the true signification of a multitude of words in the sacred text. They are prodigiously conceited about their traditions, so that there is very little profit in reading them; and experience shows, that most who have applied themselves to peruse their books have been but little benefited by them, and have entertained a perfect contempt of their understanding and their works.

The chief function of the Rabbins is to preach in the synagogue, to make public prayers there, and to interpret the law; they have the power of binding and loosing,

that is, of declaring what is forbid, and what is allowed. When the synagogue is poor and small, there is but one Rabbin, who at the same time discharges the offices of a judge and a teacher. But when the Jews are numerous and powerful, they appoint three pastors, and a house of judgment, where all their civil affairs are determined. Then the Rabbin applies himself to instruction only, unless it be thought proper to call him into the council, to give his advice; in which case he takes the chief place.

They have the authority of creating new Rabbins. They pretend that formerly every doctor had a right of giving his title to his disciple; but that in the time of Hillel they relinquished this power to him, and restrained themselves to asking leave of the head of the captivity, at least in the East. At present they content themselves with installing the new Rabbin in an assembly of several doctors. Sometimes it is sufficient for one Rabbin alone to lay on his hands, when it is difficult for several to assemble.

In vain do the Rabbins boast of the antiquity of their schools and doctors: when we search into these things, we find nothing but confusion and uncertainty. They speak with great emphasis of their schools at Japhne and Tiberias, in Palestine, after the destruction of the temple; and those of Nahardea, Pundebita, and Sora, in the East. They produce lists of doctors who have taught in them; but all these are so ill put together, that nothing can be concluded from them.

RAB'BAH, רבב, ἄρα ραββὰθ, signifies *great, a multitude*. Rabbah, Rabbath, or Rabbat-Ammon, or Rabbath of the children of Ammon, afterwards called Philadelphia, was the capital of the Ammonites, and was situated beyond Jordan. It was famous and considerable even in the time of Moses, who tells us that there was still preserved here the iron bedstead of king Og. When David declared war against the Ammonites, his general, Joab, laid siege to Rabbath-Ammon, where the brave Uriah lost his life, by a secret order give by this prince, that Uriah should be forsaken in a place of danger. And when the city was reduced to the last extremity, David himself went thither, that he might have the honour of taking it. From this time it became subject to the kings of Judah. Afterwards the kings of Israel became masters of it, with all the rest of the tribes beyond Jordan.

But towards the conclusion of the kingdom of Israel, Tiglath-pileser having taken away a great part of the Israelites from that country, the Ammonites were guilty of many cruelties against those that remained; from whence it originated, that the prophets Jeremiah and Ezekiel pronounced very severe prophecies against Rabbath, the capital city of the Ammonites,

and against the rest of the country; which probably had their completion five years after the destruction of Jerusalem. Antiochus the Great took the city of Rabbath-Ammon, about the year of the world 3786. Some time before this, Ptolemy Philadelphus had given it the name of Philadelphia. See PHILADELPHIA.

RAB'BATH MOAB, or Rabbath of the children of Moab, was the capital of the Moabites, and was otherwise called Ar, or Areopolis. This city underwent many revolutions, and the prophets threatened it with great misfortunes.

RAB'SHAKEH, רב־שקה, signifies *cup-bearer of the prince, or chamberlain*; it denotes the chief butler, or cup-bearer, and is a term of dignity, a title of office, and not a proper name. Rab-shakeh was sent by Sennacherib, king of Assyria, to summon Hezekiah, which he did. Rab-shakeh spoke to him in a very haughty and insolent manner, and told him in Hebrew that he ought not to put any confidence either in the king of Egypt, or the Lord, who had ordered Sennacherib to march against Judea. (2 Kings xviii. 17.)

After this, Rab-shakeh returned to his master, who had quitted the siege of Lachish to meet the king of Egypt, then coming to assist Hezekiah. But in this march the destroying angel slew 185,000 of the army of Sennacherib; and he was obliged to hasten back to Nineveh, where he was slain by his own sons. See HEZEKIAH. (Isai. xxxvii. 36, 37, &c. 2 Kings xix. 35, 36, 37.)

RAB'SARIS, רב־סרים, signifies *grand, master of the eunuchs*; or, gentleman of the chamber to the prince. Rab-saris, or Rabsares, was chief of the eunuchs of king Sennacherib, and was sent with Rab-shakeh and Tartan to summon Hezekiah. Rabsaris is not a proper name, but a name of dignity, a title of office. (Jer. xxxix. 3.)

RACA, ρακα, a Syriac word, signifying empty, vain, beggarly, foolish, and including a strong idea of contempt. Jesus Christ says (Matt. v. 22.) that whoever shall say to his neighbour Raca, shall be condemned by the council or Sanhedrim.

Lightfoot assures us, that in the books of the Jews the word Raca is a term of the utmost contempt; and is used to be pronounced with certain gestures of indignation, as spitting, turning away the head, &c.

RA'CHEL, רחל, signifies *sheep*. Rachel was the daughter of Laban, and sister of Leah. When Jacob fled from his brother Esau's resentment, he arrived in Mesopotamia, near the city of Haran: finding some shepherds there, he inquired if they knew Laban the son of Nahor. They answered, We know him well, and here is his daughter Rachel coming with the flock. Jacob introduced himself to her, was brought

into Laban's house, and entertained with great civility. When he had been there about a month, Laban desired him to propose some recompense for his services. Jacob offered to serve him seven years for his younger daughter Rachel in marriage. Laban agreed to this; but instead of Rachel, Laban imposed her elder sister, Leah, on Jacob.

Jacob, the next morning, made bitter complaints; Laban excused it, and offered, if he was willing to serve him other seven years, to let him have Rachel also. Jacob agreed; and when the week of Leah's wedding was over, he married Rachel. His affection for Rachel abated his kindness for Leah; but the Lord gave children to Leah, and none to Rachel. This excited Rachel's anger, and she said to Jacob, 'Give me children or else I die:' but Jacob answered her with indignation. Rachel said, Take my maid Bilhah, that I may have children by her. Jacob taking Bilhah, she brought forth a son, whom Rachel called Dan. Bilhah had another son the year following, whom Rachel named Naphtali.

At last the Lord remembered Rachel; she brought forth a son, whom she named Joseph. Some years after, Jacob taking a resolution to return to Canaan, Rachel, unknown to Jacob, privately took away the Teraphim or domestic gods of her father Laban, in the year of the world 2265. (Gen. xxxi.) Laban pursued Jacob, and charged him with this theft. Jacob wished him to search every tent, which he did without finding any thing. Laban coming into Rachel's tent, she hid the Teraphim under her camel's furniture, and sat down upon it. When her father had searched every where in vain, she said, Let not my lord be angry that I cannot rise in his presence, for the custom of women is upon me; and thus she evaded her father's inquiry.

When Jacob passed over the brook Jabbok, he divided his wives and children into three companies. He put the two maids and their children first; Leah and her children second; and lastly, Rachel and her son Joseph. This he did, that, if Esau should assault the first company, the second and third might escape; or if he should not spare the second, at least the third might avoid his fury. After he had passed over Jordan, as he advanced towards Hebron, and was not above a furlong from Bethlehem, otherwise called Ephrath, Rachel was seized with the pains of child-birth. She brought forth a son, whom she named Ben-oni, or the son of my pain; but Jacob named him Benjamin, or the son of my right hand. Rachel died, and Jacob buried her in this place, erecting a monument for her, which continued for ages.

They show in Judea a monument which they call Rachel's; but it is too like the Turkish monuments to be ancient.

It may have been renewed in later ages. Rachel died in the year of the world 2265.

The prophet Jeremiah (xxxi. 15.) and after him St. Matthew (ii. 18.) have put Rachel for the tribes of Ephraim and Manasseh, born from Joseph the son of Rachel. 'A voice was heard in Ramah, lamentation and bitter weeping; Rachel, weeping for her children, refused to be comforted for her children, because they were not.' This prophecy was completed when these two tribes were carried into captivity beyond the Euphrates. St. Matthew has accommodated this prophecy to what happened at Bethlehem, when Herod slew the children there. Then Rachel, who was buried there, might be said to renew her cries and lamentations for the death of so many infant innocents, sacrificed to his jealousy and cruelty.

RA'HAB, רהב, signifies *which is large and extended, or public place*. Rahab was an hostess of the city of Jericho, who received and concealed the spies sent by Joshua. The Hebrew calls her Zonah (Joshua ii. 1.), which Jerome and many others understand of a prostitute. Others think she was only an hostess or inn-keeper, and that this is the true signification of the original word. Had she been a woman of ill fame, would Salmon, a prince of the tribe of Judah, have taken her to wife? or could he have done it by the law? Besides, the spies of Joshua would hardly have gone to lodge with a common harlot; they who were charged with so nice and dangerous a commission. Those who maintain she was an harlot, pretend that she was perhaps one of those women that prostituted themselves in honour of the Pagan deities; as if this could extenuate her crime, or the scandal of her profession, if she was a public woman. It is also observable, that such women are called Kadeshah, not Zonah, in the Hebrew.

But, whatever was Rahab's profession, when the spies had entered her house, notice was given to the king of Jericho, who sent to Rahab to produce those men: but she hid them, and told the messengers, that such men had been at her house, but that, when the gates of the city were shutting, they went out. Pursue them quickly, she said, and you may overtake them. They forthwith pursued them, but in vain, for they were concealed on the terrace of Rahab's house.

When the king's messengers were gone away, Rahab went up to the terrace, or roof, of her house, and said to the spies, I know the Lord has delivered this country into your hands; promise me, now, that you will save the lives of me and my family, when you take this city. The spies promised her, with an oath, and bid her tie a scarlet string to her window, that her house might be distinguished when the Israelites should enter Jericho.

Then she let them down by a rope; for

her house joined to the walls of the city; advising them to return by the mountains, for fear of meeting those who had been sent in quest of them; and to continue on the mountains three days, in which time the messengers would return, after which they might proceed. The spies followed Rahab's counsel exactly, and at the end of three days arrived at Joshua's camp, to whom they related all they had discovered at Jericho, and their promises to their benefactress Rahab. When Joshua took the city, he sent the two spies to the house of Rahab, to bring her out safe with all her relations. Rahab married Salmon, a prince of Judah, by whom she had Boaz: from whom descended Obed, Jesse, and king David. Thus Jesus Christ condescended to reckon this Canaanitish woman among his ancestors. St. Paul magnifies the faith of Rahab. (Heb. xi. 31.)

RAHAB, רַהַב, signifies *proud*; otherwise *quarrelsome*. The Psalmist (lxxxvii. 4.) speaks of another Rahab, different from this now mentioned. 'I will make mention of Rahab and Babylon to them that know me.' And again, (Psalm lxxxix. 10.) 'Thou hast broken Rahab in pieces,' or 'the Egyptian.' Isaiah (li. 9.; xxx. 7.) makes use of the same word Rahab, to denote the destruction of Pharaoh and his army in the Red Sea.

RAIN, the vapours exhaled by the sun, which fall from the clouds to the earth in drops. (Eccles. xi. 3.) Some are of opinion, from certain expressions of Scripture, that the ancient Hebrews imagined rain to be derived from certain great reservoirs above the heavens, which Moses calls the superior waters, by way of contradistinction from the inferior waters, the sea. Moses says that, at the Deluge, 'All the fountains of the great deep were broken up, and the windows of heaven were opened.' And Hosea says (ii. 21.) that in times of great drought the clouds cry to the Lord, beseeching him to permit the waters which he keeps in his treasures and repositories, to fall into them and replenish them.

The sacred writers often speak of the rain of the former season, and of the rain of the latter. (Deut. xi. 14.) Twice in the year, there fell plenty of rain in Judea: in the beginning of the civil year about September or October; and half a year after in the month Abib, or March, which was the first month in the ecclesiastical or holy year, whence it is called the latter rain in the first month. (Joel ii. 23.)

RAINBOW, or simply the bow, a meteor in form of a party-coloured arch, or semi-circle, exhibited in a rainy sky opposite to the sun, by the refraction of his rays in the drops of falling rain. There is a secondary or fainter bow usually seen, investing the former, at some distance; and among naturalists, we also read of lunar

rainbows, marine rainbows, &c. The rainbow, Sir Isaac Newton observes, never appears, except where it rains in the sunshine; and it may be represented artificially, by contriving water to fall in little drops like rain through which the sun shining exhibits a bow to a spectator placed between the sun and the drops, especially if a dark body, as black cloth, be disposed beyond the drops.

On the origin and nature of the rainbow there have been a great variety of conjectures, till Anthony de Dominis, bishop of Spalatro, in a treatise of his published by Bartholus in 1611, partly suggested the true cause of this phenomenon, which was afterwards fully explained and demonstrated by Sir Isaac Newton. To readers in general it may be sufficient to say, that the rainbow is a mere natural effect of a natural cause: 1. It is never seen but in showery weather. 2. Nor then, unless the sun shines. 3. It never appears in any part of the heavens but in that opposite to the sun. 4. It never appears greater than a semi-circle, but often much less. 5. It is always double, there being what is called the superior and inferior, or primary, and secondary rainbow. 6. These bows exhibit the seven prismatic colours, red, orange, yellow, green, blue, indigo, and violet. 7. The whole of this phenomenon depends on the rays of the sun falling on spherical drops of water, and being, in their passage through them, refracted and reflected.

The rainbow was the sign or token which God appointed as a confirmation of the truth of his promise to Noah, that he would not any more destroy the earth by a general deluge, or disturb the order of nature and the several seasons of the year, and their regular vicissitudes. (Gen. ix. 8—17.) From the well-known cause of this phenomenon, it cannot be rationally supposed that there was no rainbow in the heavens before the time mentioned in this passage; for, as the rainbow is the natural effect of the sun's rays falling on drops of water, and of their being refracted and reflected by them, it must have appeared at different times from the creation of the sun and the atmosphere. Nor does this passage intimate that the bow was now created, for a sign to Noah and his posterity; but, that what was *formerly* created, or rather, that which was the necessary effect, in certain cases, of the creation of the sun and atmosphere, should *now* be considered by them as an unfulfilling token of their continual preservation from the waters of a deluge. It is, indeed, no more necessary to suppose that the rainbow was now created, for this purpose, than the symbols of bread and wine, for the institution of the Lord's Supper. *Hales's New Analysis of Chronology*, vol. ii. book i. p. 43; *Dr. Adam Clarke's Comment. on Gen. ix. 13.*

RAM, or BATTERING RAM, an engine of war, well known and much used by the ancients in sieges. It is mentioned by Ezekiel, (iv. 1, 2.; xxi. 22.) in two passages; and Nebuchadnezzar used it at the siege of Jerusalem. Pliny says, it was Epeus that invented the ram at the siege of Troy; but Vitruvius and Tertullian ascribe the invention to the Carthaginians. It is thought Ezekiel is the first author that has made any mention of this machine.

RA'MAH, רמה, signifies *height or exalted*; otherwise, *projected*. Ramah was a city of Benjamin, between Gaba and Bethel, towards the mountains of Ephraim, six miles from Jerusalem north. Jerome places it near Gaba, seven miles from Jerusalem: it was, in his time, only a small village. This city stood on the road from Samaria to Jerusalem; for this reason, Baasha, king of Israel, caused it to be fortified, to obstruct the passage from the land of Judah into that of Israel. Josephus calls it Ramathan. (Josh. xviii. 25. Judg. iv. 5.; xix. 13. 1 Kings xv. 17. 2 Chron. xvi. 1.) This Ramah is also thought to be the city of Samuel. (1 Sam. i. 19.; ii. 11, &c.)

It is also very probable that Jeremiah speaks of this Ramah, (Jer. xl. 1, 2, 3.) when he says, Nebuzaradan, who commanded the Chaldaean army, having found him among the captives at Ramah, whither they had been all brought, set him at liberty. Of the same place Calmet explains that other prophecy of Jeremiah, (xxxi. 15, 16, 17.) in which the Lord comforts Rachel, on account of the taking the children of Ephraim and Manasseh into captivity: 'A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children,' &c. Matthew, (ii. 18.) has accommodated this passage to the massacre of the infants of Bethlehem by Herod.

The Scripture often joins Ramah with Gaba, Geba, or Gibeah, as being neighbouring places. (Ezra ii. 26. Nehem. vii. 30. Isaiah x. 29. Hosea v. 8.) We also see, (1 Sam. xxii. 6.) that Saul, when in Gibeah, sat under a tree at Ramah: but in this place Calmet takes Ramah only to signify the eminence at Gibeah.

'The oriental geographers,' says Mr. Buckingham, 'speak of Ramah as the metropolis of Palestine, and every appearance of its ruins even now confirms the opinion of its having been once a considerable city. Its situation, as lying immediately in the high road from Jaffa to Jerusalem, made it necessarily a place of great resort; and from the fruitfulness of the country around it, it must have been equally important as a military station or a depôt for supplies, and as a magazine for the collection of such articles of commerce as were exported from the coast. In its present state, the town of Ramah, or, as it is now called, Ramlah, is about the size of Jaffa, in the extent actually

occupied. The dwellings of this last, however, are crowded together around the sides of a hill, while those of Ramah are scattered widely over the face of the level plain on which it stands. The style of building here is that of high square houses, with flattened domes covering them; and some of the terraced roofs are fenced around with raised walls, in which are seen pyramids of hollow earthenware pipes, as if to give air and light without destroying the strength of the wall itself. On the large mosque we noticed a square tower with pointed arched windows, like many of our country-church steeples in England, differing only from these in being surmounted by an open gallery, and a flat-domed summit. These last, it could be plainly seen, were subsequent additions, and did not harmonize with the tower itself, which is purely Gothic, and, no doubt, a Christian work at the period of the Crusades. We saw also, in other parts of the town, vestiges of Gothic edifices, of a character decidedly different from Saracen architecture, though both of them have the pointed arch in common: but all these were greatly ruined. The convent of the Latins is large and commodious, though not equal to that of Nazareth. It has a good church, an open court, with a fine spreading orange-tree, and several wells of excellent water in it for their gardens. The inhabitants are estimated at little more than five thousand persons, of whom about one-third are Christians of the Greek and Catholic communion, and the remaining two-thirds Mahometans, chiefly Arabs; the men of power and the military only being Turks, and no Jews residing there. The principal occupation of the people is husbandry, for which the surrounding country is highly favourable; and the staple commodities produced by them are corn, olives, oil, and cotton, with some soap and coarse cloth made in the town. There are still remains of some noble subterranean cisterns at Ramah, not inferior either in extent or execution to many of those at Alexandria. They were intended for the same purpose, namely, to serve in times of war as reservoirs of water.'

'The town,' says Dr. Clarke, 'is situated in the middle of an extensive and fertile plain, which is a part of the great Field of Sharon, if we may bestow upon any particular region a name which was applied to more than one district of the Holy Land. It makes a considerable figure at a distance; but we found nothing within the place, except traces of devastation and death: It exhibited one scene of ruin. Houses fallen or deserted appeared on every side; and instead of inhabitants, we beheld only the skeletons of putrifying carcases of horses and camels. These were lying in all the streets, and even in the courts and chambers of the buildings belonging to the place. A plague, or rather a murrain, during the

preceding year, had committed such ravages, that not only men, women, and children, but cattle of all kinds, and every thing that had life, became its victims.' *Clarke's Travels*, vol. iv. p. 431; *Buckingham's Travels in Palestine*, vol. i. pp. 261—264, octavo edition of 1822.

RAMAH, a city of the tribe of Naphtali, (Josh. xix. 36.) on the frontiers of Asher. (Josh. xix. 29.) Jerome reads Horma in Hebrew; but our version, the Septuagint, and Eusebius, read Ramah. The same Eusebius, and Cyrillus of Jerusalem, own there was a Ramah in the tribe of Asher, and another belonging to Naphtali.

RAMOTH, רמותר, ראמותר, signifies *eminences*, or *heights*. Ramoth was a famous city in the mountains of Gilead; often called Ramoth-Gilead; sometimes Ramoth; and sometimes Ramath-mispeh, or the Watch-tower. (Josh. xiii. 26.) Josephus calls it Ramatham, or Aramatha. This city belonged to the tribe of Gad. It was assigned to the Levites, and was one of the cities of refuge beyond Jordan. (Deut. iv. 43. Josh. xx. 8.; xxi. 38.) It became famous during the reigns of the latter kings of Israel, and was the occasion of several wars between these princes and the kings of Damascus, who had conquered it, and from whom the kings of Israel endeavoured to regain it. (1 Kings xxii. 3, 4, &c. 2 Kings viii. 28, 29. 2 Chron. xxii. 5.) Jehoram, king of Judah, was dangerously wounded at the siege of this place: and Jehu, the son of Nimshi, was here anointed king of Israel, by a prophet sent by Elisha. (2 Kings ix. 1, 2, &c.) Ahab, king of Israel, was killed in battle with the Syrians before this place. (2 Chron. xviii. 3, 4, 5, &c.) Eusebius says, that Ramoth was fifteen miles from Philadelphia east. Jerome places it in the neighbourhood of Jabbok, and, consequently, north of Philadelphia. It is now called Ramza.

REASON. Many, who have not been enemies to religion, have nevertheless disputed the necessity of the Christian revelation: they thought that reason itself, without any supernatural communication, was sufficient to discover the relations in which God stands to man, and man to God; to determine what is man's present duty and his future expectations. But that reason alone is inadequate for this purpose, we may learn from the insufficiency of its exertions in the heathen world; for surely it will not be denied that among the heathens, whether we consider the sages of Greece or of Rome, there were men who possessed a vigour of mind, which, if it has been equalled, has never been exceeded in modern times: and yet these men, after the closest and most elaborate intellectual research, could never attain to any thing more than a slight glimmering of those truths which

may be called the fundamentals of religion.

If the efforts of the wisest philosophers, during a series of ages, were found so totally inadequate to the moral and religious improvement of the speculative and the practical habits of mankind, we may conclude that similar efforts, unassisted by any Divine communication, would have been equally unavailing if they had continued to the present time; for though knowledge is progressive, yet no successions of intellectual endeavour can advance the progress of that knowledge, which is so independent of rational experiment and research as the doctrine of a future life; and therefore we may readily suppose that, on this most important article of religion, the heathen sages had learned all that reason could teach without the aid of revelation. Hence we may well infer the necessity of some Divine interposition to bring life and immortality to light; to demonstrate to us, not by a long chain of reasoning, too subtle or profound for the popular apprehension, but in a way suited to the conceptions of the most untutored intellect, that the consciousness of man is not destroyed by death, and that there is a state of impartial retribution beyond the grave.

Though reason, however, might pretend to some knowledge of a future state, her utmost abilities could not discover what atonement God would be pleased to accept for the sins of the world. This was a task to which she was wholly unequal. The heathens, indeed, plainly saw that some expiation was necessary. They were convinced, that if there was a God, he must be offended with vice and pleased with virtue. They knew that they were not virtuous, and that, therefore, they could not be in favour with God. They wanted the first and fundamental requisite for obtaining tranquillity; an assurance that pardon could be procured on any terms. Indeed, there was a possibility, and, perhaps, a probability, that the Almighty would pardon their offences; but there was a possibility that he would not. The very possibility, therefore, of being exposed to the resentment of a God without mercy, and without control, was enough to sink them into despair. Having no confidence in any thing, they tried every thing. They made use of every expedient which could be devised, and, like men ready to perish, caught at whatever seemed to afford a prospect of relief. Hence originated that infinite number of deities, temples, altars, festivals, games, sacrifices, supplications, and processions. The infinite number of ceremonies and superstitions which they employed, plainly demonstrated their uneasiness, but could not remove its efficient cause. From the Gospel we know that God is merciful, long-suffering, and of great goodness. We know that the death

of his Son was intended as a propitiatory atonement for the sins of mankind. We are acquainted with the means of preserving that favour, which Christ has procured us; and, with respect to the misery which guilt occasions, we no longer feel the torment of not knowing in what manner it is to be expiated. The Scripture assures us, that 'Jesus is the Lamb of God, which taketh away the sins of the world;' that he 'came to seek and to save that which was lost;' and that 'whosoever believeth in him shall not perish, but have everlasting life.' Hence, then, in the most important of all human concerns, we see the necessity of a Divine revelation, from which the meanest and most ignorant Christian enjoys more true content, more peace and satisfaction of mind, than any heathen philosopher could ever receive from all his wisdom and erudition. See RELIGION and REVELATION.

Bishop Porteus's Sermons.

REBEK'AH, רבקה, signifies *fat, fattened*; otherwise, *quarrel, appeased, or removed*. Rebekah, or Rebecca, was daughter of Bethuel, and wife of Isaac. (Gen. xxiv.) Eliezer, the steward of Abraham's house, went to fetch a wife for Isaac from Haram, a city of Mesopotamia, and he brought Rebekah. Rebekah lived with Isaac twenty years, without having children: Isaac interceded for her by his prayers; and she became with child of two children; who, struggling together in her womb, and giving her great uneasiness, she consulted the Lord on this occasion; who told her that two nations were in her womb, and that the elder should be subject to the younger. It is not agreed whom Rebekah consulted with: some will have it that she went to Shem, the son of Noah; some, to Melchisedek; some, to Heber; some, to Abraham; and others think she went to sacrifice on Mount Moriah, or on the altar that Abraham had erected in the forest of Beer-sheba, and that while she slept there God revealed this to her.

When Rebekah's time of delivery was come, she became the mother of twins. The first was ruddy and hairy, and they named him Esau. The other immediately followed, holding in his hand the heel of his brother; wherefore they called him Jacob, the Heeler. When they grew up, Esau betook himself to hunting; but Jacob was a plain inactive man, and dwelt at home in tents. Isaac had most inclination for Esau, but Jacob was the favourite of Rebekah; she found means of making him obtain surreptitiously the blessing of his father Isaac. See JACOB and ISAAC.

A great famine having forced Isaac to Gerar, a city of the Philistines, of which Abimelech was king; when asked, who Rebekah was, he answered 'his sister;' because he feared they might put him to death, in order to possess his wife. Abimelech one

day perceived him to caress her in a manner that better agreed with a husband than a brother. Abimelech then ordered him to be called, and reprimanded him; and forbade any one to meddle with his wife, on pain of death.

Jacob, by the management of his mother Rebekah, having obtained his father's blessing, to the prejudice of his brother Esau, Esau threatened to be his death for it. Rebekah had notice of his design, and, to prevent it, advised Jacob to travel into Mesopotamia to his uncle Laban, and there to marry one of his daughters. She prevailed with Isaac to consent to this journey, insinuating that her life became a burden to her, on account of the daughters of Heth, one of whom Esau had married; and that if Jacob should also take a wife of this country, her life would no longer be supportable. Scripture makes no farther mention of Rebekah; and the year of her death is uncertain: but she certainly died before Isaac; because it is said, that Isaac was put into the tomb with Rebekah his wife. This tomb was the same in which Abraham and Sarah had been before buried, and where afterwards Jacob and Leah were deposited. (Gen. xlix. 31, &c.; xxxv. 29.)

RE'CHAB, רכב, signifies *square, or chariot, or team of horses, or a rider*. Rechab was father of Jonadab, and of the Rechabites. It is not known in what time this Rechab lived, nor what was his original. Some will have him to proceed from the tribe of Judah. Others think he was a priest, or at least a Levite, because it is said, (Jeremiah xxxv. 19.) that there shall be always found of the descendants of Jonadab stedfast to the service of the Lord. Some Rabbins pretend, that the Rechabites having married the daughters of the priests or Levites, their children were employed in the temple service. Others think, that indeed they waited in the temple, but only as servants, like the Gibeonites and Nethinim, who were servants of the priests and Levites. We read (1 Chron. ii. 55.) that the Rechabites were originally Kenites, and that they were singers in the house of God.

The Kenites were not descended from Jacob, but from Midian, son of Cush; by Hobab, or Jethro, the father-in-law of Moses. They entered the promised land with the Hebrews, and dwelt in the tribe of Judah, about the Dead Sea. They were distinguished from the Israelites by their retired sort of life, and by their contempt of cities and houses. Some have thought that Hobab or Jethro was the first founder of the Rechabites; that Rechab was one of his names; that Jonadab, in the time of Jehu, was one of his descendants; that Heber the Kenite followed the customs of the Rechabites. Serrarius distinguishes

the ancient Rechabites, descended from and instituted by Jethro, from the new Rechabites, of Jonadab, son of Rechab, who lived in the time of Jehu, king of Israel.

The injunction imposed by Jonadab on his posterity was, not to drink wine, not to build houses, not to sow grain, nor to plant vineyards, to have no lands, and to dwell in tents all their lives. Such was the institution of the children of Rechab. It laid no obligations on the Kenites, nor on the other descendants of Jethro. This they continued to observe above three hundred years, from the time of Jehu to that of Jehoiakim, king of Judah, when Nebuchadnezzar coming to besiege Jerusalem, the Rechabites were obliged to leave the country, and take refuge in the city; whence it is imagined they were carried captives, together with the Jews, by the Chaldeans.

REDEMPTION denotes our recovery from sin and death, by the obedience and sacrifice of Christ, who, on this account, is called 'The Redeemer.' (Isai. lix. 20. Job xix. 25.) 'God made his creature man upright, but he sought out many inventions.' We could not possibly have come forth from the hands of an infinitely good and Almighty Maker, such wicked and unhappy creatures as we are. How we came into this state of corruption and misery, by the transgression of a covenant, made between God and our first parent and representative, is plainly set forth in the Mosaic history, where the origin of moral evil or sin, and of the universal disposition in all men to sin, is cleared up, and charged on our freedom, that is, on the highest perfection of our nature. If then we were, and still are, free to do good or evil, though more inclinable to evil, does not sin, if we commit it, 'lie at the door?' But since it is as plain, from the universal prevalence of corruption and sin, that we did originally fall, as it is, from daily experience, that we do continually fall, in what light from the beginning must we have stood before our Maker? In that, no doubt, of offending children. As offenders, Divine justice must have looked on us with an eye of infinite indignation, and resolved to punish us proportionally to our guilt. But, on the other hand, as children, the Divine goodness must have beheld us with equal tenderness and pity, and resolved to show us mercy.

As we were led into sin by our first parent, as we became corrupt and guilty in the sight of God through the disobedience of a representative, it seems reasonable, that a representative, if such there may be, should atone for our guilt, and, by suffering, remove our punishment. Nay, it is as reasonable that we should become righteous by imputed goodness, as guilty by imputed sin. As to our own actual sins, we having been betrayed into them by a corruption of our

nature, derived from the original seduction, merely in consequence of God's own appointment, who sent us into being through a natural entail of that corruption; it appears most highly agreeable not only to the goodness, but to the very justice of God, that if a representative may take away the guilt of original, he may remove that of actual, sin also, provided it is truly repented of. In order that sin may be truly repented of, and all men become fit objects of the Divine mercy, by a thorough reformation, it further appears to be reasonable, that the new representative should not only suffer the punishment due to our sins, which is death, but should likewise undertake to create us anew, and instead of sinful creatures, as we are by nature, to make us holy and good in the sight of God.

To fill up these characters of a Creator and Redeemer, and to effect the high, and otherwise impossible purposes of both, the Son of God, the second person in the blessed Trinity, interposes; and, that he may, 'by the word of his power,' speak us into a new life, and suffer the punishment due to our sins, 'becomes flesh, makes his tabernacle among men, is delivered up to death for our offences, rises again for our justification,' and, placing himself at the right hand of his Father, urges the merits of his all-sufficient sacrifice for every one who believes in him, and effectually hears his call to repentance.

On this subject Dr. Barrow observes as follows: 'In correspondence to all the exigencies of the case [that God and man both might act their parts in saving us] the blessed eternal Word, the only Son of God, by the good-will of his Father, did vouchsafe to intercede for us, and to undertake our redemption; in order thereto voluntarily being sent down from heaven, assuming human flesh, subjecting himself to all the infirmities of our frail nature, and to the worst inconveniences of our low condition; therein meriting God's favour to us, by a perfect obedience to the law, and satisfying God's justice by a most patient endurance of pains in our behalf; in completion of all, willingly laying down his life for the ransom of our souls, and pouring forth his blood in sacrifice for our sins.'

Jesus Christ, then, by dying for us, hath made peace between God and us; hath procured us admittance into his family and service; hath, both by precept and example, by his sabbaths, his sacraments, his ministers, taught us how to serve him; hath, by his grace, enabled us to perform whatsoever in that service is above our natural strength; hath, by an assurance of eternal rewards and punishments, brought over desire and fear, our strongest springs of action, to assist in the struggles of virtue against temptation. In the agony of that death, by which sin and the old creature are destroyed, he cries out, 'It is finished!' the great work of

rooting out evil, and subduing its author, is finished: and immediately on his rising from the dead, he cries, 'Behold! I make all things new.' No sooner is the moral world made over again, than 'a new heaven and a new earth,' are fitted to it. Man is a new creature, and consequently all other things, that were made for him, are become new to him. These things that lately tempted him to sin, now no less powerfully prompt him to gratitude, to love, to goodness, and to a new life. *Clapham's Sermons*, vol. i. pp. 475—478; *Dr. Barrow's Works*, vol. i. p. 467, edit. 1683.

RED HEIFER. See HEIFER.

REFORMATION, that great change in the corrupted system of Christianity, begun by Luther in the year 1517. To overturn a system of religious belief, founded on ancient and deep-rooted prejudices, supported by power, and defended with no less art than industry; to establish in its room doctrines of the most contrary genius and tendency; and to accomplish all this, not by external violence or the force of arms; are operations which historians, the least prone to credulity and superstition, ascribe to that Divine Providence which, with infinite ease, can bring about events which to human sagacity appear impossible. The interposition of Heaven, in favour of the Christian religion at its first publication, was manifested by miracles and prophecies wrought and uttered in confirmation of it. Though none of the reformers possessed, or pretended to possess, these supernatural gifts, yet that wonderful preparation of circumstances which disposed the minds of men for receiving their doctrines, that singular combination of causes which secured their success, and enabled men, destitute of power and of policy, to triumph over those who employed against them extraordinary efforts of both, may be considered as no slight proof, that the same hand which planted the Christian religion, protected the reformed faith, and reared it, from beginnings extremely feeble, to an amazing degree of vigour and maturity. It was from causes seemingly fortuitous, and from a source very inconsiderable, that all the mighty effects of the reformation flowed. Leo X., when raised to the papal throne, found the revenues of the church exhausted by the vast projects of his two ambitious predecessors, Alexander VI. and Julius II. His own temper, naturally liberal and enterprising, rendered him incapable of that severe and patient economy which the situation of his finances required. On the contrary, his schemes for aggrandizing the family of Medici, his love of splendour, his taste for pleasure, and his magnificence in rewarding men of genius, involved him daily in new expenses; in order to provide a fund for which, he tried every device that the fertile invention of priests had fallen

upon to drain the credulous multitude of their wealth. Among others he had recourse to a sale of indulgences.

The right of promulgating these indulgences in Germany, together with a share in the profits arising from the sale of them, was granted to Albert, elector of Mentz and archbishop of Magdeburg, who, as his chief agent for retailing them in Saxony, employed Tetzel, a Dominican friar of licentious morals, but of an active spirit, and remarkable for his noisy and popular eloquence. He, assisted by the monks of his order, executed the commission with great zeal and success, but with little discretion or decency; and though by magnifying excessively the benefit of their indulgences, and by disposing of them at a very low price, they carried on for some time an extensive and lucrative traffic among the credulous and the ignorant; the extravagance of their assertions, as well as the irregularities in their conduct, came at last to give general offence. Whilst Luther was at the height of his reputation and authority, Tetzel began to publish indulgences in the neighbourhood of Wittenberg, and to ascribe to them the same imaginary virtues which had, in other places, imposed on the credulity of the people. As Saxony was not more enlightened than the other provinces of Germany, Tetzel met with prodigious success there. It was with the utmost concern that Luther beheld the artifices of those who sold, and the simplicity of those who bought indulgences. The opinions of Thomas Aquinas and the other schoolmen, on which the doctrine of indulgences was founded, had already lost much of their authority with him; and the Scriptures, which he began to consider as the great standard of theological truth, afforded no countenance to a practice, equally subversive of faith and of morals. His warm and impetuous temper did not suffer him long to conceal such important discoveries, or to continue a silent spectator of the delusion of his countrymen. From the pulpit, in the great church at Wittenberg, he inveighed bitterly against the irregularities and vices of the monks who published indulgences; he ventured to examine the doctrines which they taught, and pointed out to the people the danger of relying for salvation upon any other means than those appointed by God in his word. The boldness and novelty of these opinions drew great attention; and being recommended by the authority of Luther's personal character, and delivered with a popular and persuasive eloquence, they made a deep impression on his hearers. Encouraged by the favourable reception of his doctrines among the people, he wrote to Albert, elector of Mentz and archbishop of Magdeburg, to whose jurisdiction that part of Saxony was subject, and remonstrated warmly against the false opi-

nions, as well as wicked lives, of the preachers of indulgences; but he found that prelate too deeply interested in their success to correct their abuses. His next attempt was to gain the suffrage of men of learning. For this purpose he published ninety-five theses, containing his sentiments with regard to indulgences. These he proposed, not as points fully established, or of undoubted certainty, but as subjects of inquiry and disputation; he appointed a day, on which the learned were invited to impugn them, either in person or by writing; to the whole he subjoined solemn protestations of his high respect for the apostolic see, and of his implicit submission to its authority. No opponent appeared at the time prefixed; the theses spread over Germany with astonishing rapidity; they were read with the greatest eagerness; and all admired the boldness of the man, who had ventured not only to call in question the plenitude of papal power, but to attack the Dominicans, armed with all the terrors of inquisitorial authority.

The friars of St. Augustin, Luther's own order, gave no check to the publication of these uncommon opinions. Luther had, by his piety and learning, acquired extraordinary authority among his brethren; he professed the highest regard for the authority of the pope; his professions were at that time sincere; and as a secret enmity subsists among all the monastic orders of the Romish church, the Augustins were highly pleased with his invectives against the Dominicans, and hoped to see them exposed to the hatred and scorn of the people. His sovereign, the elector of Saxony, the wisest prince at that time in Germany, secretly encouraged his attempts, and flattered himself that this dispute among the ecclesiastics themselves might give some check to the exactions of the court of Rome, which the secular princes had long, though without success, been endeavouring to oppose. Several theses appeared in opposition to the ninety-five published by Luther; and the arguments produced for his confutation were the sentiments of schoolmen, the conclusions of the canon law, and the decrees of popes. The decision of judges so partial and interested did not satisfy the people, who began to call in question the authority even of these venerable guides, when they found them standing in direct opposition to the dictates of reason, and the determinations of the divine law.

In the mean time, these novelties in Luther's doctrines, which interested all Germany, excited little attention and no alarm in the court of Rome. Leo, fond of elegant and refined pleasures, intent upon great schemes of policy, a stranger to theological controversies, and apt to despise them, regarded with the utmost indifference the operations of an obscure friar, who, in the heart of Germany, carried on a scholastic

disputation in a barbarous style. He imputed the whole to monastic enmity and emulation, and seemed inclined not to interpose in the contest, but to allow the Augustins and Dominicans to wrangle about the matter with their usual animosity.

The solicitations, however, of Luther's adversaries, together with the surprising progress which his opinions made in different parts of Germany, roused at last the attention of the court of Rome, and obliged Leo to take measures for the security of the church against an attack that now appeared too serious to be despised. For this end he summoned Luther to appear at Rome, within sixty days, before the auditor of the chamber, and the inquisitor-general, Prierias, who had written against him, whom he empowered jointly to examine his doctrines, and to decide concerning them. He wrote, at the same time, to the elector of Saxony, beseeching him not to protect a man whose heretical and profane tenets were so shocking to pious ears; and enjoined the provincial of the Augustins to check, by his authority, the rashness of an arrogant monk, which brought disgrace upon the order of St. Augustin, and gave offence and disturbance to the whole church. The professors in the university of Wittemberg, anxious for Luther's safety, wrote to the pope, and, after employing several pretexts to excuse Luther from appearing at Rome, intreated Leo to commit the examination of his doctrines to some persons of learning and authority in Germany. The elector requested the same thing of the pope's legate at the diet of Augsburg; and as Luther himself, who at that time did not even entertain the smallest suspicion concerning the divine origin of papal authority, had written to Leo a submissive letter, promising an unreserved compliance with his will, the pope gratified them so far as to empower his legate in Germany, cardinal Cajetan, a Dominican, eminent for scholastic learning, and passionately devoted to the Roman see, to hear and determine the cause.

Luther, having obtained the emperor's safe conduct, immediately repaired to Augsburg. The cardinal required him, by virtue of the apostolic powers with which he was clothed, to retract his errors with regard to indulgences and the nature of faith, and to abstain for the future from the publication of new and dangerous opinions. Luther, fully persuaded of the truth of his own tenets, and confirmed in the belief of them by the approbation which they had met with among persons conspicuous both for learning and piety, was surprised at this abrupt mention of a recantation, before any endeavours were used to convince him that he was mistaken. He declared, with the utmost firmness, that he could not, with a safe conscience, renounce opinions which he believed to be true; nor should any consideration

ever induce him to do what would be so base in itself, and so offensive to God. At the same time, he continued to express no less reverence than formerly for the authority of the apostolic see; he signified his willingness to submit the whole controversy to certain universities which he named, and promised neither to write nor preach concerning indulgences for the future, provided his adversaries were likewise enjoined to be silent with respect to them. All these offers Cajetan disregarded or rejected, and still insisted, peremptorily, on a simple recantation; threatening him with ecclesiastical censures, and forbidding him to appear again in his presence, unless he resolved instantly to comply with what he had required. This haughty and violent proceeding, as well as other circumstances, gave Luther's friends such strong reasons to suspect that even the imperial safe conduct would not be able to protect him from the legate's power and resentment, that they prevailed on him to withdraw secretly from Augsburg, and to return to his own country. But before his departure he prepared a solemn appeal from the legate, ill-informed at that time concerning his cause, to the pope, who indeed ought not to have committed a cause of this importance to an inferior agent.

The judges before whom Luther had been required to appear at Rome, without waiting for the expiration of the sixty days allowed him in the citation, had already condemned him as an heretic. Leo had, in several of his briefs and letters, stigmatized him as a child of iniquity, and a man given up to a reprobate sense. As every step which was taken by the court of Rome convinced Luther that Leo would soon proceed to the most violent measures against him, he had recourse to the only expedient in his power, in order to prevent the effect of the papal censures. He appealed to a general council, which he affirmed to be the representative of the catholic church, and superior in power to the pope, who, being a fallible man, might err, as St. Peter, the most perfect of his predecessors, had erred.

It soon appeared that Luther had not formed rash conjectures concerning the intentions of the Church of Rome. A bull, of a date prior to his appeal, was issued by the pope, in which he magnified the virtue and efficacy of indulgences; he required all Christians to assent to what he delivered as the doctrine of the Catholic church, and subjected those, who should hold or teach any contrary opinion, to the heaviest ecclesiastical censures. Among Luther's followers, this bull, which they considered as an unjustifiable effort of the pope in order to preserve that rich branch of his revenue which arose from indulgences, produced little effect. But among the rest of his countrymen, such a clear decision of the sovereign pontiff against

him, and enforced by such dreadful penalties, must have been attended with consequences very fatal to his cause, if these had not been prevented, in a great measure, by the death of the emperor Maximilian, whom both his principles and his interest prompted to support the authority of the holy see. To this event was owing the suspension of any further proceedings against Luther for eighteen months. Perpetual negotiations, however, in order to bring the matter to some amicable issue, were carried on during that space. The manner in which these were conducted having given Luther many opportunities of observing the corruption of the court of Rome, he began to utter some doubts with regard to the divine original of the papal authority. A public disputation was held upon this important question at Leipsic, between Luther and Eccius, one of his most learned and formidable antagonists; but it was as fruitless and indecisive as such scholastic combats usually prove.

Nor did this spirit of opposition to the doctrines and usurpations of the Romish Church break out in Saxony alone; an attack no less violent, and occasioned by the same causes, was made upon them about this time in Switzerland. The Franciscans, being entrusted with the promulgation of indulgences in that country, executed their commission with the same indiscretion and rapaciousness, which had rendered the Dominicans so odious in Germany. They proceeded, nevertheless, with uninterrupted success till they arrived at Zurich. There Zuinglius, a man not inferior to Luther in zeal and intrepidity, ventured to oppose them; and, being animated with a republican boldness, he advanced with more daring and rapid steps to overturn the whole fabric of the established religion. The appearance of such a vigorous auxiliary, and the progress which he made, was at first matter of great joy to Luther. On the other hand, the decrees of the universities of Cologne and Louvain, which pronounced his opinions to be erroneous, afforded great cause of triumph to his adversaries.

But the undaunted spirit of Luther acquired additional fortitude from every instance of opposition; and he began to shake the firmest foundations on which the wealth or power of the church was established. At last, on the 15th of June 1520, the bull, so fatal to the church of Rome, was issued. Forty-one propositions, extracted out of Luther's works, are therein condemned as heretical, scandalous, and offensive to pious ears; all persons are forbidden to read his writings, upon pain of excommunication; such as had any of them in their custody, are commanded to commit them to the flames; he himself, if he did not, within sixty days, publicly re-

cant his errors, and burn his books, is pronounced an obstinate heretic; is excommunicated, and delivered unto Satan for the destruction of his flesh; and all secular princes are required, under pain of incurring the same censure, to seize his person, that he might be punished as his crimes deserved.

This sentence, which he had for some time expected, did not disconcert or intimidate Luther. After renewing his appeal to the general council, he published remarks upon the bull of excommunication; and being now persuaded that Leo had been guilty both of impiety and injustice in his proceedings against him, he boldly declared the pope to be that man of sin, or antichrist, whose appearance is foretold in the New Testament; he declaimed against his tyranny and usurpations with greater violence than ever; he exhorted all Christian princes to shake off such an ignominious yoke; and boasted of his own happiness in being marked out as the object of ecclesiastical indignation, because he had ventured to assert the liberty of mankind.

In the following year, he was requested to appear before his avowed enemy, the emperor Charles V., in the diet at Worms, when, unmoved by the apprehensions of his friends, who reminded him of the fate of Huss, he instantly obeyed, and there acknowledged that his writings had occasionally been violent and acrimonious; but he refused to retract his opinions, until they should be proved erroneous by the Scriptures. An edict, pronouncing him an excommunicated criminal, and commanding the seizure of his person as soon as the duration of the safe conduct which he had obtained should have expired, was immediately promulgated. Frederic the Wise, elector of Saxony, who had all along countenanced him without professing his doctrines, now withdrew him from the storm. As Luther was returning from Worms, a troop of horsemen in masks, rushed from a wood, seized him, and conveyed him to the castle of Wartenberg, where he was concealed nine months, encouraging his adherents by his pen, and cheered in return by accounts of the rapid diffusion of his doctrines. John, the successor of Frederic, took a decisive step, and established the reformed religion in 1527 throughout his dominions.

In a diet at Spire, held about the same time, the execution of the edict of Worms against the Lutherans, now too formidable to be oppressed with impunity, was suspended until the convocation of a general council, to remedy the disorders of the Church. But in another diet held at the same place, in 1529, the suspension was revoked by a decree obtained through the influence of Charles; who then found himself at more leisure to push forward his views against

the supporters of the Reformation. Against this new decree six princes, and the deputies of thirteen imperial cities and towns, solemnly *protested*; and from this the appellation of Protestants became common to all who embraced the reformed religion. At the diet of Augsburg, in Suabia, the following year, a clear statement of the reformed faith, drawn up by Luther and Melancthon, was presented to Charles and the diet, on behalf of the Protestant members of the empire; and hence it obtained the name of 'the Confession of Augsburg.' This Confession was received as the standard of the Protestant faith in Germany.

The same or next year, the Protestant princes made the famous league of Smalkalde, for the mutual defence of their religion, which obliged the emperor to grant the Protestant Lutherans a toleration, till the differences in religion should be settled in a council, which he engaged himself to call in six months. The Protestant party gaining strength every day, instead of being viewed only as a religious sect, as hitherto, soon became to be considered as a political body of no small consequence; and having refused the bull for convening a council at Mantua, Charles summoned a general diet at Ratisbon, where a scheme of religion, for reconciling the two parties, was examined and proposed, but without effect. At length in 1545, the famous Council of Trent was opened for accommodating the differences in religion; but the Protestants refused to attend or obey a council convoked in the name, and by the authority of the pope, and governed by his legates.

The following year Luther died, but the work of Reformation which he had begun did not die with him; for though Charles, having concluded a treaty with the pope for the destruction of the reformed religion and its adherents, assembled troops on all sides, and was at first successful in the field, yet on the appearance of Maurice, elector of Saxony, in arms against him, with a force which he was wholly unprepared to resist, he was checked in his career, and the consequences were, the 'Religious Peace,' concluded at Passau, in Bavaria, in 1552, and the complete security of religious freedom to the Protestant States in Germany, which they have enjoyed ever since.

During the course of these events, the reformed opinions were extending their influence in various other countries. Before this time they were completely adopted in Sweden, and had likewise obtained perfect toleration in Denmark, where they were adopted soon after as the doctrines of the national church. They were also daily gaining converts in other kingdoms of Europe. They acquired many friends even

in Italy. They privately diffused themselves in Spain, notwithstanding the crowded dungeons and busy flames of the Inquisition. In France, they had still more ample success, where their abettors have long been contemptuously termed Huguenots. This appellation was given to the Protestants in France in 1560, and is supposed by some to be derived from a gate in Tours, called Hugon, where they first assembled. According to others, the name is taken from the first words of their original protest, or confession of faith, *Huc nos venimus*, &c. At Geneva they were firmly established by Calvin; but their principal triumph was in Great Britain, where the papal power and jurisdiction were abolished by Parliament, the king was declared supreme head of the church, and all the authority of which the popes were deprived was vested in him. - In England that vast fabric of ecclesiastical dominion, which had been raised with such art, and of which the foundations seemed to have been laid so deep, being no longer supported by the veneration of the people, was overturned in a moment. In the reign of Edward VI. a total separation was made from the Church of Rome in articles of doctrine, as well as in matters of discipline and jurisdiction.

The Roman Catholics themselves are ready to admit, that the papal doctrines and authority would soon have fallen into ruin in all parts of the world, in consequence of the opposition made to them by Luther and his adherents, had not the force of the secular arm, and the fire of the Inquisition, been employed to support the tottering edifice. In the Netherlands, particularly, the most grievous persecutions took place; so that, by the emperor Charles V., upwards of 100,000 were destroyed, whilst still greater cruelties were exercised upon the people there, by his son Philip II. The formidable ministers of the Inquisition put so many to death, and perpetrated such horrible acts of cruelty and oppression in Italy, &c. that most of the reformed consulted their safety by a voluntary exile, while others returned to the religion of Rome, at least in external appearance. In France, too, the Huguenots were persecuted with unparalleled fury; and though many princes of the blood, and of the first nobility, had embraced their sentiments, yet in no part of the world did the reformers suffer more. See PROTESTANT and LUTHERANISM. *Robertson's History of Charles V.*, vol. ii. pp. 90, &c.; vol. iii. p. 60; *Adam's Religious World Displayed*, vol. ii. pp. 83, 84, &c.; 325, &c.

REFUGE, CITIES OF. To provide security for those who, undesignedly, should happen to kill a man, in whatever manner, the Lord commanded Moses to appoint six cities of refuge, or asylas, that whoever, against his will, should have spilt blood,

might retire thither, and have time to prepare his defence before the judges; so that the kinsman of the deceased might not pursue him thither and kill him. (Exod. xx. 13. Numb. xxxv. 11, 12, 13. &c.) Of these cities there were three on each side Jordan. On this side Jordan were Kedesh of Naphtali, Hebron, and Shechem; beyond Jordan were Bezer, Golan, and Ramoth-Gilead. (Josh. xx. 7, 8.) They served not only for Hebrews, but for all strangers who might dwell in their country. The Rabbins confine the name strangers to proselytes; but in this, Calmet thinks they depart from the design of the law. (Deut. xix. 1—8.) The Lord also commanded, that when the Hebrews should multiply, and enlarge their country, they should add three other cities of refuge. As this command was never fulfilled, the Rabbins say, that the Messiah will accomplish it.

These cities were to be of easy access; to have good roads leading to them, and bridges wherever there was occasion. The width of these roads was to be, at least, thirty-two cubits, or forty-eight feet. At cross-roads, they set up posts, with inscriptions, directing the way to the city of refuge. Every year, on the fifteenth of Adar (February), the magistrates of the cities inspected the roads, to see that they were in good condition. The city was to be well supplied with water and provisions. It was not allowed to make any weapons there, that the relations of the deceased might not procure arms to gratify their revenge. Lastly; it was necessary that whoever took refuge there, should understand a trade or calling, that he might not be chargeable. They used to send some prudent and moderate persons, to meet those who were pursuing their revenge for their relations, in order to dispose them to clemency and forgiveness, and to await the decision of justice.

Though the manslayer had fled to the city of refuge, yet he was not therefore exempt from the pursuit of justice, (Numb. xxxv. 12.); an information was lodged against him; he was summoned before the judges and the people, to prove that the murder was truly casual and involuntary. If found innocent, he dwelt safely in the city to which he had retired; if otherwise, he was put to death, according to the law. The Scripture is not very express, whether the affair was under the cognizance of the judges of the place where the murder was committed, or of the judges of the city of refuge to which the murderer had fled; and commentators are at variance on this matter. (Deut. xix. 11, 12. Josh. xx. 4, 5, 6. Numb. xxxv. 25.) But it appears to us, from the passage of Joshua, that the fugitive underwent two trials: first in the city of refuge, where the judges summarily examined the affair; secondly, in his own city, where the

magistrates examined the cause more strictly. If the latter judges declared him innocent, they recondacted him under a good guard to the city of refuge.

To inspire the greater horror, even of involuntary bloodshed, the law punished it by a kind of banishment: for the manslayer was obliged to dwell in this city, without going out of it, till the death of the high priest: but after the high priest's death, he was free to go safely where he pleased.

'The institution of the cities of refuge not only gave opportunity to the aggressor to escape, and to the avenger to cool; but took from either the determination of the case, and, after a proper hearing, adjudged the slayer to security, yet to confinement, till the high priest died: at which period, not only might the offence be in part forgot, but be regularly and honourably passed over: especially among the general mourning on that event, and the general interest of the nation in it. We see the spirit of revenge inquiet both parties: but on such a solemn occasion, both parties might honourably forego their animosity, without any 'fear of fighting, or any disturbance of sleep;' so that this appointment was of, perhaps, equal advantage to both culprit and avenger.' *Fragments annexed to Calmet's Dictionary of the Holy Bible*, No. X. p. 24.

REGENERATION, a new birth. 'Regeneration, or the new birth,' says a late divine, 'consists of two parts; an outward baptism, which includes a profession of Christ's religion, and an inward sanctification, or holiness of heart and life. This is expressly told us by our Saviour and St. Paul. The former said to Nicodemus, that "except a man be born again, he cannot see the kingdom of God;" and in the next words, our Saviour explains what he means by this new birth; "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." So that to a man's being born again, there must be the baptism of water, and the renewing of the Spirit. To the same purpose speaks St. Paul: "God, according to his mercies hath saved us, not by works of righteousness, which we have done, but by the washing of regeneration, and the renewing of the Holy Ghost." The washing of regeneration is the outward part; the renewing of the Holy Ghost, the inward. Well, therefore, might our church teach in her offices, that infants are regenerated by baptism, since both Scripture and antiquity speak the same. The truth is, this term of regeneration or the new birth, cannot be properly understood without having respect to baptism.

'Our Saviour seems to take this expression from the Jews, by whom it denoted a man's becoming a proselyte to their religion, and being admitted to it by baptism; which was the way of receiving

proselytes into the Church, with the addition of circumcision to some. Whoever was thus admitted into the Jewish Church, was said to be new-born, or regenerate; and they esteemed a proselyte to be so really new-born, that they considered him ever after as a stranger to all his natural relations. When our Saviour says, 'except a man be born again, he cannot see the kingdom of heaven,' he means to express the absolute necessity incumbent on every one, whether Jew or Gentile, to become a proselyte, a disciple of his doctrine, if he wishes to obtain the happiness of heaven. Indeed, our Saviour's idea of regeneration was more extensive than that of the Jews, who thought an outward baptism, or profession, sufficient to entitle a man to the name of new-born. But our Saviour requires that a man be born of the Spirit, as well as of water, in order to his entering the kingdom of heaven; that is, besides an outward baptism and profession, an inward principle of virtue and holiness must be wrought in the person by the Spirit of God. Yet both these may be united; for whoever hath the outward regeneration of baptism, may have also the inward regeneration of the Spirit, if he be not false to God and to himself.'

When our Saviour says, that 'except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,' we are to understand in this place, with the liturgy, articles, and the ablest divines of the Church of England, that by water is meant water-baptism, and not merely, with some persons, symbolical purification in general, for the following reasons:—1. Our Lord here states the necessity of a higher baptism than that of John, with which Nicodemus must have been acquainted, and the insufficiency of which, as ministering only to repentance, John himself acknowledged; whereas, the ensuing baptism of Christ was to be more efficacious, as being the baptism of the Holy Spirit unto regeneration. 2. This is confirmed by the analogy between our Lord's doctrine in this place, and in his last commission to his Apostles; in which they were expressly required to baptize all nations with water, in the name of the Holy Trinity, to entitle them to initiation into the kingdom of heaven, or to the privileges of the Christian covenant, of which this peculiar mode of baptism was to be the instrument, or stipulated condition on God's part, of granting salvation, as faith is required on our part, as the indispensable condition of receiving it. 3. If we look to the practice of the Apostles as the best explanation of this precept, we shall find that all the converts who professed their faith or belief in the efficacy of Christ's atonement for the sins of mankind, were invariably baptized in token of their conversion. 4. The universality of the practice satisfactorily explains also the meaning of the indefinite

term *rig* 'any one,' in our Lord's answer, by showing that it must be understood universally, as equivalent to *πᾶς*, 'every one,' corresponding with his last commission to the Apostles to publish the Gospel to *all the creation* :—'He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned:' for the word 'he,' in this place signifies 'whosoever,' or 'every one.'

Though baptism is here considered as a necessary condition of salvation, in addition to belief, yet, it is remarkable, that damnation is threatened only to disbelief, or obstinate unbelief, without including the omission of baptism. This, Waterland remarks, may perhaps be a reserved case, in which God may dispense with the general rule of baptism, in favour of such as may not have the means or opportunity of receiving this rite; as in the penitent malefactor on the cross, or in sudden emergencies. At the same time, since the Christian covenant holds forth no engagement to save mankind, or make them heirs of eternal life, without the performance of this rite, baptism must be considered as the ordinary standing instrument, or conveyance of Gospel salvation on God's part; and, therefore, no person who neglects or despises it can properly be entitled to those privileges. Hence, our church rightly considers the baptized, whether infants or adults, immediately after the ceremony is performed, as '*regenerate and grafted into the body of Christ's Church.*'

It was the opinion of several early fathers of the church, Irenæus, Tertullian, Cyril, Nazianzen, &c. that the water applied in baptism secured or sealed, at it were, the body to a happy resurrection; whilst the Spirit more immediately sealed the soul: and thus the whole man was understood to be cleansed, sanctified, and accepted by God in baptism. The rite of baptism once administered, is effectual unto regeneration, on God's part, and need not be repeated. As there is but one Lord, and one faith, so there is but one baptism once performed, (Ephes. iv. 5.); for as the natural birth happens only once, so does the spiritual. The grant of regeneration subsists in force after baptism, though its efficacy depends on performing the conditions of the covenant then made, namely, repentance, faith, and obedience; for the privileges may be vacated, or forfeited, unless we walk in newness of life. Lapsed converts in Scripture, such as Simon Magus, (Acts viii. 22.) the revolting churches of Asia Minor, (Rev. ii. 5—16.; iii. 3—19.) the wicked prophetess Jezebel, (Rev. ii. 20, 21, &c.) are no where exhorted to be born anew or regenerated, after they had been once baptized; but frequently to repent, to be converted, to be renewed in the spirit of their mind, or transformed by the renewing of their mind, (Acts iii. 19. Ephes. iv. 23. Rom. xii. 2.) upon which they may be reinstated in their former privileges.

Regeneration and sanctification are only different expressions of the same thing. Regeneration is a metaphor used in Scripture to express our translation and change from one state to another, from a state of sin and wickedness to that of grace and holiness; and sanctification is our being made holy, purified, and cleansed from sin and impurity. Hence regeneration and sanctification are attributed to the same causes, the Spirit and word of God; we are said to be born of the Spirit, to be sanctified of the Holy Ghost, to be begotten, and to be sanctified by the word of truth, that is, the word of God. So that the Scriptures speak of them as the same thing; which they really are: for if sanctification be the making of us holy, as well as regeneration, then they are both the same. Another mistake is, that in regeneration and conversion, some think all the habits of grace are infused together, and at once; that is, for men who were vicious before in several kinds, to be in an instant, by an omnipotent act of God's grace, and by a new principle infused into them, endued with the habits of the contrary graces and virtues; and to be as chaste, temperate, just, meek, and humble, as if they became so by the frequent practice of these virtues. I do not deny that this may sometimes be the case; for some men, by an extraordinary power of God's grace, are suddenly changed, and strangely reclaimed from a wicked and vicious, to a religious and virtuous life. This may in some sense be called the infusion of the habits of grace and virtue together at once; but even in such I doubt not but that the habits of several graces and virtues are afterwards attained by the frequent practice of them. This was common and visible in many of the first converts to Christianity, especially of those who were reclaimed from the abominable idolatry and impiety of heathenism. The Spirit of God did then work miraculously in the cures of both spiritual and bodily diseases. But to make this the rule and standard of God's ordinary proceedings in the conversion and regeneration of men, is equally as unreasonable, as still to expect miracles for the cure of diseases.

If a man be baptized, and sincerely endeavour to lead a good life; if his faith in Jesus Christ be so strong as by it to overcome the world, and the evil customs of the world; if he so conform himself to the laws of our Saviour, as not to live in any wilful transgression of them, but, in the general course of his life, walks honestly and piously, and keeps a good conscience towards God and man; such a person, however he came into this state, and with whatever infirmities it may be attended, provided that he prays and strives against them, is a good man, and gives a true evidence of his regeneration, though he may not have all the

marks and qualifications that may be required by some ; such a man, if he persevere in this religious course, will, without doubt, at last be justified before God, and find an admission into the everlasting kingdom of our Lord Jesus Christ. See CONVERSION and RENOVATION. *Warner's System of Divinity and Morality*, vol. iii. pp. 329—342 ; *Hales's New Analysis of Chronology*, vol. ii. book ii. pp. 975—978.

REHOB'AM, רִהְבֹּם, signifies *who sets the people at liberty* ; otherwise, *space of the people* ; otherwise, *that lets the people breathe or blow*. Rehoboam was son and successor of Solomon ; and his mother was Naamah, an Ammonitess. (1 Kings xiv. 20, 21.) He was forty-one years old when he began to reign ; and, consequently, he was born in the first year of his father's reign. It seems, indeed, to be customary in the East, for the eldest son, born after the father's accession to the throne, to succeed him as king. Rehoboam began to reign in the year of the world 3029. His father Solomon was eighteen, or nineteen, years old when Rehoboam was born. This prince reigned seventeen years at Jerusalem, and died in the year of the world 3046.

After the death of Solomon, Rehoboam came to Shechem, where all Israel was assembled. Jeroboam, the son of Nebat, who had headed a sedition against Solomon, and had been forced to take refuge in Egypt, when he heard of Solomon's death, returned into Judea, and was at the assembly of the people at Shechem. The Israelites would have made terms with Rehoboam, and said to him, Diminish the weight of your father's yoke, and we will serve you, as we have served your father. This proposal makes it plain, that the succession to the kingdom was not then fully established in the house of David. Rehoboam postponed his answer for three days. In the mean time, he advised with the ancient counsellors of his father's council, who represented to him, that, by an obliging answer, he would fix the people in his interest for ever. But Rehoboam chose rather to follow the advice of his young counsellors, and answered the people roughly ; which he had soon reason to repent of ; for the multitude began to cry out, What part have we in David ? What interest have we in the son of David ? To your tents, O Israel ; David look to your own house. The tribes of Judah and Benjamin continued faithful to king Rehoboam ; but the other ten tribes acknowledged Jeroboam, the son of Nebat. Hence originated the kingdom of Israel.

Rehoboam, being come to Jerusalem, assembled the tribes of Judah and Benjamin, to the number of 180,000 men, to reduce the revolted ten tribes. But the prophet Shemaiah forbade the expedition. Then Rehoboam, continuing at Jerusalem, began to apply himself to the strengthening of his

kingdom against Jeroboam. He fortified and stored, &c. several cities ; as Bethlehem, Etam, Tekoa, Beth-zur, Shoco, Adullam, Gath, Mareshah, Ziph, Adoraim, Lachish, Azekah, Zorah, Aijalon, Hebron.

The number of his subjects was considerably increased by the priests and Levites, from the cities and territories of Jeroboam, who, seeing that king had abolished the established worship of the Lord, and made priests for his golden calves, withdrew into the land of Judah and Benjamin, that they might attend their functions in the temple at Jerusalem. But Rehoboam and his people did not continue faithful to the Lord above three years. After this short space of time, Judah also did evil before the Lord, and provoked him by their wickedness, more than their fathers had done ; and, in short, they committed all the wickedness and abominations that had been committed by the Canaanites, whom the Lord had driven out.

Rehoboam married eighteen wives, and had sixty concubines ; by these he had twenty-eight sons, and sixty daughters. In the fifth year of Rehoboam, God sent against Judah, Shishak, (or Sesac) king of Egypt, who took away all the treasure of the house of the Lord, the king's treasures, the golden bucklers made by king Solomon, and laid waste the whole country. (2 Chron. xii. 1, 2, 3, &c. 1 Kings xiv. 25.) The prophet Shemaiah went to attend Rehoboam, and the princes of Judah that were with him at Jerusalem, and said to them from the Lord ; You have forsaken me, and I, in my turn, have forsaken you, and have delivered you into the hands of Shishak. The princes, being convinced of these reproaches, humbled themselves ; and God said to Shemaiah, that he would not utterly abandon them, but only make them sensible of the difference between serving the Lord, and being subject to a foreign power.

After the departure of Shishak, Rehoboam caused brazen bucklers to be made, in the room of those of gold, which the king of Egypt had taken away ; and when he went to the temple, his guards carried these brazen bucklers before him. The history of Rehoboam had been written at length by the prophets Shemaiah and Iddo ; but these accounts are not come to our hands ; nor any particulars of those constant wars which were between Rehoboam and Jeroboam. Rehoboam died after a reign of seventeen years, was buried in the city of David, and left his son Abijah, his successor.

RELICS, in the Roman Church, the remains of the bodies or clothes of saints or martyrs, and the instruments by which they were put to death, were devoutly preserved, in honour to their memory ; kissed, revered, and carried in procession. In the early ages of the Gospel, when its professors were

exposed to every species of danger and persecution, it was natural for Christians to show every mark of respect both to the bodies, and to the memory, of those who had suffered death in its cause. They collected their remains, and buried them, not only with decency, but with all the solemnity and honour which circumstances would allow. A remarkable fact of this kind is recorded by Eusebius, which is of itself sufficient to prove the practice of the second century; he tells us that the Christians of Smyrna were very careful to seek for and bury the bones and ashes of their illustrious bishop and martyr, the aged Polycarp, who had been put to death, and his body burnt by his implacable enemies. It was also the custom for Christians to hold their religious meetings at the places where their martyrs were buried, by which they seemed, as it were, united with them; and to display their attachment to their departed brethren by such rites as were dictated by the fervour of their devout affection, and were consistent with the principles of their religion. It does not appear that this boundary was ever transgressed in the first three centuries: but in the fourth century, when the pure and simple worship of the Gospel began to be debased by superstitious practices, we find strong proofs of an excessive love for every thing which had belonged to those who had distinguished themselves by their exertions or their sufferings for the truth of Christianity, and especially for any part of their garments, hair, or bones. Augustine in Africa, and Virgilantius in Spain, complained loudly of this culpable fondness for relics, which they speak of as a new corruption, then first appearing in the Christian world; but the warm disposition of Jerome led him to stand forward in their defence, with more zeal than discretion. However, this learned father, even while he leans to the opinion that miracles were sometimes wrought by relics, explicitly declaims all idea of offering them worship: but when superstition has once made its way into the minds of men, it gradually gains ground, and it is difficult to set limits to it, particularly when there is a set of persons respected for their piety, who are studious to encourage it.

Monks carried about relics; and with great ease, and no small advantage to themselves, persuaded that ignorant age of their value and importance. Under their recommendation and patronage, they were soon considered as the best preservatives against every possible evil of soul and body; and when the worshipping of images came to be established, the enshrining of relics was a natural consequence of that doctrine. This led the way to absolute worship, which was now preached by the Romish clergy as a Christian duty. Every one thought it necessary to possess a relic of some saint

or martyr, as the effectual means of securing his care and protection; and fraud and imposition did not fail to furnish a supply proportionable to the demand. The discovery of the catacombs at Rome was an inexhaustible source of relics; and thus the popes themselves became directly interested in maintaining this superstitious worship. The Council of Trent authorized the adoration of relics; and they are still held in high estimation among the Roman Catholics.

It is, however, said, that the Roman Catholics show respect to the bodies or bones of the dead for the following reasons: '1. Because they have been the victims, and the living temples of God, in which his Divine Majesty has, in a particular manner, inhabited, and which he has sanctified by his presence and grace; and, therefore, if God required of Moses, (Exod. iii. 5.) and of Joshua, (Josh. v. 15.) to loose their shoes from off their feet, in respect to the ground on which they stood, as being rendered holy by his presence, or that of his angels, we must think that it is agreeable to his Divine Majesty, that we should testify the like honour to that venerable earth of the bodies of his saints, which he in such an extraordinary manner has sanctified, by abiding in them as in his temples. 2. We know the bodies of the saints are pre-ordained to a happy resurrection and eternal glory, and upon this account also deserve our respect. 3. The bodies and other relics of the saints have been, and are daily, the instruments of the power of God for the working of innumerable miracles, which God, who is truth and sanctity itself, would never have effected, if it had not been agreeable to him that we should honour and respect these precious remnants of his servants. 4. The relics and shrines of the martyrs and other saints serve very much to encourage the faithful to an imitation of their virtues, and to help to raise their souls from the love of things present and temporal, to the love of things eternal.

But, as Bishop Burnet observes, 'there was cause given in St. Austin's time to suspect that many of the bones which were carried about by monks, were none of their bones, but impostures, which very much shakes the credit of the miracles wrought by them, since we have no reason to think that God would support such impostures with miracles; as on the other hand, there is no reason to think that false relics would have passed upon the world, if miracles had been believed to accompany true ones, unless they had their miracles likewise to attest their value: so let this matter be turned which way it may, the credit both of relics, and of the miracles wrought by them, is not a little shaken by it. But in the following ages we have more than presumptions, that there was much of this false coin that went abroad

in the world. It was not possible to distinguish the false from the true.' *Burnet's Exposition of the Thirty-nine Articles*, p. 303; *Nightingale's Portraiture of the Roman Catholic Religion*, pp. 398, 399; *Bishop Tomline's Elements of Christian Theology*, vol. ii. pp. 358—361.

RELIEF KIRK. The members of the Relief Kirk are a species of Dissenters in Scotland, whose chief ground of dissent from the establishment is, the liberty and privilege which they maintain of choosing their own ministers.

It would appear that, since the act restoring patronage in the end of Queen Anne's reign, there have always been a number of ministers in the establishment who steadily opposed the rigorous exercise of patronage, or the settlements of ministers by presentations, where the concurrence of the generality of the parishioners could not be obtained. But the sect now under consideration, which took its rise from this opposition, had no separate existence until 1752, when Mr. Thomas Gillespie, minister of Carnock, in the presbytery of Dunfermline, was deposed by the General Assembly, for refusing to assist at the admission of Mr. Andrew Richardson, in the parish of Inverkeithing, the parishioners, in general, being unwilling to receive him as their pastor.

The Assembly of that year not only appointed Mr. Richardson's admission, in Inverkeithing, contrary to the wishes of the inhabitants, but also required every member of the presbytery to attend and witness the execution of the sentence, when Mr. Gillespie, and other five ministers, still declined countenancing that admission; in consequence of which, he, as the most obstinate offender, was deposed from the office of the ministry, and his kirk declared vacant.

The manner and despatch with which this affair was conducted is truly, as a minister, formerly of the Relief, but now in the establishment, has observed, 'very remarkable;' for, 'on Monday, the Assembly gave out this appointment; the day fixed for ordination was Thursday, at eleven o'clock; every member of the presbytery was summoned to appear at the Assembly's bar on Friday, and Mr. Gillespie, who disobeyed the appointment, but obeyed the summons, was deposed on Saturday, all in one week!'

When the presbytery appeared at the bar of the Assembly on the Friday, Mr. G. and his five brethren confessed that they had not obeyed the Assembly's appointment, and gave in an humble representation, signed by them, and Mr. Stark, of Torrieburn, as a vindication of their conduct, in which they stated their scruples, and observed, that settlements, where there was but a small concurrence of the parishioners, had already produced a train of the most

unhappy consequences, greatly affecting the interests of religion; and, if turned into the stated and fixed rules of procedure, would, in all probability, be attended with very fatal effects. As an argument in their favour, they likewise remind the Assembly, that that body had themselves declared, in 1736, 'that it is, and has been ever since the Reformation, the principle of the Church, that no minister shall be intruded into any parish contrary to the will of the congregation; and, therefore, it is seriously recommended to all judicatories of this Church, to have a due regard to the said principle, in planting vacant congregations, so as none be intruded into such parishes, as they regard the glory of God, and the edification of the body of Christ.'

But this argument, instead of giving the desired satisfaction, 'highly displeased the Church,' and may be considered as having laid a foundation for the erection of the Relief Kirk, as a distinct and independent society. Though the other five transgressors were involved in the same offence with Mr. G., the Assembly, 'desirous to mix mercy and lenity with their judgment,' only suspended them from the exercise of their office in judicatories: but after the sentence of deposition was issued against him, he still claimed his pastoral relation to the people of Carnock; and, convinced that it was still his duty to preach the Gospel, he determined not to be silent. When cast out of his kirk, he went to the fields, and warmly spoke to the people, from these words of St. Paul, 'For necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel.' (1 Cor. ix. 16.) His situation now rendered him more conspicuous and popular than before; and a chapel was soon built for him in Dunfermline, where he continued to preach to a congregation that was much attached to him, and to oppose the law of patronage in the Kirk. Nor was it long before he was joined by Mr. Thomas Boston, minister of Oxnam, who, being refused the presentation, when the town-council, kirk-session, and a great body of the people in Jedburgh, declared in his favour, on a vacancy in their kirk, gave in his demission to the presbytery of Jedburgh, and undertook the pastoral care of that people, in connexion with Mr. G.

Mr. Boston's cause was brought before the General Assembly, who declared him incapable of receiving a presentation, or even of preaching in a parish church; and all its members were prohibited from holding ministerial communion with him. Being thus excluded from the communion of the Kirk, these two gentlemen, and a Mr. Collier, originally from Fife, who had been for some time officiating among the dissenters in England, but was now recalled to take charge of a congregation at Colins-

burgh, together with some ordained elders, constituted themselves into a presbytery at this last place, whose inhabitants were the first who formerly applied to them for relief, hence called 'The Presbytery of Relief;' being willing, say they, to afford relief from the rigorous execution of the act of patronage, to all 'who adhered to the constitution of the Church of Scotland, as exhibited in her creeds, canons, confessions, and forms of worship.'

Such is the account which is generally given of the origin and name of this sect of Dissenters from the establishment in Scotland. Others, however, pretend to say, that the chief ground of their separation was the Armenian tenets, and the moral, or, as they call it, the legal preaching of many of the established clergy, and that the foundation of the schism was laid by the late Dr. Witherspoon, before he set out from this country for America. He, we are told, 'collected together as many of the popular clergy who had poor livings as he could, and told them, that if they would leave their churches, without joining the Seceders, they would find a powerful assistance from many of the people. They would build them meetings, and their livings would be doubled.' Accordingly, many left the churches, and had some meetings built for them. It was some time before they could fix upon what name they should assume; and, therefore, as they were to give relief to those people who were plagued by the moral preachers, they took upon themselves the name of the Presbytery of Relief. However, this representation of the cause of their dissent, and final separation from the establishment, is said by a respectable minister of this denomination, to be incorrect, if not wholly groundless.

But whatever may have been the real grounds upon which they acted, and the true motives by which they were influenced, in constituting this denomination, that it has actually existed from the time here specified cannot be questioned; and notwithstanding the great numbers that have gone off from the establishment of late years to the *New Independents*, its members have all along been gradually increasing, inasmuch that they reckon in their communion upwards of 70 congregations, and about 40,000 members.

In regard to doctrines, worship, church-government, and discipline, the members of the Relief Kirk differ in little or nothing from the establishment. Their presbyteries require from every new member of their own body, as the terms of admission, a solemn and public profession of his faith in God, his belief of the Scriptures, his approbation of presbytery, 'according to reformation principles, and his adherence to the constitution of the Church of Scotland, as exhibited in her creeds, canons,

confessions, and forms of worship.' This profession he solemnly makes to the presbytery before his people, and promises to abide by these, in subjection to his brethren. Such hath been their uniform practice, at the admission of every new pastor, from the date of their separation from the Kirk to the present day; and, consistently with this profession, in all deliberations in church courts, the established laws of presbytery are consulted, and by them their transactions are regulated. Their Synod, consisting of all the ministers, and one lay-elder, deputed from each congregation, meets for two years successively in Edinburgh, and every third year in Glasgow, in the month of May; and under it are six presbyteries, namely, those of Edinburgh, Glasgow, St. Ninians, Dysart, Perth, and Dumfries.

They have no academies of their own, like the Seceders; but their licentiates, or candidates for the ministry, are educated under the professors of divinity in the different Scottish Universities, whose certificates they acknowledge. Hence they are unwilling to be reckoned Seceders or Dissenters; and yet the members of the establishment seem but little disposed to own them as brethren; for, by a late act of the General Assembly, their ministers are excluded from their communion, until they have undergone a fresh examination.

Their views of church-communion are not so contracted as those of the Seceders, for they permit their members, in the absence of their pastor, or when they are at a distance from any chapel in their own communion, 'to join in any other society of sound Presbyterians, where the speaker is known to be orthodox, of good report, and regularly called to the ministry.' Many of their people receive the sacrament of the Lord's Supper with equal readiness in the established Kirk as in their own, and they admit to communion, not only Presbyterians, but Christians of every denomination, who, 'as far as they can judge, have a competent measure of knowledge, are sound in the faith, and unblamable in their lives, though not their followers.'

Mr. Gillespie assured the public, that 'his views were to hold communion with *all* who appear to hold communion with the head our Lord Jesus Christ, and with such *only*;' and their synod has determined, 'that it is agreeable to the principles of the Presbytery of Relief to hold communion with visible saints in the Episcopalian and Independent churches.' *Adam's Religious World Displayed*, vol. iii. pp. 223—232; *Hurd's View of all Religions*, p. 691.

RELIGION has been defined the love of God kindled in our souls, and producing obedience to his will.

All religion supposes and takes for granted the clear and undoubted principles of na-

tural religion. By natural religion is meant obedience to the natural law, and the performance of such duties as natural light, without any express and supernatural revelation, dictates to men. Such as, that we should believe all God's revelations, depend on him, implore his aid and assistance in all our necessities and distresses, and acknowledge our obligations to him for all the blessings and benefits which we receive; that we should moderate our appetites, with respect to the pleasures and enjoyments of this world, and use them temperately and chastely; that we should be just and upright in all our dealings, true to our word, faithful to our trust, and act by others as we would they should act by us; that we should be kind and charitable, merciful and compassionate, ready to do good to all, and not only to pity, but relieve, if we can, the miserable and necessitous. These and such-like particulars are what we call moral duties; and they are of eternal obligation, because they naturally oblige men, without any express revelation from God. And these great and fundamental duties are the foundation of revealed and instituted religion; for all revelation from God supposes us to be men, and alters none of those duties to which we were before naturally obliged. The Scripture constantly speaks of these moral or natural duties, as the main and fundamental parts of the Jewish religion. Our Saviour told the Jews, that the first and great commandment of the law, was to love the Lord our God with all our heart, and our neighbour as ourselves. Sacrifice, circumcision, and the law of the sabbath, on which the Jews laid great stress, he regarded as things very inconsiderable; he mentions only two moral duties, the 'love of God, and of our neighbour,' which are of a natural and perpetual obligation, comprehending all other moral duties. The New Testament declares it to be the great design of the Gospel to instruct us in those duties, and engage us to the practice of them.

Christianity, however, is to be considered in a further view, as containing an account of a dispensation of things, not at all discoverable by reason, in consequence of which several distinct precepts are enjoined us. Christianity is not only an external institution of natural religion, and a new promulgation of God's general providence, as righteous governor and judge of the world; but it contains also a revelation of a particular dispensation of Providence, carrying on by his Son and Spirit, for the recovery and salvation of mankind, who are represented, in Scripture, to be in a state of ruin. And in consequence of this revelation being made, we are commanded 'to be baptized,' not only 'in the name of the Father,' but also 'of the Son, and of the Holy Ghost;' and other obligations of duty, unknown

before, to the Son and the Holy Ghost, are revealed. Now the importance of these duties may be judged of, by observing, that they arise, not from positive command merely, but also from the offices which appear, from Scripture, to belong to those Divine Persons in the Gospel dispensation, or from the relations in which, we are there informed, they stand to us. By reason is revealed the relation in which God the Father stands to us. Hence arises the obligation of duty which we are under to him. In Scripture are revealed the relations in which the Son and the Holy Spirit stand to us. Hence arise the obligations of duty which we are under to them. The truth of the case, as one may speak, in each of these three respects being admitted, that God is the governor of the world, on the evidence of reason; that Christ is the Mediator between God and man, and the Holy Ghost our Guide and Sanctifier, on the evidence of revelation; the truth of the case in each of these respects being admitted, it is no more a question why it should be commanded that we be baptized in the name of the Holy Ghost, than that we be baptized in the name of the Father.

Let it be remembered, then, that religion comes under the two-fold consideration of internal and external; for the latter is as real a part of religion, of true religion, as the former. Now, when religion is considered under the first notion, as an inward principle, to be exerted in such and such inward acts of the mind and heart, the essence of natural religion may be said to consist in religious regards to 'God the Father Almighty;' and the essence of revealed religion, as distinguished from natural, to consist in religious regards to 'the Son,' and to 'the Holy Ghost.' And the obligation we are under of paying these religious regards to each of these Divine Persons respectively, arises from the respective relations in which they stand to us. The manner in which these relations are made known, whether by reason or revelation, makes no alteration in the case; because the duties arise from the relations themselves, not from the manner in which we are informed of them. The Son and the Spirit have each his proper office in that great dispensation of Providence, the redemption of the world: the one our Mediator, the other our Sanctifier. Does not, then, the duty of religious regards to both these Divine Persons as immediately arise to the view of reason, out of the very nature of these offices and relations, as the inward good-will and kind intention, which we owe to our fellow-creatures, arise out of the common relations between us and them? But it will be asked, 'What are the inward religious regards, appearing thus obviously due to the Son and the Holy Spirit, as arising, not merely from command in Scripture, but

from the very nature of the revealed relations in which they stand to us?' To this it is answered, that they are the religious regards of reverence, honour, love, trust, gratitude, fear, hope. In what external manner this inward worship is to be expressed, is a matter of pure revealed command; as, perhaps, the external manner in which God the Father is to be worshipped, may be more so than we are ready to think; but the worship, the internal worship itself, to the Son and the Holy Ghost, is no farther matter of pure revealed command, than as the relations in which they stand to us are matter of pure revelation; for the relations being known, the obligations to such internal worship are obligations of reason, arising out of those relations themselves. In short, the history of the Gospel as immediately shows us the reason of these obligations, as it shows us the meaning of the words, Son and Holy Ghost. *Butler's Analogy of Religion, Natural and Revealed*, pp. 188—191; *Warner's System of Divinity and Morality*, vol. i. pp. 79—81.

RELLYANISTS, or **RELLYAN UNIVERSALISTS**, the followers of Mr. James Relly. He first commenced his ministerial character in connexion with Mr. Whitfield, and was received with great popularity: upon a change of his views, he encountered reproach, and was pronounced by many as an enemy to godliness. He believed that Christ as a Mediator was so united to mankind, that his actions were theirs, his obedience and sufferings theirs; and, consequently, that he has as fully restored the whole human race to the divine favour, as if all had obeyed and suffered in their own persons; and upon this persuasion he preached a finished salvation, called by the apostle Jude, 'the common salvation.' Many of his followers are removed to the world of spirits; but a branch still survives and meets at the chapel in Windmill-street, Moorfields, London, where there are different brethren who speak. They are not observers of ordinances, such as water-baptism and the sacrament; professing to believe only in one baptism, which they call an immersion of the mind or conscience into truth by the teaching of the Spirit of God; and by the same Spirit they are enabled to feed on Christ as the bread of life, professing that in and with Jesus they possess all things. They inculcate and maintain good works for necessary purposes; but contend that the principal and only works which ought to be attended to, is the doing real good without religious ostentation; that to relieve the miseries and distresses of mankind according to our ability, is doing more real good than the superstitious observances of religious ceremonies. In general, they appear to believe that there will be a resurrection to life, and a resurrection to condemnation; that believers only will be among

the former, who, as first fruits, and kings and priests, will have part in the first resurrection, and shall reign with Christ in his kingdom of the millennium; that unbelievers, who are after raised, must wait the manifestation of the Saviour of the world, under that condemnation of conscience which a mind in darkness and wrath must necessarily feel; that believers, called kings and priests, will be made the medium of communication to their condemned brethren; and like Joseph to his brethren, though he spoke roughly to them, in reality overflowed with affection and tenderness; that, ultimately, every knee shall bow, and every tongue confess, that in the Lord they have righteousness and strength; and thus every enemy shall be subdued to the kingdom and glory of the great Mediator. A Mr. Murray, belonging to this society, emigrated to America, and preached these sentiments at Boston, and elsewhere. Mr. Relly published several works, the principal of which were, 'Union,' 'The Trial of Spirits,' 'Christian Liberty,' 'One Baptism,' 'The Salt of Sacrifice,' 'Antichrist Resisted,' 'Letters on Universal Salvation,' and 'The Cherubimical Mystery.' *Evans's Sketch of the Denominations of the Christian World*, pp. 191—193; *Adams's View of Religions*, pp. 319—329.

REMONSTRANTS. See **ARMINIANS** and **DORT**.

REM'PHAN, רֵמֶפָּא, *remphā*, signifies an idol, according to the Septuagint. Amos (v. 26.) upbraids the Hebrews with having carried, during their wanderings in the wilderness, 'the tabernacle of their Moloch and Chiun, their images, the star of their god, which they made to themselves,' according to our version of the Bible. St. Stephen, in the Acts (vii. 43.) quoting this passage of Amos, says, 'Ye took up the tabernacle of Moloch, and the star of your god Remphan,' which has given occasion to a variety of conjectures. Grotius thinks it to have been some deity, as Rimmon; and Capellus and Hammond take this Remphan to be a king of Egypt deified by his subjects. A late writer also is of opinion, that God here refers to the idolatries, to which, in succeeding ages, the Jews were gradually given up, after having begun to revolt in the wilderness by the sin of the golden calf. He proposes to render the passages in Amos and the Acts as follows: 'But you set up the—*succoths, booths, tabernacles*, temporary residences—of your king [Moloch] and of that Chiun you set up your images: and the star of your divinities which ye made—formed—*fashioned*—had to do with—instituted to yourselves.' See **CHIUN**. *Fragments annexed to Calnet's Dictionary of the Holy Bible*, No. ccciii. p. 52.

RENOVATION, a reformation of life. Renovation is not to be confounded with regeneration. We can be born anew only once, because we can live only once in this

present world; but we can rise and recover often, we can grow, and be nourished often with spiritual food, because we can fall often, and offend often. (Prov. xxiv. 16.) This distinction is expressly noticed in the New Testament: 'We are saved by the washing [or baptism] of regeneration, and by the renovation of the Holy Spirit.' (Titus iii. 5.) We are exhorted, as Christians, after admission into the church, or regeneration, 'to present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service: not to be conformed to this world, but to be transformed by the renewing of our mind, to prove what is the good, and acceptable, and perfect will of God.' (Rom. xii. 1, 2.) Agreeably to this, the Church of England, in her liturgy, directs us to pray, 'that we being regenerate, and made God's children by adoption and grace, may daily be renewed by his Holy Spirit.' This necessity of renovation after regeneration, results from the fleshly part of man's nature. 'Christ, indeed, in the truth of our nature, was made like unto us in all things, sin only except; from which he was clearly void, both in his flesh, and in his Spirit.'—'But all we the rest, although baptized, and born again in Christ, yet offend in many things.'—'And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, always contrary to the Spirit, (Rom. viii. 6, 7.) is not subject to the law of God.'

Thus does the cautious wisdom of our Church, in both her liturgy and articles, guard against two dangerous errors of enthusiasm: 1. that regeneration is a sinless state of perfection; and 2. that the work of conversion, or renovation, is instantaneous, produced by some sudden impulse of the Holy Spirit on the mind, and sensible or perceptible by the individual himself, at some particular time and place.

Nothing can be more express, than the whole tenor of Scripture, against the presumptuous doctrine of sinless perfection, so contrary to our just sense of the present imperfection of human nature, even in its most improved state.

When, therefore, we meet with such counter-declarations in Scripture, as that, 'Noah was perfect in his generation,' (Gen. vi. 9.); that 'David followed God with all his heart, to do only what was right in his eyes,' (1 Kings xiv. 8.); that 'Zacharias and his wife Elisabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless,' (Luke i. 6, &c.); such declarations must be understood in a qualified sense, as if those persons were comparatively, though not absolutely, perfect or blameless in their generation.

When it is said, 'Every one that is born of God committeth not sin, because his seed remaineth in him; and he cannot sin, because he is born of God,' (1 John iii. 9.)

if we suppose the apostle to write consistently with his former declaration, he must mean, that whosoever is born of God, by spiritual regeneration at baptism, neither doth nor can live in the allowed commission of sin; that he cannot sin, with allowance, continuance, and satisfaction to himself. For, as Dr. Doddridge justly observes, 'unless the words be understood in a qualified sense, they would prove not only the sinless perfection of every regenerate person, but the impossibility of his sinning any more; contrary to reason, Scripture, and experience.'—'The perfect Christian, according to the representation of Holy Writ, is he, who, as far as the infirmity of his nature will admit, aspires to universal holiness of life; uniformly and habitually endeavouring to stand perfect and complete in all the will of God, and to fulfil all righteousness, in humble imitation of his Redeemer; who daily and fervently prays for increase of faith, like the apostles themselves, and strenuously labours to add to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance godliness, and to godliness brotherly kindness, and to brotherly kindness charity. Such is the assemblage of virtues necessary to constitute the character of the perfect Christian; ever aiming at, though never attaining to, absolute or sinless perfection, in this present state of trial, probation, and preparation for a better; and meekly resting all his hopes of favour and acceptance with God, not on his own defective or imperfect righteousness, but on the free grace of God, through the redemption that is in Christ Jesus; for by grace we are saved through faith; and this, not of ourselves, "it is the gift of God; not of works, lest any one should boast."'

The gradual growth of the spiritual life in the regenerate, as well as its imperceptibility by the individual himself, is most happily illustrated in the following parable of our Lord: 'So is the [preparation for the] kingdom of heaven, as if a man should cast seed into the ground; and though he sleep by night and rise by day, [following his ordinary occupation] yet the seed should spring, and grow up, himself knoweth not how. For the ground spontaneously beareth fruit; first the blade, then the ear, then the full corn in the ear. But when the fruit [or grain] is produced, immediately he sendeth the [reapers] sickle, because the harvest is ready.' (Mark iv. 26—29.) In this beautiful agricultural imagery, the seed of grace and holiness is sown in the heart at baptism, by the Holy Spirit; it vegetates and grows imperceptibly, the man himself knows not how, he being utterly unconscious of the way of the Spirit, or his mode of operation, and can only judge by the fruits, or by his spiritual improvement, till the harvest or general resurrection. But though the regenerate be utterly uncon-

scious of the manner of his spiritual growth, he is not to be idle or inactive, as if the Holy Spirit was to do every thing, and himself nothing. 'Giving all diligence, he must add to his faith virtue,' or morality, and all the Christian graces noticed as requisite to attain 'a Divine nature,' (2 Pet. i. 4—8.); he must 'work out his own salvation with fear and trembling,' mindful of his own inability and insufficiency, without the Divine aid, and humbly acknowledging, that 'it is God that worketh in us, by his Spirit, both to will and do, what is right, of his own good pleasure.' (Phil. ii. 12, 13.) See CONVERSION and REGENERATION. *Hales's New Analysis of Chronology*, vol. ii. book ii. pp. 978—983.

REPENTANCE signifies a sincere sorrow for all past transgressions of God's laws, an unfeigned disposition of mind to perform the will of God better for the future, and an actual avoiding and resisting of those temptations to sin by which we have been overpowered. All are sufficiently willing to admit that repentance does suppose and imply sorrow for sin; because a little sorrow, a short-lived passion, will not cost much pains and trouble. With this part of repentance the weak side of human nature is most pleased; but then, there must be also a change of disposition within. St. Paul does not reckon sorrow a part of repentance, but repentance an effect of sorrow. 'Godly sorrow (of which I am speaking) worketh repentance to salvation not to be repented of;' that is, such a disposition of mind, as manifestly shows what it produceth. If we are truly sorrowful, and heartily concerned, for having offended God, this will certainly be accompanied with a sincere disposition to please him, and obey his will for the future. No sorrow can be sincere without this. But this sorrow and change of mind, if real, will unavoidably produce in us a contrary behaviour to what caused this sorrow. Unless this is the effect of it, it will only tend to increase the condemnation of those who pretend to it. For St. Paul's words properly signify a repentance, that supposes such a conduct and behaviour, of which there is no reason to repent. The truth of this we are ready enough to admit, when it concerns ourselves. We only judge of other persons' sincerity towards us, by their outward actions and behaviour. We never take the professions of others to be the true representation of their inward affection for us, unless we see the effects and fruits of it in a suitable conduct. How then can we think ourselves sincere in our sorrow and inward repentance towards God, when we show it not in our lives and conversation? A good tree is known by its fruit. This is that repentance, which can alone avail any professed Christian.

Hence we may learn not to place any

hopes in what is called a death-bed repentance. For this repentance, extorted from us by the prospect of death, is perhaps only a sorrow occasioned by our present fears; which is no more than the first step to repentance, but is not complete in all its parts. It is true, these are favourable signs; but it is to be declared that sorrow and good words, are not the end of the Gospel institution, but an holy life and conversation.

It is a fatal mistake to think that confession and sorrow will entitle us to pardon, unless they be attended with resolutions of future obedience through the grace of God, and unless those good resolutions be carried into practice. All the instruments of humiliation are no otherwise pleasing to the Deity, than as they lead us to amendment. A Being of infinite goodness and mercy can feel no delight in the sorrow and misery of his creatures; and he never inflicts misery on them, but for the sake of producing to them some greater good and happiness. Hence amendment is the chief thing, the most essential part of duty; it is the end to which all acts of humiliation are intended to lead the offender. Let it, however, be observed, that repentance, like every other grace, is the gift of God. In the words of our Church, we are taught to 'beseech him to grant us true repentance and his Holy Spirit.' 'The virtue of repentance in the heart of man,' says Hooker, 'is God's handy-work, a fruit or effect of Divine grace, which grace continually offereth itself even unto them that have forsaken it, as may appear by the words of Christ in St. John's Revelation,—'I stand at the door and knock;' nor doth he only knock without, but also within assist to open, whereby access and entrance are given to the heavenly presence of that saving Power, which maketh man a repaired temple for God's good Spirit again to inhabit.'

The great danger and folly of deferring repentance from day to day; of hazarding an immortal soul and the great concerns of eternity on a distant moment which is not at our disposal, is evident from many considerations. The shortness and uncertainty of human life are placed by the inspired writers in a striking point of view, and represented by a variety of strong and beautiful images. If a sinner propose to enjoy his pleasures for some years to come, and then to repent and be saved, can he be surprised if he were to receive a sudden message from the Author of his being; 'Thou fool, this night, or this very instant, thy soul shall be required of thee?' If we refuse to humble ourselves immediately before our offended Sovereign, the act of indemnity may, for aught we know, suddenly expire, and we be punished, as we justly deserve, for rebelling against his authority. If we sin that grace may abound, it would

be no wonder if he were to cut us off in the midst of our days, and hurry us into the other world, when we are ill prepared for so hasty a removal. Every moment of human life is due to the great Author and Giver of it; and, therefore, every moment which is employed in such a manner as a reasonable and religious creature cannot account for, is so much time misemployed, and contrary to the design of the Almighty in bringing us into existence. When we have unhappily sinned, and there is not a man on earth who sinneth not, how good and gracious is God to pardon our sins, and to receive us again into favour, on our repentance and amendment!

'Confession is the first, the proper, the natural language of repentance. In this manner Job confessed, when God, appearing to him with Divine glory, discovered to him the corruption of his heart, and the guiltiness of his life. "I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." In the same manner David also confessed: "I acknowledge my transgression, and my sin is ever before me." Thus also Nehemiah and his companions, the captives who had returned from Babylon, spent one fourth part of the day of their public humiliation in confessing their sins; and they said, "Thou art just in all that is brought upon us: for thou art right; but we have done wickedly." Thus the Lamentations of Jeremiah are extensively occupied in this employment. Thus Daniel in strong terms declared to God the sins of himself and his people. Thus, finally, have all sincere penitents done in every age and in every country. The heart, in the clear view of its sins, in the strong apprehension of the wrongs which it has done to God and to mankind, is full and overflows; and out of its abundance the mouth is compelled to "speak." Besides, confession is the first attempt towards making amends for the injury; and the penitent is ready to adopt every measure, which may in his view contribute to the accomplishment of an end believed to be so important, and relished as desirable.' *Dwight's Theology*, vol. iii. p. 89; *Richardson's Divine and Moral Essays*, pp. 177—181; *Warner's System of Divinity and Morality*, vol. i. pp. 425—427.

REP'HAIM, רֶפְאִים, signifies *giants*; otherwise, *physic*, or *relaxatives*. They were ancient giants of Canaan. There were several families of them in that country. It is commonly thought, they were descended from one called Rephah, or Rapha; but others imagine that the word Rephaim properly signified giants, in the ancient language of that people. There were Rephaim beyond Jordan, at Ashteroth Karnaim, in the time of Abraham; (Gen. xiv. 5.) and some of them in the time of Moses. Og king of Bashan was of the pos-

terity of the Rephaim. In the time of Joshua there were some of their descendants in the land of Canaan. (Josh. xii. 4.; xvii. 15.) Lastly, we hear of them in David's time, in the city of Gath. (1 Chron. xx. 4, 5, 6.) The giants Goliath, Sippai, Lahmi, and others, were remains of the Rephaim. Their magnitude and strength are well known in Scripture. See GIANT.

The valley of the Rephaim, or giants, was famous in Joshua's time, and also in that of David. (Josh. xv. 8.; xviii. 16. 2 Sam. v. 18. 22. 1 Chron. xi. 15.; xiv. 9.) It is mentioned likewise by Isaiah. (xvii. 5.) It is also called in Greek, the valley of the Titans; and in our translation and the Vulgate, the valley of the giants. (2 Sam. xxiii. 13.) Joshua places the valley of Rephaim as one limit of the portion of Judah. It was near Jerusalem, and it may be doubted whether it belonged to Judah or to Benjamin, because of the proximity of these two tribes. Eusebius places it in Benjamin; but Joshua, (xviii. 16.) and those passages of the books of Samuel where it is mentioned, hint that it belonged to Judah, and was south or west of Jerusalem.

REP'HIDIM, רֶפְדִּים, signifies *couches*, or *beds*; otherwise, *the letting go of the hand*, or *medicine of the hands*. Rephidim was a station or encampment of the Israelites in the desert. (Exod. xvii. 1.) Departing from the wilderness of Sin, they came to Rephidim, where the people wanted water; they began therefore to murmur against Moses, saying, Why have you brought us out of Egypt, to kill us with thirst in this desert? Moses then cried to the Lord, and God returned him this answer: Take the people to the rock of Horeb, with the elders; I shall be there on the rock before you; you shall strike it with your rod, and water shall gush out, that the people may drink. This Moses did. The place was called Temptation, because of the complaints of Israel, who there tempted the Lord, saying, Is the Lord among us or not?

Rephidim was not far from Horeb, because God ordered Moses to go from thence to the rock of Horeb, to give the people water. Dr. Shaw gives the following information respecting it: 'After we had descended, with no small difficulty, down the western side of this mountain, we came into the other plain that is formed by it, which is Rephidim. Here we still see that extraordinary antiquity, the rock of Meribah, which hath continued down to this day, without the least injury from time or accidents. It is a block of granite marble, about six yards square, lying tottering as it were and loose in the middle of the valley, and seems to have formerly belonged to Mount Sinai, which hangs in a variety of precipices, all over this plain.' It is thus described by Pococke: 'This rock is on the foot of Mount Serich, and is a red

granite stone, fifteen feet long, ten wide, and about twelve high. On both sides of it, towards the south end, and at the top of the stone, for about the breadth of eight inches, it is discoloured, as if by the running of water; and all down this part, on both sides, and at top, are a sort of openings, or mouths, some of which resemble the lion's mouth, that is sometimes cut in stone spouts, but appears not to be the work of a tool. There are about twelve on each side, and within every one is a horizontal crack, and in some also a crack down perpendicularly. There is also a crack from one of the mouths next the hill, that extends two or three feet to the north, and all round the south end. The Arabs call this the stone of Moses.' *Pococke's Travels*, p. 148; *Sacred Geography, Geographical Excursions*, p. 73.

REPROBATION is equivalent to rejection. Rejection, says a late writer, always implies a cause: 'reprobate silver shall men call them, inasmuch as the Lord hath rejected them, (Jerem. vi. 30.); that is, they are base metal, counterfeit coin. Where *all* are equally unworthy, if *some* be preferred to honour, the rest may be said, in a sense, to be reprobated, that is, left where they were; their condition is not worse, but it is not improved. Yet those only can be said to be rejected, who have been offered, either by themselves or by others. God never rejects any who offer themselves; but those who by continuing in sin reject the offered mercy of God, reprobate themselves: they say unto God, 'Depart from us, for we desire not the knowledge of thy ways.'

REPROOF, blame or reprehension spoken to a person's face. Just reproof supposes not only that what we reprove is not an ideal supposition, but an actual certainty; not only that it is, or has happened, but that it justly and morally deserves reproof. Hence what we reprove ought to be morally and unequivocally an object of blame; for, to reprove on account of things which are indifferent, or which, being neither good nor evil, are neither objects of praise nor blame, shows not only a want of discretion, but the presence of a censorious and malevolent disposition. Hence we ought always to observe the utmost moderation in our invectives and reproaches; and rather blame less than we ought, than more than we ought; rather pass over some trivial neglects, or venial offences which deserve blame, than reprove men for those things for which no reproof is due.

Though reproof may be deserved at one time as much as at another, yet there are times when it may be more patiently heard than at others; and, consequently, it behoves us to watch and to embrace the fittest season for applying it. To what purpose is it to utter remonstrances, to make objections, or express reproaches, to which men

will not attend, which strike only upon the ear like the hoarse murmurs of the tempest, without producing any wholesome conviction in the mind, or an useful persuasion in the heart? To reprove a man for any particular act, when he is under the influence of any violent emotion, is only to increase his rage. There are hours, when even the most unpalatable truths may gain admission, not only to men's ears, but to their hearts. These hours it behoves those diligently to watch and instantly to seize, who are studious to reform the vices, or abolish the prejudices, of their fellow-creatures. The best intended reproof will fail of its effect unless it be well timed; and, as the end of reproof is the correction of the individual, we ought to be careful that it be not conveyed in harsh and offensive terms, such as provoke rather than convince, and exasperate rather than persuade. 'A soft answer,' said the wise man, 'turneth away wrath;' and certainly that rebuke which is mild and affectionate is most likely to effect the reformation of the individual. Even when we rebuke the most obstinate offenders, though our language may mark our abhorrence of the vice, we ought not to discard all fellow-feeling for the person; for, the difference between the best men and the worst can never be so great as to exclude the feeling of compassion, justify the expression of contempt, or smother the sense of our common imperfections. *Fellows's Body of Theology*, vol. ii. pp. 396—398.

RESENTMENT is a sense of injury associated with a desire to retaliate it. This desire, in the first instance, is merely physical, and lasts no longer than the sensation of pain which produced it. Every sensation of pain, particularly when considered as caused by a being willing, or capable of willing, to produce it, seems instinctively to cause not only a desire to get rid of the pain itself, but, in some measure, to transfer it to the author. The feeling of resentment is necessary, in many cases, to quicken the energies of resistance, and invigorate the self-preserving power. The passion, therefore, itself, though like other passions liable to be abused and perverted to ends very different from that for which it was bestowed, must be regarded in man, as in other animals, as a provision made by nature for our defence. It is, therefore, to be regarded as a preventive of evil; and practically it ought never to be exerted, except with a view of producing good or counteracting evil.

Though the feeling of resentment operates to the prevention or the redress of evil, yet it must always be regarded as a painful remedy, to which no benevolent being will have recourse, except for the sake of producing some greater good, or some pleasure, which more than counter-

balances the pain. The practice of revenge, if it be ever justifiable, can be so only when it is followed not for its own sake, or for any pleasure to be derived to the individual, from inflicting pain on one who has inflicted pain on him, but for the sake of some good to be derived to society from punishing offenders against those rules of conduct, the observance of which constitutes its security and happiness.

The object of resentment is to cause pain, and the end of it is to counteract misery. Revenge thus differs from other particular passions and affections, that in the exertion of it not the object, but only the end, is to be considered. It is vicious to delight in giving pain; but surely benevolence itself may be employed in averting evil either from others or ourselves. And as our nature must be considered as a whole made up of many parts, the feeling of resentment can be morally justified, only so far as it is kept subordinate to that general feeling of benevolence, which religion inspires, and which no other passion ought to be suffered to suppress. When resentment has not settled into rancour, it is not so incompatible with the feeling of benevolence, as may, at first sight, be imagined. A man may, in some measure, resent the improper conduct of his friends, or even his children; and yet, at the same time, entertain the most affectionate concern for their welfare.

Our good will to others is susceptible of various gradations, and, though our enemy may not enjoy a very high share of it, yet as a sentient being, capable of pleasure or pain, of happiness or misery, there always will be a share to which he is entitled; and of which nothing can justify the deprivation, whatever may have been the enormities of his conduct or the bitterness of his hostility. We are all, in some measure, members one of another; or we are parts of one great whole, connected by a multitude of sympathies and interests; and the Scripture presses this consideration upon us in order to teach us that we ought to feel a repugnance to inflict pain on others, as we do to inflict it on ourselves. But as, notwithstanding the reluctance of sensitive inclination, we often inflict various pains on ourselves, and even submit to the amputation of our limbs and other grievous sufferings and privations, for the sake of some important benefit, so we ought never to inflict pain on any of our fellow-creatures, unless for the sake of promoting their greater good, or the good of the society of which they are one of the constituent parts. *Fellowes's Body of Theology*, vol. ii. 205—210.

RESURRECTION. There are many passages in the Old Testament which either obscurely hint at the resurrection, or immediately refer to it, (Joh. xix. 23—27. Dan. xii. 2. Isai. xxv. 8.; xxvi. 19. Hos. vi. 2.; xiii. 14. Ezek. xxxvii. 1—14.); but

they are by no means such as produced a firm belief in the doctrine among the Jews. The doctrine of the Resurrection of the dead is, however, one of the great articles of the Christian faith. We believe that Jesus died and rose again; we also believe, for so we are taught in the New Testament, that 'them which sleep in Jesus will God bring with him,' that 'Christ by his rising became the first fruits of them that slept,' that 'the dead shall be raised incorruptible,' that 'the grave and the sea shall give up their dead,' that, at this resurrection, 'the dead in Christ shall rise first,' the Lord Jesus Christ will change our vile body, and fashion it like unto his glorious body, according to the working of that mighty power whereby he is able to subdue all things to himself.' (1 Thess. iv. 14. 16. 1 Cor. xv. 20—52. Rev. xx. 13. Philip. iii. 21.)

From history we learn not merely that the body of Lazarus was reanimated after it had been interred four days, and that of Jesus Christ after it had lain in the grave part of three days; but farther, that 'after his resurrection, many bodies of the saints which slept arose from their graves,' which had been thrown open by the earthquake at his crucifixion, 'and went into the holy city, and appeared unto many,' (Matt. xxvii. 52, 53.) thus attesting the truth of his resurrection, and declaring their own rescue from the grave (in which some of them had long lain) by virtue of his power over death and corruption. So that to deny the possibility of the resurrection, is to deny the truth of several matters of fact, all at least as well attested as any other facts in history; and that in contradiction to some very obvious modes of reasoning, and some striking analogies.

The restoring to life a body deprived of motion, animation, and sensation, is not beyond the power of God; since the communication of any qualities to an organized body, or body capable of organization, which it had lost, cannot be imagined to require a greater exertion of power than the original creation of such body with certain appropriate attributes. Indeed, cases occur almost daily in which human efforts lead to a change to all appearance as great as the deliverance of a dead man from the silence and inactivity of the grave. I allude to fainting-fits, and instances of suspended animation by drowning. In these the subject is often for a considerable time so completely void of motion, feeling, and, as it would seem, of life, that no one, who had never previously witnessed or heard of a similar suspension, could avoid concluding that it would be final and eternal. There is, it is true, a difference in the durations of lifelessness in the cases of swooning and apparent drowning, and of real death; but that is more than compensated in the difference of power and skill in the respective

agents of restoration. Nearly allied to these are the examples of peculiar transformations undergone by various insects, and the state of rest and insensibility which precede those transformations.

'That which thou sowest (says the apostle to the Corinthians) is not *quickened* except it die.' (1 Cor. xv. 37.) Seed may be sown, but unless it lose its external configuration, and appear *corrupted*, no future vegetable will spring from it. The little infinitesimal or germen, which is to spring forth into new life, is fed by the death and corruption of the rest; a fact well known not only to scientific botanists, but to almost every gardener and husbandman. So that those, who deny the propriety and correctness of the analogy traced by the apostle, are as little supported by truth and nature as the Corinthian freethinkers, whose objection he thus philosophically refuted. The apparent corruption which a grain when deposited in the earth undergoes, may be considered as the casting of exuviae, whose removal and decay are necessary to the dawning of latent life; and thus, in like manner, may the future body be ripening through the mysterious process of dissolution, till the day of the general resurrection, when it shall come forth a glorious body, fitted for new union with the soul from which it had been separated, and so formed as thenceforward to endure for ever. The principal difference in the two cases relates to frequency of occurrence: the process of vegetation from a corrupted grain is observed annually; while the deliverance of a body from corruption in the grave will occur but once. Yet this ought rather to stimulate our hopes than to generate scepticism: the contrast between the sterility and death-like appearance of the vegetable world in the winter, and the gladsome verdure, vigour, and variety of spring, when God 'renews the face of the earth,' (Psalm civ. 30.) is admirably fitted to teach us what the Creator and Governor of the universe *can* effect, to convince us that he can 'loosen the bands of death,' as easily as he can educe vegetation from corruption, and, in conjunction with the promises of the Gospel, to excite a lively and rapturous anticipation of that delightful period, when '*one unbounded spring*' shall 'encircle all.'

Objectors, however, have advanced still farther, and urge that after death the body may not merely become insensible, inactive, and undergo corruption, but, farther, may experience dispersion of particles and union with other bodies. Thus the body of a dead man may be burnt, its ashes scattered in the air, blown about by the wind, or exhaled into the atmosphere, or, after it is resolved into earthy or humid matter, it may be taken up by the vessels which supply plants with nutriment, and at length become constituent parts of the substance of those

plants. How can particles thus dispersed over half the earth, or thus intimately combined with other bodies, be recalled from their state of dispersion, or separated from the bodies of which they have subsequently formed constituent parts and re-united so as to form one body? Here again we may deprive the objection of all force, by contemplating processes of daily occurrence. Chemists can intermix several liquids, of essentially different kinds, in such manner, that the smallest sensible particle of the resulting liquid shall partake of all the constituent liquids; and then they can, by analysis, separate the compound substance into all the simple liquids of which it was composed. They can detect, separate, and measure, the several simple substances of which a certain compound natural mass shall be formed. Does the collecting together of the scattered particles of dead bodies, or the separation of them from other bodies with which they may have become combined, require skill or energy so much greater than the operations of art to which I have just been adverting, that we must pronounce them too difficult for the Creator of the world to perform? Is his knowledge so circumscribed that he cannot tell what becomes of every particle of every body he has created? Or cannot matchless knowledge, and unlimited power, know and accomplish *all* things required by infinite wisdom, or promised by boundless love, as easily and successfully as a chemist can ascertain or separate the various substances in a compound mass?

Again it is said, 'of men drowned in the sea, the bodies may be eaten by fishes, and they again by other men; or, among cannibals, men feast upon the flesh of men; in such cases, where one man's body may be converted into part of the substance of another man's body, and so on, how shall each at the resurrection recover his own peculiar body?' To this Dr. Calamy replies, 'that the body of man does not always continue in the same state, or consist of the same matter; but is perpetually spending and renewing itself, every day losing and gaining new matter. This is undeniably certain from experience. For so much as our bodies grow, so much new matter is added to them, over and besides the repairing of what is continually spent. And after a man comes to his full growth, he usually wastes and carries off, by insensible perspiration, every day, in the proportion of five parts to eight of what he eats and drinks. So that every man must change his body several times in a year. Indeed, the bones do not change so often as the fluid and fleshy parts of the body; but they also change, because they grow; for whatever grows, is nourished and spends, or otherwise it would not want repair. If the matter of a man's body, which he had at any time of his life, be raised, it

is as much his own, and the same body, as that which he had at his death, and generally much more perfect. Besides, it is a very small and inconsiderable part of what is eaten and descends into the stomach, that turns into nourishment; the far greater quantity going off by excretions and perspirations. Or if it did not, to what a vast, monstrous bulk should we grow in a few years! So that was the body of a man eaten by cannibals, very little of it would pass into the substance of their bodies. Or, was it more, there cannot be so much as is before gone from the same man's body. If a man lives thirty or forty years, his body hath undergone many new repairs in that time, and yet in the sense of all mankind, it is the same body. Suppose a corpulent man to fall into a gradual consumption, must this man at the resurrection have no more of his body than he had, when at the hour of his death? Would it not then be the same body, if made up of the parts it had at the beginning of his consumption? If it be, then, the same holds as to other times of his life. And consequently this objection of cannibals devouring men, is of no force to destroy the possibility of the resurrection.'

The great Head of the Church hath assured us, that 'the hour is coming in which all that are in their graves shall hear his voice, and come forth; *they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.*' At that great and solemn event, when we shall 'all be changed, in a moment, in the twinkling of an eye, at the last trump,' 'the dead shall be raised *incorruptible*;' and it is probable, that the bodies of the righteous and the wicked, though each shall in some respects *be the same* as before, will each be in some respects *not the same*, each undergoing some change conformable to the character of the individual, and suited to his future state of existence; but both, as the passage just quoted clearly teaches, are then rendered *indestructible*. Respecting the *good* it is said, 'When Christ, who is our life, shall appear, we shall appear with him in glory,' 'we shall be like him, our body shall be fashioned like his glorious body,' (Col. iii. 4. 1 John iii. 2. Phil. iii. 21.); yet, notwithstanding this, 'it doth not yet fully appear what we shall be.' This is for a very obvious reason. Our present manner of knowing depends upon our present constitution, and we know not the exact relation which subsists between this constitution and the manner of being in a future world; we derive our ideas through the medium of the senses; the senses are necessarily conversant with terrestrial objects only; our language is suited to the communication of present ideas; and thus it follows that the objects of the future world may in some respects (whether few or many

we cannot say) differ so extremely from terrestrial objects, that language cannot communicate to us any such ideas as would render those matters comprehensible. But language may suggest striking and pleasing analogies; and with such we are presented by the philosophic apostle. 'All flesh (says he) is not the same flesh; but there is one flesh of men, another of beasts, another of fishes, and another of birds;' and yet all these are fashioned out of the same kind of substance, mere inert matter till God gives it life and activity. It is sown an animal body; a body which previously existed with all the organs, faculties, and propensities, requisite to procure, receive, and appropriate nutriment, as well as to perpetuate the species; but it shall be raised a spiritual body, refined from the *dregs* of matter, freed from the organs and senses required only in its former state, and probably possessing the remaining senses in greater perfection, together with new and more exquisite faculties, fitted for the exalted state of existence and enjoyment to which it is now rising. In the present state the organs and senses appointed to transmit the impressions of objects to the mind, have a manifest relation to the respective objects; the eye and seeing, for example, to light; the ear and hearing, to sound. In the refined and glorious state of existence to which good men are tending, where the objects which solicit attention will be infinitely more numerous, interesting, and delightful, may not the new organs, faculties, and senses, be proportionally refined, acute, susceptible, or penetrating? Human industry and invention have placed us, in a manner, in new worlds; what, then, may not a spiritual body, with sharpened faculties, and the grandest possible objects of contemplation, effect in the celestial regions to which Christians are invited? There the senses will no longer degrade the affections, the imagination no longer corrupt the heart, the magnificent scenery thrown open to view will animate the attention, give a glow and vigour to the sentiments; that roused attention will never tire, those glowing sentiments will never cloy; but the man, now constituted of an indestructible body, as well as of an immortal soul, may visit in eternal succession 'the streets of the celestial city,' may 'drink of the pure river of the water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb;' and dwell for ever in those abodes of harmony and peace, which, though 'eye hath not seen, nor ear heard, nor has it entered into the imagination of man to conceive,' we are assured 'God hath prepared for them that love him.' (1 Cor. ii. 9.) *Dr. Olinthus Gregory's Letters on the Evidences, Doctrines, and Duties of the Christian Religion*, vol. ii. pp. 230—248; *Warner's System of Divinity and Morality*, vol. iv. pp. 327, 328.

REU, רעו, signifies *his friend, his shepherd; or his misfortune*. Reu, or Ragau, son of Peleg, was born in the year of the world 1787. His father was then thirty years old. He bagat Serug, being thirty-two years old, in the year of the world 1819, and died at the age of two hundred and thirty-nine years, in the year of the world 2026. It is not impossible, that the city of Ragæ, and the plain of Ragau, might take their names from Reu, or Ragau; for these are the same in the Hebrew.

REU'BEN, ראובן, signifies *who sees the son, or vision of the son*. Reuben or Ruben, the eldest son of Jacob and Leah, was born in the year of the world 2246. (Gen. xxix. 32.) One day Reuben went into the field, being yet young, and found a fruit called in Hebrew, *dudaim*, generally interpreted *mandrakes*, which he brought to his mother Leah. (Gen. xxx. 14.) Rachel was desirous of having them, and asked them of Leah, who bargained with her for Jacob's company the night following. Long after this Jacob being returned into the land of Canaan, Reuben defiled his father's concubine, Bilhah; for which he lost his birth-right, and all the privileges of primogeniture.

When Joseph's brethren had taken a resolution to destroy him, Reuben endeavoured by all means to deliver him. He proposed to them to let him down into an old water-pit, which had now no water, that afterwards he might take him up again, and restore him to his father Jacob. His brethren took the advice; but while Reuben was at some distance from them, they sold Joseph to a party of Ishmaelites. Reuben going to the pit, and not finding him there, tore his clothes, and said to his brethren; 'The child is not to be found, and whither shall I go?'

Jacob, when dying, warmly reproaches Reuben with his crime committed with Bilhah; saying, 'Reuben, thou art my first-born, my might, but, unstable as water, thou shalt not excel, because thou wentest up to thy father's bed; then defiledst thou it.'

REVELATION. That a Divine revelation was not only expedient, but highly necessary, to be a sure guide in matters of religion, is fully apparent from the most successful efforts of mere natural reason, which could never discover Divine truths, nor the duties to be performed. If the ancient philosophers, after all their searches, could not discover in what manner God was to be worshipped, or sinners reconciled to him; if they could never come to a certain knowledge concerning the immortality of the soul, and future rewards and punishments, which are the principal motives to the performance of our duty; if the differences among the philosophers, about points of the greatest importance in religion, were

so many, that, instead of informing mankind of their duty, they perplexed and disturbed them, no one in particular having authority to prescribe a fixed scheme of duty; if, under the direction and discipline of the philosophers, the heathen world, and the generality of persons, for several ages, actually remained in a state of gross idolatry, as uncleanness, impiety, and immorality of all kinds, and this was the real case; it then follows, that mankind must either irrecoverably continue in such a state of ignorance and corruption, or have some Divine revelation to assist them. In truth, it is very absurd to suppose that philosophy, or any thing but Divine revelation, could give them this assistance. The ancient philosophers clearly saw a great degree of darkness and degeneracy, corruption and depravity, in the minds of men; but they could find no remedy; and therefore Socrates and Plato, two of the greatest of them, despaired of man's recovery out of a state of error and corruption, without some extraordinary assistance from God.

No one who believes there is a God, and that he is a being of infinite power, wisdom, and knowledge, can doubt whether he can make a revelation of his will to mankind, fully attested to come from him, either by miracles, predictions of future events, or other undeniable testimonies of a divine mission; because this would not only be in fact to deny a God, but to contradict the universal belief that we find in all ages and nations of divine communications with man. This shows at least the general sense of mankind as to the possibility of the thing; and considering the false and very corrupt notions the world had concerning God, and his worship, and the other duties we owe him, it was very agreeable to the natural notions we have of the divine goodness and wisdom, to suppose that he would make a farther revelation to mankind, which might give them a clearer knowledge, and a stronger sense of duty, unless we suppose that he had utterly abandoned them. They who think it had been most agreeable to the divine wisdom and goodness, to have given mankind one certain rule from the beginning, which should have been a sufficient guide to all future generations, and that the want of a new revelation implies a defect of knowledge and foresight in God, seem to forget that man was created a free agent, and as such, must have it in his power to do good or evil. And when the generality of men were actually fallen into a state of final corruption, the informing of them, by a special revelation, how they might be delivered out of it, and their natures rectified, and themselves restored to the favour of God, could not surely be any derogation to the infinite characters of goodness and wisdom.

It may be proper to notice the extreme vanity and presumption of those, who think themselves at liberty to disregard the Gospel revelation, till God shall think fit to satisfy them, why he did not make it sooner, and at once to all mankind; as if he were accountable to us for his proceedings and dispensations, and we at liberty to refuse the benefits or deliverances he sends, because they come not at a time, nor in the manner, that we judge most proper. Such may as well ask, why he made us men, and not angels? why he did not bring us into the world with the perfect use of our reason? why he did not give to all men the same capacity and leisure, to know and learn their duty? why he has appointed different degrees of happiness in the next life?

No less unreasonable are they, who plead, that a revelation ought to be made to every person, and in every age. For a rule of duty is one and the same thing to all persons, and in all ages; and when a standing test is once given to distinguish truth from error, it is equally a test at all times, and in all places, supposing it to be conveyed to them with sufficient evidence of its coming from God. This being the case of the Gospel revelation, God having given such evidence as is abundantly sufficient to satisfy any ingenuous and unprejudiced mind, it is very unreasonable to suppose, that he is obliged to make, to every age and country, a scene of new miracles only to gratify the disingenuity and obstinacy of those who have already received ample evidence, and yet will not be convinced. Such 'if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.' The spirit of infidelity is proof against all arguments and conviction; and the Jews are a lasting testimony, how little it avails to be eye-witnesses to miracles, when men have once resolved to be infidels.

Could the doubts which envelope the subject of natural religion be dispelled by any one philosopher, to his own satisfaction, yet he *might* want the inclination, or, if he possessed that, he *must* want the power, to make others adopt his views, and thus taste his enjoyments. Or, could the great doctrines of religion and the rules of morality be settled, and proposed, and taught, ever so plainly or frequently, yet it would be difficult, or indeed impossible, to enforce the practice of them. A system of ethics may be considered by those who acquaint themselves with it, as extremely ingenious; but it is entirely optional whether they will or will not adopt it as a rule of conduct; and the experience of all ages shows that it is perfectly ridiculous to expect that any such system should ever be considered as binding. Even were human laws established in aid of it, it would still be inefficacious; for no secular power, however it may re-

strain from crimes, can produce a single action that shall be truly and essentially virtuous. Either, then, God himself must interpose and favour us with rules of virtue, and motives to the practice of it, such as it is difficult to withstand, or the world must necessarily sink deeper and deeper into vice and misery. To admit the latter, is to deny that the Supreme Being interests himself about the welfare of those whom he created and governs. Since, therefore, God is a being of matchless justice, mercy, and bounty, it follows, irrefragably, that if the deficiencies of natural reason, or the inattention of mankind to the footsteps of his providence, were such at any time (and such they *have* been) that all the inhabitants of the world were in danger of being lost in ignorance, irreligion, and idolatry, then would God interpose by extraordinary instruction, by alarming instances of judgment or of mercy, by prophetic declarations of things to come, that is, by a supernatural revelation of his will, to make us better acquainted with his attributes and our own character, to point out to us the path of duty, to lead us from the vanities of the world, and to draw us to himself. *Gregory's Letter son the Evidences, Doctrines, and Duties of the Christian Religion*, vol. i. pp. 26, 27; *Warner's System of Divinity and Morality*, vol. i. pp. 91—96

RE'ZIN, רִצִּין, *ras-sōw*, signifies *voluntary*, or *good-will*; otherwise *runner*. Rezin, or Rasin, king of Syria, agreed with Pekah, son of Remaliah, king of Israel, to invade Ahaz, king of Judah, and to make an irruption into his kingdom, in the year of the world 3262. (2 Kings xv. 37, 38.; xvi. 5, 6, 7.) The first year of his reign they besieged Jerusalem; but not being able to take it, they wasted the country round about, and went away. The year following they returned into Judah, and the Lord delivered up to them the army and the country of Ahaz. After this they separated their armies; and that of Rezin plundered every where, and carried away captives to Damascus.

About the same time Rezin took Elath on the Red Sea; he drove out the Jews, and settled the Idumeans in their room; who, probably, had engaged him to undertake this war. The Hebrew text, our version, and the Vulgate, intimate that Rezin, king of Syria, made a conquest of Elath for the Syrians. But the tenor of the discourse sufficiently shows that it ought to be read, for the Idumeans; and that in the Hebrew it should be read Edom, instead of Aram. The difference between these two words in the original, is scarcely to be perceived.

Ahaz, finding himself not strong enough to withstand Rezin and Pekah, applied to Tiglath-pileser, king of Assyria, and with a very large sum of money bought his assistance. Tiglath-pileser marched against Da-

mascus, took the city, and slew Rezin; he also carried away his people to Kir, probably the river Cyrus, in Iberia. (2 Kings xvi. 9.)

RE'ZON, רִזְזֹן, *peẕẕōn*, signifies *lean*, or *small*; otherwise *secret*; otherwise *prince*. Rezon, or Razon, son of Eliadah, revolted from his master Hadadezer, king of Zobah, while David made war against him, and heading a band of robbers, made excursions into the country about Damascus. (1 Kings xi. 23.) He at last became master of this city, and was acknowledged king. It should seem that he could not settle here, till toward the end of Solomon's reign; for David conquered Damascus, as well as the rest of Syria; and Solomon maintained his command over all the provinces David had subjected. But if Rezon did not rule at Damascus till toward the end of Solomon's reign, he must have lived very long; for from David's war with Hadadezer, about the year of the world 2960, to the end of the reign of Solomon, who died in the year of the world 3029, must be sixty-nine years. Rezon must at least be five-and-twenty or thirty years of age, at the time of the first wars; since he was then a general of Hadadezer's army, and presently became head to a troop of freebooters; so that he must have been about ninety years of age when he began to govern at Damascus. If this seems hardly credible, it may be allowed, that Rezon might have reigned at Damascus under David and Solomon, as a tributary to these princes; and that he did not begin to revolt till towards the end of Solomon's reign.

RHE'GIUM *ῥήγιον*, signifies *rupture*, or *fracture*. Rhegium (now Rheggio) is a city of Italy, in the kingdom of Naples. St. Paul landed here when he went to Rome, A.D. 61. (Acts xxviii. 13, 14.) St. Luke being then of his company, and having said nothing of those miracles that are pretended to have been performed by St. Paul in this place, his silence ought at least to render them very much suspected; or rather, to put a total negative upon them.

RHO'DES, *ῥόδος*, signifies *rose*. Rhodes is an island and famous city of the Levant: its ancient name was Asteria, Ophiusa, and Æthrea. The name 'Rhodes' is from the great quantity and beauty of the roses that grew there. This city is chiefly famous for its brazen Colossus, which was one hundred and five feet high, and was made by Chares, of Lindus: it continued perfect only fifty-six years, being thrown down by an earthquake, under the reign of Ptolemy III. Euergetes, king of Egypt, who began to reign in the year of the world, 3758. When St. Paul went to Jerusalem, A.D. 58, he went from Miletus to Coos, from Coos to the Isle of Rhodes, and thence to Patara, in Lycia. (Acts xxi. 1.)

The Septuagint (Gen. x. 4.) put the Rhodians among the children of Javan. They probably read Rodanim, instead of Dodanim in the Hebrew. The Samaritan reads also Rhodanim in Genesis; Eusebius, Jerome, and Isidore followed the Septuagint, and think the Isle of Rhodes to have been peopled by the Rhodanim, the posterity of Javan. The Arabic of the Polyglots reads neither Rhodanim nor Dodanim, but Adana, which is a town in Cilicia, not far from Tarsus. If Dodanim be the true reading here, then it points to Dodona, an extremely ancient oracle in Epirus, which equally applies to a son of Javan, in Greece. If Rhodanim be the true reading, then the Isle of Rhodes is the most obvious station for the Rhodanim. To this it has been objected, that this island is one of those which have been raised from the bottom of the sea, as Pliny asserts; and therefore was not extant in the time of Moses. These principles may be reconciled by supposing, that, as other cities, Tyre, Aradus, &c. were originally built on the opposite and almost adjoining continent, yet were afterwards removed to islands close by, so Rhodes was a truly ancient city, on the continent first, but at length removed to the island where it still continued to assert its antiquity.

'Rhodes,' says Chateaubriand, 'exhibited to me, at every step, traces of our manners, and memorials of my country. I found here a little France in the midst of Greece. I walked through a long street, still called the street of the Knights. It consists of Gothic houses, the walls of which are studded with Gallic devices, and the arms of families that figure in our annals. I remarked the lilies of France crowned, and as fresh as if they had just come from the hands of the sculptor. The Turks, who have every where mutilated the monuments of Greece, have spared those of chivalry; Christian honour astonished infidel bravery, and the Saladins felt respect for the Coucis. The commercial port of Rhodes would be very safe, if the ancient works which defended it were rebuilt. At the extremity of this harbour stands a wall, flanked with two towers. These towers, according to a tradition current in the country, occupy the site of the two rocks which served as a base for the Colossus.—The coast of Rhodes, opposite to Caramania, the ancient Doris and Caria, is nearly upon a level with the sea: but the land rises in the interior; and a lofty mountain, with a flat summit, mentioned by all the geographers of antiquity, appears very conspicuous. At Lindus are yet left some vestiges of the temple of Minerva; but Camirus and Ialysus have totally disappeared. Rhodes formerly supplied all Anatolia with oil; at present it has not enough for its own consumption. It still exports a small quantity of corn. The vineyards yield an excellent wine,

resembling those of the Rhone.' *Chateaubriand's Travels in Greece, Palestine, Egypt, and Barbary*, vol. i. pp. 346—348; *Sacred Geography*.

RIB'LAH, ריבלה, signifies *wrangling*, or *their magnitude*; otherwise, *the yoke of the inveterate*, or *restless*, or *the yoke of the flowing*. Riblah was a city of Syria, in the country of Hamath, which, according to Jerome, was the same as what was afterwards Antioch of Syria. However this may be, Riblah, as a residence, was one of the most agreeable of all Syria; whence it was a favourite abode of the kings of Babylon. Pharaoh Necho, king of Egypt, made a stop here at his return from the expedition of Carchemish, (2 Kings xxiii. 33.); and having sent for Jehoahaz, king of Judah, hither, he deprived him of the royal dignity, and put Jehoiakim in his place. Nebuchadnezzar, king of Babylon, continued at Riblah, while his general, Nebuzaradan, besieged Jerusalem; and after the reduction of the place, king Zedekiah, and the rest of the prisoners, were brought to Nebuchadnezzar at Riblah, where Nebuchadnezzar caused Zedekiah's eyes to be put out, &c. (2 Kings xxv. 6, 20, 21. Jer. xxix. 21.; lii. 9.)

RIM'MON, רימון, signifies *exalted*, *pomegranate*. Rimmon was the name of an idol of the people of Damascus. Naaman the Syrian confesses to Elisha that he had often been in the temple of Rimmon with the king of Damascus, his master, who leaned on his arm, while he paid his adorations to Rimmon. (2 Kings v. 18.) It is thought this god was the sun, and that the name of Rimmon, or high, was given to him, because of his elevation. Grotius takes it for Saturn, because this planet is the most elevated. Selden will have it to be the God most high, the god Elion of the Phœnicians. Sarrarius believes it to be the goddess Venus. We know no other god in all antiquity, than this, by the name Rimmon.

This idol, says a late writer, was a serpent idol: for as the serpent was originally considered as an emblem of infinite wisdom, as well as the wisdom or subtilty of the sensual principle in man; so also the word Rimmon was used to signify the elevation and springing forth of wisdom in man. *Bellamy's History of all Religions*, p. 39.

RINGS. The antiquity of rings appears from Scripture and from profane authors. Judah left his ring with Tamar. (Gen. xxxviii. 18.) When Pharaoh committed the government of Egypt to Joseph, he took his ring from his finger and gave it to Joseph. (Gen. xli. 42.) After the victory of the Israelites over the Midianites, they offered to the Lord the rings, the bracelets, and the golden necklaces, taken from the enemy. (Numb. xxxi. 50.) The Israelitish women wore rings, not only on their fingers, but also in their nostrils and their ears.

St. James distinguishes a man of wealth and dignity by the ring of gold on his finger. (James ii. 2.) At the return of the prodigal son, his father orders him to be dressed in a new suit of clothes, and to have a ring put on his finger. (Luke xv. 22.) When the Lord threatened Jeconiah with the utmost effects of his anger, he tells him, that though he were the signet or ring on his finger, yet he should be torn off. (Jer. xxii. 24.)

RIPHATH, ריפא, signifies *remedy*, or *medicine*, or *release*, or *pardon*; otherwise *stable*. Riphath, or Riphat, second son of Gomer, and grandson of Japhet, (Gen. x. 3.) רפת. He is called Diphath, (1 Chron. i. 6.) דפת. The resemblance of the two Hebrew letters ר (Resh) and ד (Daleth) is so close, that they are very often confounded. But the translators of our English version have restored the original reading, and rendered it Riphath. The learned are not agreed what country was peopled by the descendants of Riphath. The Chaldee and Arabic take it for France; Eusebius for the country of the Sauromatæ, the Chronicon Alexandrinum for that of the Garamantæ; Josephus for Paphlagonia. Mela assures us, that anciently the people of this province were called Riphatai, or Riphaces: and in Bithynia, bordering on Paphlagonia, are the river Rhebeus, a people called Rhebanites, and a district of the same name. For these reasons Bochart believed that Riphath peopled Paphlagonia. Others think he peopled the Montes Riphei; and this opinion seems the most reasonable, because the other sons of Gomer peopled the northern countries towards Scythia, and beyond the Euxine Sea.

RIVER. The Hebrews give the name of the river, without addition, sometimes to the Nile, sometimes to the Euphrates, and sometimes to the Jordan. The tenor of the discourse must determine the sense of this uncertain and undeterminate way of speaking. They give also the name of river to brooks and rivulets that are not very considerable. The name of river is sometimes given to the sea. Habakkuk (iii. 8, 9.), speaking of the passage through the Red Sea, says, The Lord was displeased against the rivers; and the Psalmist (lxxiv. 15.) that the Lord dried up the mighty rivers.

RIZ'PAH, ריזפה, signifies *bed*, or *extension*, or *coal*, or *fire-stone*. Rizpah was the daughter of Aiah, concubine to king Saul. That prince having put to death a great number of the Gibeonites, on what occasion is not known, God, to punish this massacre, sent a famine into the land of Israel, which lasted three years. (2 Sam. xxi. 1. 3. &c.) To expiate this, David, who was then king, gave up to the Gibeonites, Armoni and Mephibosheth, two sons of Saul by Rizpah, the daughter of Aiah; also five sons of Michal, the daughter of Saul, by Adriel,

the son of Barzillai, or rather by Phaltiel. (2 Sam. xxi. 9.) These they hanged on the mountain near Gibeah, at the beginning of barley-harvest.

Rizpah, the daughter of Aiah, took a sackcloth and spread it upon the rock; and continued there from the beginning of harvest, till water from heaven fell on them; or till the Lord sent his rain on the earth, and restored its former fertility. She hindered the birds from tearing the bodies by day, and the ravenous beasts from devouring them by night. When this action of Rizpah was related to David, he was moved with compassion, and sent to fetch the bones of Saul and Jonathan, which were at Jabesh-gilead, brought them to Gibeah, and put them in the tomb of Kish, the father of Saul; together with the bones of the seven men who had been executed by the Gibeonites.

On this occasion they acted contrary to the law of Deuteronomy, (xxi. 23.) which orders that they should take the bodies down from the cross or gibbet before the setting of the sun. But these unhappy remains of the family of Saul were left there, probably from the beginning of the spring to autumn: whether because the crime of their father deserved this severe treatment, or because the Gibeonites, being only proselytes of habitation, were not obliged to the observance of this law of Moses. Lastly, whereas God had ordered David to give satisfaction to the Gibeonites, this prince thought fit to leave the management of it to themselves. But, perhaps, this statement may be doubted. It might not be long before their bodies were wetted by rain; and it is not improbable, that the phrase 'waters from heaven' may signify copious dew.

Soon after the death of Saul, Abner, the general of his army, fell in love with Rizpah, and took her. Ishbosheth, son of Saul, who reigned at Mahanaim beyond Jordan, and who was supported in his regal state only by the credit of Abner's valour, resented this, and upbraided him with it. Abner was so provoked at this reproach, that he vowed the ruin of Ishbosheth, and leagued with David to bring over to his interest all the adherents of Ishbosheth. (2 Sam. iii. 7. 11.)

ROLL is taken for record. 'Search was made in the house of the rolls,' (Ezra vi. 1.) and a roll was found, containing Cyrus's decree in favour of the Jews. Ezekiel was commanded to eat 'a roll,' or small volume of a book, to signify the information about to be communicated to his mind. But it must be owned that foreknowledge in general, is like the roll of this prophet in the preceding chapter, 'written within and without: full of lamentation, and mourning, and woe.' This makes the author of the Revelation say, the book which he ate, was

in his mouth sweet as honey, that is, in his first taste, or knowledge communicated; but in his belly, bitter as gall, that is, in digestion and rumination, foreknowledge is little more than the anticipation of evils.

The prophet Zechariah (v. 1.) saw a flying roll, in length twenty cubits, or thirty feet, in breadth ten cubits, or fifteen feet; it appears also to have been written on both sides; 'for every one that stealeth shall be cut off, according to the curse or penalty of the law, written on this side: and every one that sweareth according to the curse, or penalty, written on that side.' That curses when written, &c. were metaphorically very efficacious, see the instances of the curses washed into water and drank by the woman under the ordeal on account of jealousy. (Numb. v. 14. &c.)

ROMAN CATHOLICS. *Names*—By a Roman Catholic, the members of the Church of Rome understand one who, being in communion with the pope, believes every truth revealed by God, and proposed to him as such by the church, because God, the unerring truth, has revealed them. Popery and Papists were the names by which the Roman Catholic religion and its professors were distinguished by the first reformers, and the law, in this country, designated them afterwards by the same names. But these appellations were considered by themselves as nick-names, or terms of reproach, intended to hold forth to popular odium their communion with the pope, as the fundamental article of their religion, and to obliterate that of Catholic, to which they claimed an exclusive right. In law, however, they are now called Roman Catholics. The Church of Rome has also been called the Latin Church, because the service is read in Latin.

Rise, Progress.—The pope is the supreme head of the Church of Rome. The appellation of pope was, anciently, given to all Christian bishops; but, about the latter end of the eleventh century, in the pontificate of Gregory VII. it was usurped by the bishop of Rome, whose peculiar title it has ever since continued.

The spiritual monarchy of Rome sprang up soon after the decline of the Roman empire; and one great, though remote, instrument, in promoting the increase of this monarchy, so pernicious to the supreme civil power, was the barbarity and ignorance, which from that time spread over the western parts. Rome was chosen for the place of residence of the ecclesiastical monarchy, because this city had the particular prerogative of being the capital city of the Roman empire, where the Christian religion had its first rise and increase. For what is related concerning St. Peter's chair, is nothing but a vain pretence, which may easily be seen from hence, that afterwards the bishop of Constantinople had the next

place assigned him after the bishop of Rome, only because that city was then the place of the emperor's residence, and called *New Rome*. When afterwards the Western Empire was come to decay, and the city of Rome had lost its former lustre, the bishop of Constantinople disputed the precedence with the Roman bishop. It is true the emperor Phocas granted the right of precedence to Boniface III. then bishop of Rome, who, on that account, took upon him the title of Œcumenical Bishop; but this did not imply any power or jurisdiction over the rest; for the other patriarchs never acknowledged any. So that here are no marks of divine institution to be found, the Papal power being purely human, and an usurpation of the rights of other sees.

The bishops of Rome did not extend their power over the western parts all at once; but it was introduced from time to time, by degrees, by various artifices, and under various pretences. What chiefly contributed to its growth, was, first, the emperors choosing other places of residence besides Rome; for by their constant presence there, they might easily have kept under the ambitious design of the bishops. In the next place, the Western Empire was divided into several new kingdoms, erected by the several barbarous and Pagan nations; and these, having been converted to the Christian faith by the direction of the Church of Rome, thought themselves obliged to pay her the most profound respect.

In the fifth century, the bishops on this side the Alps began to go to Rome, to visit the sepulchres of St. Peter and St. Paul. This voluntary devotion insensibly grew into a necessity. Hence it was easy for the popes afterwards to pretend that the bishops ought to receive their confirmation from Rome. Besides, some other bishops and churches, that were novices in comparison with the ancient Roman church, used to refer themselves to, and ask the advice of, the Church of Rome, concerning matters of great consequence, and the true interpretation of the canons. Hence the bishops of Rome, perceiving their answers were received as decisions, began to send their decrees before they were demanded.

Hence, also, they set themselves up as judges of the differences arising between the bishops, and, encroaching on the right and jurisdiction of the metropolitans, proceeded to suspend and depose whom they thought fit. At the same time, by making void the decisions of the provincial synods, they so diminished their authority, that by degrees they were quite abolished. Add to this, that Gregory VII. forced the bishops to take an oath of fealty to the popes, and by a decree enacted that none should dare to condemn any one, who had appealed to the pope. Nor did they forget

to send legates or nuncios to all places; whose business was to exercise, in the pope's name, the same authority, which had formerly belonged to the bishops, and provincial synods.

At length, the popes began to grow weary of the imperial protection, because the emperor's consent was required in the election of a pope, and, if they were mutinous, the emperors checked them, and sometimes turned them out of the chair. The popes, therefore, for a long time employed various artifices, to exempt themselves from the power of the emperors. To this end they frequently raised intestine commotions against them. But the reign of Henry IV. furnished them with an opportunity of putting their designs in execution. For pope Gregory VII. surnamed Hildebrand, had the boldness to excommunicate this emperor, on the pretence that he made traffic of church benefices, by selling them to all sorts of persons, whom he installed before they had taken orders. Not satisfied with this, he cited the emperor before him, to answer to the complaints of his subjects, and declared him to have forfeited all right and title to the empire. This obliged the emperor to renounce the right of constituting bishops. The succeeding emperors found so much work in Germany, that they were not in a condition to look after Italy; by which means the pope had sufficient leisure to render himself sovereign, not only over his own possessions, but over all possessions pertaining to the church.

But the pope, not satisfied with this degree of grandeur, quickly set on foot a pretension of far greater consequence. For now he pretended to an authority over princes themselves, to command a truce between such as were at war together, to take cognizance of their differences, to put their kingdom under an interdict, and, if they refused submission to the see of Rome, to absolve their subjects from their allegiance, and to deprive them of their crowns. For this abominable pretension they plead their fictitious Decretals, which grant to the popes an unlimited power over all Christians whatever. When, however, the ecclesiastical monarchy seemed to be arrived at the height of its grandeur, and all the western parts were either in communion with, or in obedience to the Church of Rome, a revolt took place from the papal chair, which, though at first commenced from a trifling occasion, arose to such a pitch, that a great part of Europe withdrew its obedience from the pope, who, by that means, was in danger of losing the whole. This was the schism of Luther, which gave rise to Protestantism.

Distinguishing Tenets.—The members of the Church of Rome are bound to believe that 'this church is always one, by all its members professing one faith, in one com-

munion, under one chief pastor succeeding the apostle Peter, to whom Christ committed his flock.'

The best summary of the doctrines of this church is the famous creed of pope Pius IV. which may be considered as a true and unquestionable body of Popery. It consists of twenty-four articles. The first twelve are the articles of the Nicene Creed, universally admitted by all Christian churches. The last twelve are the additional doctrines, which the Church of Rome has added to the Christian faith, and which are as follow:—

13. 'I most steadfastly admit and embrace the apostolic and ecclesiastical *traditions*, and all other observances and constitutions of the same church.

14. 'I also admit the Holy Scriptures, according to that sense which our holy mother the church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures: neither will I ever take and interpret them otherwise, than according to the unanimous consent of the Fathers.

15. 'I also profess that there are truly and properly *seven Sacraments* of the new law instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one, namely, *Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony*; and that they confer grace; and that of these Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic church, used in the solemn administration of the aforesaid sacraments.

16. 'I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning *original sin* and *justification*.

17. 'I profess likewise, that in the *Mass*, there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic church calls *transubstantiation*.

18. 'I also confess that under either *kind alone*, Christ whole and entire, and a true sacrament, is received.

19. 'I constantly hold that there is a *purgatory*, and that the souls therein detained, are helped by the suffrages of the faithful.

20. 'Likewise, that the *saints* reigning together with Christ are to be honoured and invoked; and that they offer prayers to

God for us, and that their relics are to be had in veneration.

21. 'I most firmly assert, that the *images* of Christ, of the mother of God, ever Virgin, and also of the other saints, ought to be had and retained, and that due honour and veneration is to be given them.

22. 'I also affirm, that the power of *indulgences* was left by Christ in the church, and that the use of them is most wholesome to Christian people.

23. 'I acknowledge the holy, Catholic, Apostolic, Roman church, for the *mother* and *mistress* of all churches; and I promise true obedience to the bishop of Rome, successor to St. Peter, prince of the Apostles, and vicar of Jesus Christ.

24. 'I likewise undoubtedly receive and profess all other things delivered, defined, and declared, by the sacred *Canons* and General Councils, and particularly by the holy Council of Trent: and I condemn, reject, and anathematize, all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized.

'I, the same N. promise, vow, and swear, through God's help, to hold and confess most constantly, to my last breath, this true Catholic faith, entire and inviolable, which at present I willingly profess and truly hold, and out of which none can be saved; and that I will take care, in as far as I can, that the same shall be held, taught, and professed by those who are under me, or of whom I shall have charge by my office. So help me God, and these Gospels of God. Amen.'

The author of the Profession of Catholic faith, on the article of Scripture and tradition, asks, 'Q. What do you believe concerning the Scriptures?—A. That they are to be received by all Christians as the infallible word of God. Q. Do you look upon the Scriptures to be clear and plain in all points necessary to salvation?—A. No. Q. How then is the danger to be avoided?—A. By taking the meaning and interpretation of the Scripture from the church, and by apostolical and ecclesiastical tradition. Q. What do you mean by apostolical tradition?—A. All such points of faith or church discipline which were taught or established by the apostles. Q. What difference is there between apostolical and ecclesiastical traditions?—A. Apostolical traditions are those which had their origin or institution from the apostles, such as infant-baptism, the Lord's day (or first day of the week), receiving the sacrament, fasting, &c. Ecclesiastical traditions are such as received their institution from the church, such as holidays, feasts, and fasts. Q. How are we to know what traditions are apostolical, and what not?—A. In the same manner, and by the same authority, by which we know what Scriptures are apos-

tolical, and what not : that is, by the authority of the apostolical church, guided by the unerring Spirit of God. Q. But why should not the Scripture alone be the rule of our faith, without having recourse to apostolical traditions ?—A. First, Because without the help of apostolical traditions we cannot so much as tell what is Scripture, and what not. Secondly, Because infant-baptism, and several other necessary articles, are either not at all contained in Scripture, or at least are not plain in the Scripture without the help of tradition. For Christ has left his church, and her pastors and teachers, to be our guides in all controversies relating to religion, and consequently of holy writ.’

Church-Government and Discipline.—The government of the Roman Catholic church is episcopal. A metropolitan bishop, besides the jurisdiction common to him with other bishops in his own diocese, has also a jurisdiction over all the bishops of his province; summons them every third year to a provincial synod; and the constitutions framed in it affect all the churches in the province. In like manner, primates and patriarchs have a jurisdiction over all the metropolitans, and other bishops of the kingdoms, or nations, where they hold their dignified rank.

Above all these is the Pope, who is said to have the power of *feeding, ruling, and governing* the whole church, and exercises his jurisdiction over all clergy as well as laity. His care and solicitude extend to all Roman Catholic churches throughout the world. He makes laws for what is called the universal church, dispenses with some of them when he sees proper, punishes those who do not obey them, passes sentence upon ecclesiastical causes referred to him, (which ought to be the case with all those of great importance,) and receives appeals from all Roman Catholic bishops in the world. It is he who convokes a general council; invites to it all the Roman Catholic bishops dispersed throughout the globe; presides in it personally, or by his legates, and confirms its decrees. The pope’s sentence, however, in certain cases is not definitive; but the party has a right of appeal to a General Council. He constitutes new bishopricks, and makes bishops; deprives bishops of their sees for their crimes; and those unjustly deprived of them he restores. The pope has a council composed of cardinals, who assist him in the government of the universal church.

Worship, Rites, &c.—The Roman Catholics say, that the worship of the church of Rome consists chiefly in the solemn oblation, consecration, and participation of the body and blood of Christ, by the ministers of the church, accompanied with the prayers appointed by her for that purpose; in her liturgy, commonly called the Mass, which the whole congregation present offer up to

God with the priest. They say that, this sacrifice alone excepted, no other external act is used among Christians, which of its own nature expresses the divine worship due to the Supreme Being; for all other external acts are promiscuously used to signify natural, civil, religious, and divine worship; and the kind of worship or honour given by them, is determined only by the intention of the person who gives it. This public service of the church, which the Latins call the mass, is by the Greeks termed public ministry or service.

Besides the prayers which the people use to worship God in time of Mass, they have many others, some of which they practise daily for the same end; and the clergy, besides their other devotions, are obliged every day to recite the church office, consisting of psalms, prayers, portions of the Old and New Testament, with an abstract of the lives of the saints.

The members of this church profess that a vow of perpetual celibacy was required in the ancient church as a condition of ordination, even from the apostolic age. But Protestants insist that the contrary is evident, from numerous examples of bishops and archbishops, who lived in a state of matrimony, without any prejudice to their ordination or their function.

Besides the Lord’s day, Roman Catholics keep several holidays annually. Among these the feasts of our Saviour hold the first rank; and on them the principal mysteries of our redemption are publicly commemorated and explained to the faithful. St. Augustin says, that the feasts of Easter, Pentecost, and the Ascension, were kept by the apostles. On the feasts of the blessed Virgin, of the apostles, and other saints and martyrs, their heroic virtues and triumphs are pointed out by the church of Rome to her children for their imitation.

The grandeur of some of the churches and altars, with their ornaments, in Catholic countries, is great; and in the time of divine service, church music is occasionally used, incense burned, and candles lighted in token of joy; and it is the practice of the congregation to kneel almost all the time.

There are several orders of monks in Catholic countries in every quarter of the globe at this day. There are Basilians, Benedictines, Augustinians, Dominicans, Franciscans, Canon Regulars, and others. All these different orders take the solemn vows of poverty, chastity, and obedience, and all hold the Roman Catholic faith. They differ only in their rules of discipline, in their dress, in the particular privileges granted by the pope to each order in their names, which they generally take from that of their founder, and such like distinctions pertaining merely to discipline. In general, they are exempt from the jurisdiction of the bishop, and are immediately under that of the pope.

Countries where found.—The greatest part of Europe continues to profess the Roman Catholic religion. In Italy, Spain, and Portugal, it is the established and only religion. In France it was, and now again is, the established, though not the only, religion. In several of the German States, and in Poland, the far greatest number of the inhabitants are Catholics, intermixed in the former country with a few Protestants and Jews; and, in the latter, some of the Greek church, as well as a few Protestants and Jews, are to be found. Even in those countries where the Protestant religion prevails, there are more or fewer Catholics to be found. A considerable portion of His Majesty's subjects in the united kingdom of Great Britain and Ireland are Catholics. From returns of the number of Roman Catholics in England and Wales, made to Parliament in 1767 and 1780, it appeared that there were 67,916 in 1767, and 69,317 in 1780. They had therefore increased 1401 in thirteen years. The discussions as to the relative numbers of the Protestants and Roman Catholics in Ireland, seem to be set at rest by the official statements in the report to the House of Lords, in June 1825. It there appears, that, of the 6,801,000 which constituted in 1821 the entire population, 4,980,000 were Catholics, and 1,769,000 Protestants; of which last there were 1,135,000 belonging to the Established Church. The proportion of Protestants to Catholics is, in Ulster, as 1 to 1; in Leinster, as 1 to 4½; in Munster, as 1 to 9½; in Connaught, as 1 to 7½; all over Ireland as 1 to 2½. Many Roman Catholics are to be found in Holland; a few in Denmark and Sweden; and a great majority will be found in some, and a part in all, the Protestant States in Germany. In the southern part of America, the whole of the inhabitants, both natives and colonists, are, like those of the mother country, Catholics: which is likewise the case with the Spanish settlements in North America. In the United States are some Catholics intermixed with the Protestants, in every province; and one of them, namely, Maryland, was originally Catholic. This is also the case in Canada; for though there are many Protestants settled there, since it became a British province, their number bears no proportion to that of the Roman Catholics, who there enjoy the privileges of an establishment.

Archbishop Tillotson says, that the Reformed, by which he means Protestants of all denominations, are 'not much unequal to the Romanists' in point of numbers; but this is far beyond the common calculation, which allows only from 44 to 50,000,000 to the number of Protestants, while the members of the church of Rome are reckoned at about twice that number. The

truth, it is likely, may be found between these; and perhaps there might be no great mistake in supposing their numbers to stand nearly in the ratio of three to four; or in reckoning the Protestants to be about 65,000,000, and the Roman Catholics about 80,000,000.

Miscellaneous Remarks.—The laws which rendered the Roman Catholics incapable of filling offices in the State of this empire, have been repealed by a late Act of Parliament; and the Roman Catholics are now eligible to all civil offices, with the exception of the office of Lord Lieutenant of Ireland, of the Lord High Chancellor, or Lord Keeper of England, and of His Majesty's High Commissioner to the General Assembly of the Church of Scotland. Whether this measure be prudent or not, time will develop. At any rate, the interests of the Protestant part of the community have been little regarded by this measure; and as little have the wishes and petitions of the Protestants been consulted, by the manner in which the fundamental laws of the State have been abrogated, and the measure in favour of the Roman Catholics carried into effect.

By the tenth of George the Fourth, cap. vii., the declaration against transubstantiation, and the invocation of saints, and the sacrifice of the mass, as practised in the Church of Rome, are now repealed; and instead of the oaths of allegiance, supremacy, and abjuration, every Roman Catholic, before he can sit and vote in parliament, or exercise any civil office, must take and subscribe the following oath:

'I, A. B., do sincerely promise and swear, that I will be faithful, and bear true allegiance to His Majesty, King George the Fourth, and will defend him to the utmost of my power, against all conspiracies and attempts whatever, which shall be made against his person, crown, or dignity; and I will do my utmost endeavour to disclose and make known to His Majesty, his heirs, and successors, all treasons and traitorous conspiracies which may be formed against him or them; and I do faithfully promise to maintain, support, and defend, to the utmost of my power, the succession of the crown, which succession, by an Act, intitled, "An Act for the further limitation of the Crown, and better securing the rights and liberties of the Subject," is, and stands limited to the Princess Sophia, electress of Hanover, and the heirs of her body, being Protestants; hereby utterly renouncing and abjuring any obedience or allegiance unto any other person, claiming or pretending a right to the crown of this realm; and I do further declare, that it is not an article of my faith, and that I do renounce, reject, and abjure, the opinion that princes excommunicated, or deprived by the pope, or any other authority of the see of Rome, may be

deposed or murdered by their subjects, or by any person whatsoever: and I do declare that I do not believe that the pope of Rome, or any other foreign prince, prelate, person, state, or potentate, hath or ought to have any temporal or civil jurisdiction, power, superiority or pre-eminence, directly or indirectly, within this realm. I do swear, that I will defend, to the utmost of my power, the settlement of property within this realm, as established by the laws; and I do hereby disclaim, disavow, and solemnly abjure, any intention to subvert the present church-establishment as settled by law within this realm: and I do solemnly swear, that I never will exercise any privilege to which I am or may become entitled, to disturb or weaken the Protestant religion, or Protestant government in the United Kingdom: and I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever. So help me God.' *Adam's Religious World Displayed*, vol. ii. pp. 1—80; *Broughton's Historical Dictionary*, vol. ii. pp. 258—260; *Nightingale's Portraiture of the Roman Catholic Religion*.

ROME, 'Ρώμη, signifies *strength, power*. The city of Rome was founded by Remus and Romulus, according to Usher, in the year of the world 3966 of the Julian period, in the year of the world 3256, towards the close of the reign of Hezekiah, king of Judah. This city is so well known, that it is needless to give any account of it here. The sacred authors of the Old Testament have never mentioned it, that we know of; but it is well known in the Books of the Maccabees, and in the New Testament. St. Peter, (1 Epist. v. 13.) has denoted it by the figurative name of Babylon: 'The church that is at Babylon elected together with you, saluteth you.' St. John in his Revelation, (xiv. 8.; xvi. 19.; xvii. 5.; xviii. 2. 10. 21.) points it out by the same name, and describes it in such a manner, as can only agree to Rome; 1. By its command over all nations; 2. By its cruelty towards the saints; and 3. By its situation upon seven hills. (Rev. xvii. 9.)

Jerome translates the Hebrew Tubal by Italy, (Isaiah xlv. 19.) which, according to some, signifies Spain, according to others, the Tiberians. He has also rendered the Hebrew Chittim by Romans, which in other places he has translated by Italy; and Bochart has displayed all his learning to support this opinion. See CHITTIM.

It is certain that the Jews had some knowledge of the Romans in early ages; that afterwards this people subdued Judea, and at last destroyed Jerusalem and the temple, A.D. 70. They reduced Judea into a province; that is, they took from it

the privilege of being a kingdom, and of having kingly government: first, after the banishment of king Archelaus, son of Herod the Great, A.D. 16; and this state continued to A.D. 37. It was again reduced to a province after the death of king Agrippa, A.D. 43; and it remained in this condition till it was entirely overthrown.

EPISTLE TO THE ROMANS. This was placed before the other epistles of St. Paul, not because it was first in order of time, but, because of the dignity of the imperial city, to which it is directed, or because of the excellence of the matter which it contains; or, because of the magnificence and sublimity of the mysteries, which are in it treated of, and explained. It passes for the most exalted, and the most difficult, of all St. Paul's epistles. Jerome was of opinion, that not one book only, but many volumes were necessary, for a full explanation of it. And some have thought, that St. Peter had chiefly this epistle in his eye, when he said, (2 Pet. iii. 15, 16.) 'As our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.' But others with good reason think St. Peter rather refers to St. Paul's Epistle to the Hebrews.

St. Paul's design in his epistle to the Romans, is to heal certain domestic disputes, which then prevailed among the believers at Rome, and divided the converted Jews and Gentiles. The Jews were opinionated concerning their birthright, and the promises made to their fathers; and because of this, they pretended to a certain priority or preference over the converted Gentiles, whom they looked on as foreigners and interlopers, out of pure favour admitted into the society of the faithful, and to the participation of the prerogatives of Christianity. The Gentiles, on the other hand, irritated by these reproaches of the Jews, maintained the merit of their sages and philosophers, the prudence of their legislators, the purity of their morality, and their exactness in following the law of nature. They accused the Jews of infidelity toward God, and of a violation of his laws. They aggravated their faults, and those of their fathers, which had excluded the greater part of them from the inheritance of the saints, and from the faith, &c.

To end these contentions, St. Paul applies himself to restrain the presumption of both parties. He shows that neither of them could pretend to any merits, or had any reason to glory, or boast of their vocation; which proceeded from the mere grace and mercy of God. He proves that all mankind, both Jews and Gentiles, were

equally 'under sin,' and liable to the wrath and punishment of God; that therefore there was a necessity for an universal propitiation and redemption, which were now offered to the whole race of men without any preference or exception, by the mercy of him who is God of the Gentiles as well as of the Jews; that faith in Jesus Christ, the universal Redeemer, was the only means of obtaining this salvation, which the deeds of the law were wholly incompetent to procure; that as the sins of the whole world originated from the disobedience of Adam, so the justification from those sins was to be derived from the obedience of Christ; that all distinction between Jew and Gentile was now abolished, and the ceremonial law entirely abrogated; that the unbelieving Jews would be excluded from the benefits of the Gospel, while the believing Gentiles would be partakers of them; and that this rejection of the Jews, and call of the Gentiles, were predicted by the Jewish prophets Hosea and Isaiah. He then points out the superiority of the Christian over the Jewish religion, and earnestly exhorts the Romans to abandon every species of wickedness, and to practise the duties of holiness and righteousness, which were now enjoined upon higher sanctions, and enforced by more powerful motives. St. Paul, when he wrote this epistle, had not been at Rome (Rom. i. 13.; xv. 23.); but he had heard an account of the state of the church in that city from Aquila and Priscilla, two Christians, who were banished from thence by the edict of Claudius, and with whom he lived during his first visit to Corinth. Whether any other apostle had at this time preached the Gospel at Rome, cannot now be ascertained.

It was written from Corinth, A.D. 58, being the fourth year of the emperor Nero, just before St. Paul set out for Jerusalem with the contributions, which the Christians of Macedonia and Achaia had made for the relief of their poor brethren in Judæa. (Rom. xv. 25, 26. Acts xx. 1.) It was transcribed, or written as St. Paul dictated it, by Tertius (Rom. xvi. 22.); and the person who conveyed it to Rome was Phœbe, (Rom. xvi. 1.) a deaconess of the church at Cenchrea. *Bishop Tomline's Elem. of Christian Theology*, vol. i. pp. 385—389; *Bishop Watson's Theolog. Tracts*, vol. ii. p. 254.

ROSH, ראש, signifies *the head, or the top, or the beginning*. Rosh, or Ros, was son of Benjamin. (Gen. xlv. 21.) We find in the Hebrew of Ezekiel, (xxxviii. 2, 3.) the word Rosh, which several copies have retained, as signifying the name of a people: but the author of the Vulgate, as well as our translators of the Bible, has taken it in an appellative sense, to signify *the head, or the prince*. In Genesis (x. 2.) mention is made of Tubal and Meshech; we find also Tiras,

which has some relation to Rosh. The Septuagint have followed the Hebrew in Ezekiel; and the best interpreters make no question, but that Rosh is the name of a people; but they are not agreed about the country they inhabited, nor their present name.

The Orientals hold that Japheth had an eighth son called Rous, who is not mentioned in Moses, and who peopled the Russia we now call Muscovy. They add that Rous was of a very uneasy and turbulent disposition. He possessed the country beyond the Esel or the Volga, and often made inroads into his brother's territories, called Khozar, who, to live in peace with him, was forced to make a cession of all the islands of this great river, which empties itself into the Caspian Sea.

RUTH, רוּת, signifies *drunk, satisfied*. Ruth, a Moabitess, having married Chilion, the son of Elimelech and Naomi, who had settled in Moab, dwelt some time with him without having children. Naomi having lost her husband and her two sons, and desiring to return to Bethlehem, her own country, her two daughters-in-law being, now widows, offered to attend her. But she assuring them of her inability to provide for them there, Orpah was persuaded to continue in the land of Moab, but Ruth would accompany Naomi to Bethlehem. This happened at the close of the time of the Judges, and under the government of Eli, if we may believe Josephus. The Rabbins pretend that Boaz, who married Ruth, was the same as Ibsan, judge of Israel, who governed seven years, about the year of the world 2823, between Jephthah and Elon. The greater chronology of the Hebrews places this history in the time of Ehud, and of the servitude of the Israelites under Eglon, king of Moab. Some place it under Barak and Deborah; some, under Gideon; others under Abimelech. Usher, whom we follow, places it under Shamgar, about one hundred and twenty years after Joshua.

When Naomi came to Bethlehem, Ruth went to glean for their support. By chance she entered the field of a rich citizen of Bethlehem, named Boaz, who was related to Elimelech her father-in-law. When Boaz came to see his harvesters, he found Ruth, commended her, and favoured her. Ruth returned home at evening, told Naomi of the civilities of Boaz, who had also bid her glean only in his field. Naomi blessed God, who had put such sentiments of humanity in Boaz's heart, and acquainted Ruth that this was their kinsman.

At the end of harvest, Naomi said to Ruth, Go this night, and lie at the feet of Boaz, who winnows his corn; and do what he advises you. Ruth went accordingly, in the night, and lay down at his feet. Boaz awaking, was alarmed. But Ruth said, 'I am Ruth thine handmaid; spread therefore

thy skirt over thine handmaid, for thou art a near kinsman.' Boaz acknowledged that indeed he was a near kinsman, yet there was another nearer than himself; but if he should refuse to marry her, he himself would take her to wife. Rising very early, before it was day-light, he filled Ruth's kerchief with corn, and sent her to Naomi.

Boaz went to the gate of Bethlehem, and, before the elders of the city, cited him to appear, who was the nearest kinsman to Elimelech; that he might marry Ruth, the widow of Chilion, his son. This person declining it, Boaz then insisted that he should renounce his right to it. This he willingly did; and then Boaz declared that he intended to marry her himself. Thus Ruth became the wife of Boaz, by whom she had a son called Obed, who was father to Jesse, and grandfather to king David.

The book of Ruth, which contains this

history, is placed, in our Bibles, between the book of Judges and the books of Samuel, as being the sequel of the former, and an introduction to the latter. The scope of the author of this book is to relate the genealogy of David; and, in all probability, he was the same author who composed the first book of Samuel; in which because he could not conveniently place this genealogy of David, he chose rather to give it by itself. The writer observes, at the beginning of his work, that the history he was going to relate, happened when the judges governed Israel; therefore they ceased to govern it when he wrote. He also speaks of David at the end of his book; which shows that, at soonest, it must have been written in the time of David. The canonicalness of this book has never been disputed. Ruth the Moabitess is in the genealogy of our Saviour. (Matt. i. 5.)

S.

SAB

SAB'AOTH, צבאות, signifies *armies, flocks, fights*. Sabaoth, or rather Zabaoth, is an Hebrew word, signifying hosts or armies: whether we understand the host of heaven, or the angels and ministers of the Lord; or the stars and planets, which as an army, ranged in battle array, perform the will of God; or lastly, the people of the Lord, both of the old and new covenant, which is truly a great army, of which God is the general and commander.

SABBATARIANS are so called from their keeping the *seventh* day of the week as the Sabbath; whilst Christians in general keep the *first* day of the week, or Sunday, in memory of our Saviour's having risen that day from the dead. On the Continent they are generally, but improperly, called *Israelites*. It is uncertain when they first made their appearance in the Protestant church; but we learn from Fuller that there were Sabbatarians in 1633.

They object to the reasons which are generally alleged for keeping the first day; and they insist that the change of the Sabbath from the seventh to the first day of the week did not take place till the beginning of the fourth century, when it was effected by the emperor Constantine, on his conversion to Christianity. A summary of their principles, as to this article of the Sabbath, by which they stand distinguished, is con-

SAB

tained in the three following propositions:—1. That God hath required the observance of the seventh, or last day of every week, to be observed by mankind universally for the weekly sabbath. 2. That this command of God is perpetually binding on man till time shall be no more. And, 3. That this sacred rest of the seventh day Sabbath is not changed, by divine authority, from the seventh and last to the first day of the week; or, that the Scripture doth no where require the observation of any other day of the week, for the weekly Sabbath, but the seventh day only, which is still kept by the Jews, to whom the law on this subject was given.

The Sabbatarians are to be found chiefly, if not wholly, among the Baptists; whence they are sometimes called the *Seventh-Day Baptists*; and they hold, in other respects, the distinguishing doctrines of Christianity, in common with other Christians. Some of them keep our Sunday, or the *first* day of the week, as well as the Jewish Sabbath, or Saturday; and indeed both these days were days of assembling, and were long held in great veneration among the primitive Christians. The ancient canons seem to have made them equal, by equally prohibiting fasts on either of them.

The Sabbatarians are only few in number, but they deserve to be distinctly noticed, on

account of their integrity and respectability. There are two congregations of them in London; one among the *General Baptists*, meeting in *Mill-Yard*, the other among the *Particular Baptists*, in *Cripplegate*. There is also a family or small society of them in the neighbourhood of Oxford, and a few to be found in some other parts of the kingdom. They are to be met with in various parts of the Continent; and it appears that our Saturday and Sunday are both kept holy by the Abyssinian Christians, and some members of the Greek church. We are told by Mr. Morse, in his '*American Geography*,' that there are many Sabbatarians likewise in America, as in Rhode Island and New Jersey; and that their doctrine is held by the remains of the *Keithian*, or *Quaker Baptists*, and by the *Dunkers*, or one congregation of Dunkers, at Ephrata, in Pennsylvania. See SABBATH. *Adam's Religious World Displayed*, vol. iii. pp. 416—420.

SABBATH, שבת, *śāḇṣarōv*, signifies *cessation from labour, rest, repose*. This word, in Hebrew, signifies *rest*. God, having created the world in six days, rested on the seventh (Gen. ii. 2, 3.); that is, he ceased from producing new beings, in this creation; and because he had rested upon it, he blessed this day, that is, sanctified it, and appointed it in a peculiar manner for his worship. The Hebrews, afterwards, in consequence of this designation, and to preserve the memory of the creation, sanctified, by his order, the Sabbath-day, or the seventh day of the week, abstaining from all work, labour, and servile employments, and applying themselves to the service of the Lord, to the study of his law, and to prayer.

As to the institution of the Sabbath, a difference of opinion exists among learned men. Some refer its beginning to the promulgation of the law, or, at farthest, to the sending of manna to the Israelites; and they found their notion upon this, that till that time we do not read, in all the history of the patriarchs and first ages of the world, of any sabbath observed and sanctified by the fathers of those days, which would not have been neglected had any such command been given. Others, who to me seem nearer the truth, place its origin so high as the creation of the world, from these words, 'On the seventh day God ended his work which he had made; and God blessed the seventh day and sanctified it.' Here God is said to sanctify the day when he rested; which was precisely on the seventh day after the creation. Though we find no other mention of the Sabbath, till Moses had conducted the children of Israel in the wilderness, which was about 2450 years after the creation; yet it is not to be supposed, that among the people of God, who were very careful in observing the law, and delivering it to their posterity, the observance of keeping this day

utterly ceased, but rather was continued among those who feared God, till again invigorated with new authority from Mount Sinai.

With good reason, and on good authority, the sabbath was changed from the last day of the week to the first; from Saturday to Sunday, called now the Lord's day, because it was the day of the week on which our Lord and Saviour rose from the dead. In memory of this, and as a thankful acknowledgment of the great mercy of our redemption, fully completed by his resurrection, the sabbath hath been translated to this day, on which it is now celebrated by all the churches of Christ. As the first institution of the sabbath was by divine authority, so was its change. For as God rested from his labour on the last day of the week, so did Christ from all his sorrows and afflictions on the first, when he had fully completed the work of our redemption. Christ not only sanctified this day by his resurrection; and the apostles confirmed the observance of it, by their writings and practice; but the apostles themselves required the first Christians to meet together on the first day of the week; which was at that time honoured with the name of the Lord's day, and has been ever since, in all ages of the Christian Church, observed as the day dedicated to the service and worship of God, and to the celebrating of our Lord's resurrection from the dead. It is evident that our Saviour favoured his disciples with his presence on that day more than once, when they were assembled for divine worship; and it may be reasonably presumed, that, if he had disapproved of their conduct in this particular, he would have reproved them for it. The most ancient Christian writers assure us that the observance of the first day of the week prevailed early, and constantly, in the church. Thus, Ignatius calls it *the queen of days*; and Melito wrote a book concerning it. Justin Martyr, and Tertullian, in their Apologies, speak very expressly of stated Christian assemblies held on this day, not to mention Clements Alexandrinus, and many more. Pliny likewise speaks of it as the sacred day of the Christians, a very few years after the death of St. John. Now, is it likely that such an observance should have so early and so universally prevailed (for it does not appear that it was then disputed), had not the apostles directed to it? Christians, therefore, perceive that their Sabbath has its foundation in Scripture, in the example and practice, if not command, of the apostles themselves; and they believe that the change of the day by them, from the seventh to the first, without any alteration that we know of, as to the main purpose and design of it, virtually implies, if not proves, a command for its continuance, as it has accordingly been continued and observed from

the primitive times through all succeeding ages of the church, because the chief ends of its institution are always, and ever will be, the same.

The proper means of sanctifying the Sabbath are, first, the spending of some considerable portion of time in our secret meditations, prayers, and studies. We ought also to review the past week, and observe how far we have been endeavouring to do our duty to God, and our neighbour; to examine in what we have failed, of what sins or errors we have been guilty, what former vows and resolutions we have broken, into which of our former sins we have relapsed, or into what new ones we have fallen, and whom we have any way injured in word or deed. All these things we ought to call to mind, that we may humbly confess them before God, be truly grieved for them, sincerely repent of and forsake them. We ought also to observe what particular providences of God have occurred to us the past week, either such as tend to awaken and quicken us in our duty, or oblige us to offer up our prayers and thanksgivings to God. When a man has thus employed some part of the morning, in fitting himself to appear before God, he ought then to go to the house of prayer, remembering that the Scriptures join these two together: 'Ye shall keep my sabbaths, and reverence my sanctuary.' We ought to consider the prayers and praises of the church, as the public services which we offer up to God, and in which we must remember, what a terrible condemnation they fall under, who 'draw near to God with their mouth, and honour him with their lips, when their minds and hearts are far from him.' When the public worship is ended, every one of us ought, for some time, to recollect his thoughts, and renew his vows and good resolutions; and remembering what we have learned, either from the word of God, or the sermon, to raise in our minds a proper sense of things. Masters of families ought also to bring their families together to prayer, to the reading of some portions of Scripture, and of other good books; and we ought to edify and admonish one another, by singing psalms, and by serious godly discourses. It is also an act of charity, highly becoming this day, to 'visit the sick, the widows, and the fatherless, in their affliction,' to comfort the afflicted, to reconcile differences between neighbours, and to do such other acts of love and kindness, without disturbing too much our own devotion, as may tend to their good; by which peace, kindness, and love, may be preserved among friends, neighbours, and acquaintance. The neglect or profaning of the Sabbath is one great occasion of that forgetfulness of God, that immorality and impiety, which so much abound. For if men on this day do not regard their souls, and the

concerns of religion, when they are at leisure, and not engaged about their ordinary affairs; how is it to be expected they should have much thoughts of religion, when their minds are distracted with their temporal concerns, and their bodies fatigued with labour? We ought then to think it one of the greatest blessings to a nation, that God gives them his Sabbaths: and those who neglect or despise this day, may provoke God to shut them out of his rest, even that rest, or 'keeping of the Sabbath, which remains for the people of God.' *Warner's System of Divinity and Morality*, vol. ii. pp. 29—31; *Richardson's Divine and Moral Essays*, pp. 111, 112; *Adam's Religious World Displayed*, vol. iii. pp. 417, 418.

SABELLIANS, were so called from Sabellius, a presbyter, or, according to others, a bishop, of Upper Egypt, who was the founder of the sect. As, from their doctrine, it follows that God the Father suffered, they were hence called, by their adversaries, Patripassians; and, as their idea of the Trinity was by some called a Modal Trinity, they have likewise been called Modalists. Sabellius having been a disciple of Noëtus, Noetians is another name by which his followers have sometimes been known; and as, from their fears of infringing on the fundamental doctrine of all true religion, the unity of God, they neglected all distinctions of persons, and taught the notion of one God with three names, they may hence be also considered as a species of Unitarians.

Sabellius flourished about the middle of the third century; and his doctrine seems to have had many followers for a short time. Its growth, however, was soon checked by the opposition made to it by Dionysius, bishop of Alexandria, and the sentence of condemnation pronounced upon its author by pope Dionysius, in a council held at Rome, A.D. 263.

Sabellius taught, that there is but one Person in the Godhead; and, in confirmation of this doctrine, he made use of this comparison:—as man, though composed of body and soul, is but one person, so God, though he is Father, Son, and Holy Ghost, is but one Person. Hence the Sabellians reduced the Three Persons in the Trinity to three characters or relations, and maintained that the Word and Holy Spirit are only virtues, emanations, or functions, of the Deity; that he who is in heaven is the Father of all things;—that he descended into the Virgin, became a child, and was born of her as a Son; and that, having accomplished the mystery of our redemption, he diffused himself upon the apostles in tongues of fire, and was then denominated the Holy Ghost. This they explained by resembling God to the sun, the illuminative virtue or quality of which was the Word, and its warming virtue the Holy Spirit. The Word, accord-

ing to their doctrine, was darted, like a Divine ray, to accomplish the work of redemption; and, having re-ascended to heaven, the influences of the Father were communicated, after a like manner, to the apostles. They also attempted to illustrate this mystery by one light kindled by another; by the fountain and stream, and by the stock and branch.

With respect to the sentiments of Sabellius himself, the accounts are various. According to some, he taught, that the Father, Son, and Holy Ghost, were one substance, and one Person, with *three names*; and that, in the Old Testament, the Deity delivered the law as *Father*; in the New Testament dwelt among men as the *Son*; and descended on the apostles as the *Holy Spirit*; and this is said to be the opinion which gains ground among the Baptists in Wales. According to Mosheim, his sentiments differed from those of Noëtus, in this, that the latter was of opinion that the *person* of the Father had assumed the human nature of Christ; whereas Sabellius maintained 'that a certain *energy* only proceeding from the Supreme Parent, or a certain *portion* of the Divine nature, was united to the Son of God, the man *Jesus*; and he considered, in the same manner, the *Holy Ghost* as a *portion* of the everlasting Father.'

In proving the divinity and personality of the Son and Holy Ghost, against the Sabellians, Trinitarians argue thus:—There is nothing more certain, than that Christians have always adored Jesus Christ as their God. This is evident from the Apologies, the Acts of the Martyrs, and the testimonies of the heathens themselves, as Pliny's letter to Trajan, and the objections of Celsus, and Julian the Apostate. It is also certain, that the Christians never worshipped but one God only; so that Jesus Christ is the same God with the Father who created the universe. But it is further certain, that Jesus Christ is the Son of God; and the same cannot be Father and Son, with respect to himself, as Tertullian very well demonstrates against Praxeas; for in this case, what Jesus Christ says of himself, as that he proceeds from the Father, that the Father has sent him, and that he and the Father are one, would be wild and absurd. It were in effect to say, I proceed from myself,—have sent myself,—and I and I are one. Nor can sound reason admit any other interpretation of these, and such like expressions, than that which owns Jesus Christ as a person *distinct* from the Father, though he be the same God. Again, it is no less certain, that the Holy Ghost proceeds from the Father, and is sent by the Father as well as the Son, but *distinct* from the Son, since it is no where said that he is the Son, or begotten. He is equally named with them in the form of baptism,—'Go, &c. and baptize them in the name of the

Father, and of the Son, and of the Holy Ghost : '—he is therefore a *third Person*, but the same God.

Between the system of Sabellianism, and what is termed the *indwelling* scheme, there appears to be a considerable resemblance, if it be not precisely the same, differently explained. The *indwelling* scheme is chiefly founded on that passage in the New Testament, where the Apostle, speaking of Christ, says,—'In him dwelleth all the fullness of the Godhead bodily.' Dr. Watts, towards the close of his life, became a Sabellian, and wrote several pieces in its defence. His sentiments on the Trinity appear to have been, that 'the Godhead, the Deity itself, personally distinguished as the Father, was united to the man Christ Jesus, in consequence of which union or *indwelling* of the Godhead, he became properly God.' Mr. Palmer observes, that Dr. Watts conceived this union to have subsisted before the Saviour's appearance in the flesh, and that the human soul of Christ existed with the Father from before the foundation of the world: on which ground he maintains the real descent of Christ from heaven to earth, and the whole scene of his humiliation, which he thought incompatible with the common opinion concerning him. Dr. Doddridge is supposed to have entertained the same sentiments, and also Mr. Benjamin Fawcett, of Kidderminster, who published a valuable piece, entitled '*Candid Reflections concerning the Doctrine of the Trinity.*' *Evans's Sketch of the Denominations of the Christian World*, pp. 54, 55; *Adam's Religious World Displayed*, vol. ii. pp. 115—122; *Broughton's Historical Dictionary*, vol. ii. pp. 348, 349.

SACRAMENT is an institution of Christ, in which some material thing is sanctified by the use of some form or words, in and by which federal acts of this religion do pass on both sides; on our's by stipulations, professions, or vows; and on God's by his secret assistances: by these we are also united to the body of Christ, which is the church. There is no word in the Old and New Testament which corresponds to the word Sacrament. It is a Latin word; and agreeably to its derivation it was applied by the early writers of the western church to any ceremony of our holy religion, especially if it were figurative or mystical. But a more confined signification of this word by degrees prevailed, and in that stricter sense it has been always used by the divines of our church. It is observable, that the true idea of sacraments is, that they are federal acts of religion. We, on our part, make certain professions and vows; and, if these be made in sincerity and truth, God promises to afford us his secret assistance in performing the great work of our salvation. It is evident, that ordinances of this high importance must be

instituted by the Founder himself of our religion, or by his apostles in his name. Rites and ceremonies, for the more convenient and decent celebration of public worship, may be regulated by the church; but federal acts, which imply a signification of the divine will, and a communication of the divine grace, must be authorized by God himself. He only can prescribe the conditions upon which he will bestow his blessings, and point out the channels by which he thinks fit to convey them. This, therefore, is the test by which every pretended sacrament is to be tried; and if it be not found in the New Testament, under the character of an outward and visible sign, accompanied with the conditional promise of an inward spiritual grace, it is to be rejected, as having no claim to the title of a sacrament.

In the primitive ages of Christianity there was no dispute concerning the number of sacraments, properly so called. The Recognitions, which were written at the end of the second century, allow of only two sacraments; and Justin Martyr, Tertullian, Cyril of Jerusalem, Augustine, and Chrysostom, all mention two sacraments, namely, Baptism, and the Lord's Supper, and no more. That Christ, during his ministry, directed those who became his disciples to be baptized, is evident from a variety of passages (John iii. 22—26.; iv. 1.) in the Gospels; and after his resurrection he commanded his Apostles to 'go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;' and he added, 'Lo, I am with you always, even unto the end of the world.' (Matt. xxviii. 20.) As by baptism, therefore, we enter into the Christian covenant, so by the Lord's Supper we profess our continuance in it. That our Saviour, the night before his crucifixion, instituted the Lord's Supper, we have the testimony of the first three Evangelists. (Matt. xxvi. Mark xiv. Luke xxii.)

Peter Lombard, a writer of the twelfth century, is the first that reckons seven sacraments, adding to the above two, these five, Confirmation, Penance, Orders, Matrimony, and Extreme Unction. Pope Eugenius IV. about the middle of the fifteenth century, pronounced, that these five, as well as the other two, ought to be considered as sacraments. In the following century, all seven were declared to be equally sacraments by the Council of Trent; and from that time they have always been acknowledged as such by the Church of Rome. It is, however, evident, that they are not to be reckoned sacraments, in the strict and proper sense of the word; they were not instituted as such by Christ or his apostles, nor were they known by that name in the primitive age in the church. Confirmation and Orders we allow to be

holy functions derived from the apostles, though they want the essential qualities of a Sacrament. Penance, as practised by Papists, is a corruption of a part of ancient ecclesiastical discipline, and was perverted into its present form of a sacrament, by the management and contrivance of the clergy in the times of darkness and ignorance. Matrimony has no claim whatever to be considered as a Christian Sacrament, since it was not instituted by our Saviour, nor was its original character changed by the Gospel. It is indeed a divine institution, and a state of so much importance to the happiness of mankind, that it is very proper to be solemnized by prayer and other acts of religious worship. And lastly, we entirely reject Extreme Unction, as having no other foundation than that of a symbolical rite, incidentally mentioned in Scripture, as accompanying the miraculous healing of bodily diseases in the apostolic age. *Bishop Tomline's Elements of Christian Theology*, vol. ii. pp. 408—433; *Burnet's Exposition of the Thirty-nine Articles*, pp. 332, 333.

SACRIFICE, an offering made to God on his altar, by the hand of a lawful minister. Sacrifice differs from oblation, in this; in a sacrifice there must be a real change or destruction of the thing offered, whereas an oblation is but a simple offering, or a gift. As men have always been under an obligation of acknowledging the supreme dominion of God over them, and over whatever belongs to them, and as there have always been persons who have conscientiously acquitted themselves of this duty, we may affirm, that there have always been sacrifices in the world.

Adam and his sons, Noah and his descendants, Abraham and his posterity, Job and Melchizedek, before the Mosaic law, offered to God real sacrifices. The law did nothing more than ascertain the quality, the number, and other circumstances of sacrifices. Before that, they offered the fruits of the earth, the fat, or the milk of animals; the fleeces of sheep; or the blood, and the flesh of victims. Every one pursued his own acknowledgment, his zeal, or his devotion: but among the Jews, the law appointed what they were to offer, and in what quantities. Before the law, every one was priest and minister of his own sacrifice; at least he was at liberty to choose what priest he pleased should offer his victim. Generally this honour belonged to the most ancient, or head of a family, to princes, or men of the greatest virtue and integrity. But after Moses, this was, among the Jews, confined to the family of Aaron.

It is very probable, that sacrifice was instituted immediately after God had revealed the covenant of grace, by means of the promised 'Seed of the woman,' in his denunciation to the serpent. (Gen. iii. 15.)

That promise was the first stone that was laid toward the erection of this glorious building, the work of Redemption, through Jesus Christ, 'the chief corner stone,' to crown and complete the whole at the consummation of all things. (Ephes. ii. 20.) The next stone laid upon that, was the institution of sacrifice, to be a type or significant emblem of the great atonement, or all-sufficient sacrifice of 'the Lamb of God that taketh away the sins of the repentant and believing world,' (John i. 29.) thus 'slain for us, from the foundation of the world.' (Rev. xiii. 8.) After God had pronounced sentence on all the offending parties, we are next told, that 'the Lord God made to Adam and his wife coats of skins, and clothed them.' Instead of the slight and imperfect covering they had made for themselves, God now taught them to make one more substantial, to protect them from the inclemency of the weather in their new abode, when excluded from Paradise. These coats are supposed, by the generality of divines, to have been made of the skins of beasts slain in sacrifice, by the divine appointment. They could not have been slain for food: because in Paradise man was allowed only to eat of its 'fruits,' and after his expulsion of 'the herb of the field,' the grant of flesh meat was not given till after the deluge, to Noah and his family. (Gen. ix. 3.) For it, therefore, no other reasonable cause can be assigned. What temptation could have induced our first parents to shed the blood of unoffending animals? a deed so revolting to their feelings and their reason; to which nothing short of a divine injunction would naturally have compelled them. In animal sacrifices, the blood, in which is the principle of life, was devoted to God, as an atonement for the forfeited life of the sacrificer. (Lev. xvii. 11.) But this symbolical atonement could only have been appointed by him with whom are 'the issues of life and death,' God himself, whose sole prerogative it is 'to kill and to make alive, to wound and to heal.' (Deut. xxxii. 39.) The death of the victim was also wisely appointed to be a mournful presage to our first parents, as often as they were required to sacrifice, of that death which they had incurred by their transgression, and to be inflicted on themselves, they knew not how soon. Sacrifice, therefore, furnished a useful *memento* of their own death.

Dr. Spencer observes, that 'sacrifices were looked upon as gifts, and that the general opinion was, that gifts would have the same effect with God as with man; would appease wrath, conciliate favour with the Deity, and testify the gratitude and affection of the sacrificer; and that from this principle proceeded expiatory, precatory, and eucharistical offerings. This is all that is pretended from natural light to counte-

nance this practice. But, how well soever the comparison may be thought to hold between sacrifices and gifts, yet the opinion that sacrifices would prevail with God must proceed from an observation that gifts had prevailed with men; an observation this, which Cain and Abel had little opportunity of making. And if the coats of skins which God directed Adam to make were the remains of sacrifices, surely Adam could not sacrifice from this observation, when there were no subjects in the world upon which he could make these observations.'

The great objection to the Divine origin of sacrifices is drawn from the Scriptures themselves, particularly the following: 'I spake not to your fathers, nor commanded them, at the time that I brought them out of Egypt, concerning the matters of burnt-offerings or sacrifices; but only this very thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people.' (Jer. vii. 22, 23.) Dr. Kenicott explains this passage by referring to the transaction at Marah, (Exod. xv. 23—26.) at which time God spake nothing concerning sacrifices. It certainly cannot be intended to contradict the whole Book of Leviticus, which is full of such appointments. Bishop Lowth, to account for the above, and other similar passages, observes, 'The Jews were diligent in performing the external services of religion; in offering prayers, incense, sacrifices, oblations: but these prayers were not offered with faith; and their oblations were made more frequently to their idols than to the God of their fathers. The Hebrew idiom excludes with a general negative, in a comparative sense, one of two objects opposed to one another, thus: "I will have mercy and *not* sacrifice." (Hosea vi. 6.) "For I spake *not* to your fathers, *nor* commanded them, concerning burnt-offerings or sacrifices; but this thing I commanded them, saying, Obey my voice." ' Dr. Doddridge remarks, that, according to the genius of the Hebrew language, one thing seems to be forbidden, and another commanded, when the meaning only is, that the latter is greatly to be preferred to the former. The text before us is a remarkable instance of this; and many other passages are to be expounded in the same comparative sense. So that the whole may be resolved into the apophthegm of the wise man (Prov. xxi. 3.): 'To do justice and judgment is more acceptable to the Lord than sacrifice.'

The Hebrews had properly only three sorts of sacrifices; 1. The burnt-offering, or holocaust; 2. The sacrifice for sin, or sacrifice of expiation; 3. The pacific sacrifice, or sacrifice of thanksgiving. Besides these were several kinds of offerings, of corn, of meal, of cakes, of wine, of fruits; and one manner of sacrificing, which has no relation to any now mentioned, that is, the setting;

at liberty one of the two sparrows offered for the purification of leprous persons (Levit. xiv. 4, 5, 6, 7. 51, 52, 53.); and the scape-goat, which was taken to a distant and steep place, from whence it was thrown (Levit. xvi. 10. 26.): these animals, thus left to themselves, were esteemed as victims of expiation, loaded with the sins of those who offered them.

The holocaust was offered and burnt up, on the altar of burnt-offerings, without any reserve to the person who gave the victim, or to the priest who killed and sacrificed it; only the priest had the skin: for, before the sacrifices were offered to the Lord, the skins were flayed off, and their feet and entrails were washed. (Levit. vii. 8.)

The sacrifice for sin, or for expiation, or the purification of a man who had fallen into any offence against the law, was not entirely consumed on the fire of the altar. No part of it returned to him who had given it, but the sacrificing priest had a share of it. If it were the high-priest who had offended through ignorance, he offered a calf without blemish: he brought it to the door of the tabernacle, put his hand on the head of the sacrifice, confessed his sin, asked pardon for it, killed the calf, &c. (Lev. iv. v.) If it were the whole people which had offended, they were to offer a calf, in like manner. The elders shall bring it to the altar of the tabernacle, shall put their hands upon its head, and confess their offence, &c. If it be a prince of the people, who had offended, he shall offer a goat, shall bring it to the door of the tabernacle, shall put his hands upon its head, and shall confess his sin, &c. It is probable, that though Moses orders a goat, it is to be understood that they might offer a ram. (Lev. vii. 1, 2, 3, 4.; v. 6, 7.) If it be a private person who has committed an offence, he shall offer a sheep, or a she-goat without blemish, shall present it to the priest at the door of the tabernacle, shall put his hands upon the head of the sacrifice. The priest shall sacrifice it, &c. (Lev. iv. v.) But if he is not of ability to offer a sheep, or a she-goat, he shall offer two turtles, or two young pigeons; one for his sin, the other for a burnt-offering. That which is for the burnt-offering shall be entirely consumed on the fire of the altar. That which shall be offered for his sin, shall be presented to the priest, who shall kill it, &c. If the person was extremely poor, he might offer the tenth part of an ephah of meal, that is a little more than a gallon of meal, without oil or spice. He presented it to the priest, who took a handful of it, and threw it on the fire; the rest was for himself. There are some other circumstances belonging to this subject, (Levit. v. 15, 16.; vi. 1, 2, 3.) concerning the faults in which, besides the sin-offering and sacrifice of expiation, there is a kind

of amends to be made, or obligation of restitution to the Lord, or to the persons offended, according to the nature of the offence: for as to the rest, the ceremonies were always the same. As to the sacrifice for sin, when a ram was offered, his rump, or tail, was burnt also, which was very fat, along with the rest of the fat. But if it was a goat, the fat only was burnt. (Levit. vii. 2, 3.)

The peace-offering was offered, to return thanks to God for benefits; or to solicit favours from him; or to satisfy private devotion; or, lastly, for the honour of God, only. The Israelites offered this when they pleased, and no law obliged them to it. They were free to present what animals they would, provided they were such as were allowed to be sacrificed. In these sacrifices no distinction was observed, either of age, or sex, of the victim, as was required in the burnt-sacrifices, and the sacrifices for sin. (Levit. iii.) The law only required that the victim should be without blemish. He who presented them came to the door of the tabernacle, put his hand on the head of the victim, and killed it. The priest poured out the blood about the altar of burnt-sacrifices; he burnt on the fire of the altar the fat which is in the lower belly, that which covers the kidneys, the liver, and the bowels. And if it were a lamb, or a ram, he added to it the rump of the animal, which is very fat in that country. Before these things were set in order on the fire of the altar, the priest put them into the hands of the person who provided the victim, then made him lift them up on high, and wave them towards the four quarters of the world, the priest supporting and directing his hands. The breast and the right shoulder of the sacrifices belonged to the priest that performed the service; and it appears that each of them were put into the hands of him who offered them; though Moses mentions only the breast of the animal. After this, all the rest of the sacrifice belonged to him who presented it, and he might eat it with his family and friends, as any other meat. (Levit. viii. 30, 31, &c.)

The sacrifices or offerings of meal or liquors, which were offered for sin, were in favour of the poorer sort, who could not afford sacrifices of oxen, of goats, or of sheep. (Levit. vi. 14, 15, &c.) See OFFERINGS.

The sacrifices of birds were offered on three occasions. See BIRD.

For the sacrifice of the Paschal lamb, see PASSEVER.

The perpetual sacrifice, called in Hebrew *thamid*: the Lord had appointed, (Exod. xxix. 38, 39, 40. Numb. xxviii. 3.) that they should offer every day two lambs on the altar of burnt-offerings; one

in the morning, the other in the evening. They were burnt as holocausts, but by a small fire, that they might continue burning the longer. The lamb of the morning was offered about sun-rise; after the incense was burnt on the golden altar, and before any other sacrifice. That in the evening was offered between the two evenings, that is, at the decline of day, and before night. With each of these victims were offered half a pint of wine, half a pint of the purest oil, and an assaron, or about three pints of the finest flour.

Human Sacrifices. The natural notion common to mankind, that we must offer to God whatever we most value, has prevailed on several nations so far, as to induce them to offer human sacrifices. It is not agreed who first introduced this custom. Philo insinuates that the custom of offering such sacrifices was known in Canaan before Abraham; and some learned men think that the example of these people took off much of that horror Abraham would otherwise have had at the intention of sacrificing his own son. But it is much more probable, that Abraham was the first that attempted to sacrifice his own son; and that his example misunderstood, and ill-applied, gave rise to this custom. Philo does not deny, indeed, that human sacrifices might obtain in Palestine before Abraham's time; but he maintains that this patriarch had no intention to imitate these people, whose manners and idolatry he abhorred. What motives could prompt him to this action? Was it fear, hope, vanity, ostentation, desire of praise, or of riches? Isaac was every thing to him.

Human sacrifices were customary in Palestine, Africa, Gaul, and in almost all parts of the world; it must be owned, too, they were very ancient, and that men really were sacrificed to their false gods. Some learned men have thought that, among the Canaanites and Moabites, they contented themselves with making the children to pass through the flames, or between two fires, which they called *lustrare per ignem*; and we doubt not but sometimes they did so. But often they really consumed them in the flames. *Calmel's Dictionary of the Holy Bible*; *Kennicott's second Dissertation on the Oblations of Cain and Abel*, pp. 153. 201. &c.; *Bishop Lowth on Isaiah*, xlii. 22. 24.; *Hales's New Analysis of Chronology*, vol. ii. book i. pp. 23, 24.

SAD'DUCEES, a famous sect among the Jews. It is said that the principles of the Sadducees were derived from Antigonus Sochæus, president of the Sanhedrim, about 250 years B. C., who, rejecting the traditional doctrines of the Scribes, taught that man ought to serve God out of pure love, and not from hope of reward, or fear of punishment: and that they derived their name from Sadoc, one of his followers, who,

mistaking or perverting this doctrine, maintained that there was no future state of rewards and punishments. Whatever foundation there may be for this account of the origin of the sect, it is certain that in the time of our Saviour the Sadducees denied the resurrection of the dead (Acts xxiii. 8.), and the existence of angels and spirits, or souls of departed men; though, Mr. Home observes, it is not easy to comprehend how they could at the same time admit the authority of the law of Moses. They carried their ideas of human freedom so far as to assert, that men were absolutely masters of their own actions, and at full liberty to do either good or evil. Josephus even says, that they denied the essential difference between good and evil; and though they believed that God created and preserved the world, they seem to have denied his particular providence. These tenets, which resemble the Epicurean philosophy, led, as might be expected, to great profligacy of life; and we find the licentious wickedness of the Sadducees frequently condemned in the New Testament: yet they professed themselves obliged to observe the Mosaic law, because of the temporal rewards and punishments annexed to such observance; and hence they were always severe in their punishment of any crimes which tended to disturb the public tranquillity.

The Sadducees rejected all tradition, and some authors have contended, that they admitted only the books of Moses; but there seems no ground for that opinion, either in the Scriptures, or in any ancient writer. Even Josephus, who was himself a Pharisee, and took every opportunity of reproaching the Sadducees, does not mention that they rejected any part of the Scriptures; he only says that 'the Pharisees have delivered to the people many institutions as received from the fathers, which are not written in the law of Moses. For this reason, the Sadducees reject these things, asserting that those things are binding which are written, but that the things received by tradition from the fathers are not to be observed.' Besides, it is generally believed that the Sadducees expected the Messiah with great impatience; which seems to imply their belief in the prophecies, though they misinterpreted their meaning. Confining all their hopes to this present world, enjoying its riches, and devoting themselves to its pleasures, they might well be particularly anxious that their lot of life should be cast in the splendid reign of this expected temporal king, with the hope of sharing in his conquests and glory: but this expectation was so contrary to the lowly appearance of our Saviour, that they joined their inveterate enemies, the Pharisees, in persecuting him and his religion. Josephus says, that 'the Sadducees were able to draw over to them the rich only, the people not following

them;' and he elsewhere mentions, that 'this sect spread chiefly among the young.' The Sadducees were far less numerous than the Pharisees; but they were, in general, persons of greater opulence and dignity. The council before whom both our Saviour and St. Paul were carried, consisted partly of Pharisees and partly of Sadducees.

It is a question of some difficulty, how the Sadducees could disbelieve the existence of angels, and yet receive the five books of Moses as canonical Scripture, in which are so many narratives of the appearance of angels. Probably their opinion concerning angels was, that they were not permanent beings, but temporary phantoms, formed by the divine power for particular purposes, and again dissipated when these were answered. *Jennings's Jewish Antiquities*, book i. chap. xi.; *Bishop Tomline's Elements of Christian Theology*, vol. i. pp. 255—258.

SAINTS, INVOCATION OF. The Roman Catholics believe that the blessed saints in heaven, replenished with charity, pray for us their fellow-members here on earth; that they rejoice at our conversion; that seeing God, they see and know in him all things suitable to their happy state; that God is inclinable to hear their requests made in our behalf, and for their sakes granteth us many favours; that therefore it is good and profitable to desire their intercession; and that this manner of invocation is no more injurious to Christ our mediator, nor superabundant in itself, than it is for one Christian to beg the prayers and assistance of another in this world. Notwithstanding all this, Catholics are taught not so to rely on the prayers of others, as to neglect their own duty to God; in imploring his divine mercy and goodness; in mortifying the deeds of the flesh; in despising the world; in loving and serving God and their neighbour; in following the footsteps of Christ our Lord, who is 'the way, the truth, and the life.' 'We hold it,' say they, 'to be pious and profitable to apply ourselves to them, in the way of desiring them to pray to God for us; but not so as to address ourselves to them as if they were the authors or disposers of pardon, grace, or salvation, or as if they had any power to help us independently of God's good will and pleasure.'

It is, however, certain, that the practice of invoking saints was not known in the first three centuries, or in the middle of the fourth century; for the invocation of Christ is urged by Athanasius, Cyril, Basil, and other fathers of that time, as an argument for his divinity, because they did not pray to angels or other creatures; and Augustine, who died at the age of seventy-six, in the year 430, says, 'Let not the worship of dead men be any part of our religion; they ought to be so honoured that we may imitate them, but not worshipped.' This passage seems to refer to the invocation of martyrs, which

probably began at the end of the fourth century. The primitive Christians commemorated the deaths of the first martyrs every year, on the day on which they suffered; and the invocations of saints probably originated from the orations pronounced upon those occasions; the earliest of which now extant are those of Gregory Nazianzen, who lived towards the end of the fourth century.

In these orations, which were written with all the latitude of declamatory eloquence, there was frequently a sort of rhetorical address to the dead person, who was considered as enjoying happiness in heaven, and a kind of petition to intercede with God in favour of those who were paying that honour to his memory. This was at first ventured upon doubtfully, and always with some such qualification as this:—'If there be any sense or knowledge of what we do below.' These qualifications were gradually omitted; the orators addressed the dead directly, and solicited their assistance without any reserve. In the fifth century, they prayed to God to listen to the intercessions of his saints and martyrs; not long afterwards litanies were appropriated to them; and, at length, by an easy transition, prayers were offered to them in the same manner as to God and Christ. Thus the invocation of saints became an established practice of the Christian church; it was continued through the dark ages; and the council of Trent decreed, that 'all men are to be condemned who do not own that the saints reigning with Christ offer their prayers to God for men; and that it is useful to invoke them to procure their assistance in asking God for blessings through Christ.'

It is sufficiently clear, that there is no foundation whatever for this doctrine in Scripture. We are commanded to offer our prayers to God through Christ alone:—'There is one God, and one mediator between God and men, the man Christ Jesus.' (1 Tim. ii. 5.)—'Through him we have access to the Father.' (Eph. ii. 18.) No other person is mentioned by whom we can approach the Father; and the silence of Scripture is decisive upon this subject: for we may rest assured, that every necessary direction is given to us relative to the important duty of prayer. The worshipping of angels is forbidden by St. Paul: 'Let no man beguile you of your reward in a voluntary humility, and worshipping of angels,' (Col. ii. 18.); it must therefore be unlawful to worship men, who were 'made lower than the angels.' (Heb. ii. 7.) Several of the apostles and first Christians, particularly St. James the Great and St. Stephen, had suffered martyrdom when the Epistles were written, but no mention is made of offering prayers to them, or through them. *Bishop Tomline's Elements of Christian Theology*, vol. ii. pp. 362—365; *Nightingale's Por-*

traiture of the Roman Catholic Religion, pp. 292. 397.

SAL'AH, סלח, Σαλά, signifies *mission, sending*; otherwise, *branches, or dart*; according to the Syriac, *that spoils, or is spoiled*. Salah, the son of Arphaxad, was born in the thirty-fifth year of Arphaxad, and in the year of the world 1693. He begat Eber at thirty years old, and died aged 433 years. (Gen. xi. 12, &c.) A town near Susa, called Sala or Sela, is supposed to be named from him. *Hales's New Analysis of Chronology*, vol. ii. book i. p. 46.

SAL'AMIS, Σαλαμίς, signifies *shaken, tost, beaten*. Salamis was once a famous city in the isle of Cyprus, opposite to Seleucia, by the Syrian coast. Paul came hither with Barnabas, A. D. 45, and there converted Sergius Paulus. (Acts xiii. 5.) As it was the first place where the Gospel was preached, it was, in the primitive times, made the see of the primate or metropolitan of the whole island. In the reign of the emperor Trajan it was destroyed by the Jews, and rebuilt: but after that, being in the time of Herodius sacked and razed to the ground by the Saracens, it never recovered its former splendour. However, out of its ruins is said to have arisen Famagusta, which was the chief place of the isle when the Turks took it from the Venetians, in the year 1570. *Dr. Wells's Geography of the Old and New Testament*, vol. ii. p. 242.

SALA'THIEL, סלחיה, signifies *I have asked of God, or loan of God*. Salathiel was son of Jeconiah, and father of Zerubbabel. (1 Chron. iii. 17.) He died at Babylon during the captivity. Salathiel was also son of Neri, according to St. Luke. (iii. 27.) He descended from Solomon by Rehoboam, according to St. Matthew (i. 12.); and from Solomon by Nathan, according to St. Luke. In Salathiel were united the two branches of this illustrious genealogy; so that Salathiel was son to Jeconiah, according to the flesh, as appears from the Chronicles, which say, that Jeconiah had two sons, Assir and Salathiel, at Babylon. And he might be son of Neri by adoption, or by having married the heiress of Neri's family; or, as proceeding from the widow of Neri, he being dead without children. For in any one of these cases he would pass for the son of Neri according to the law. St. Luke does not tell us in what sense he was son to Neri. *Dr. Hales* says, that Salathiel must have been the grandson of Neri, by his mother's side.

Dr. Barrett has brought some satisfactory arguments to prove, that the wife of Jeconiah, and the mother of Salathiel, was the celebrated Susanna, the subject of the apocryphal book. *Hales's New Analysis of Chronology*, vol. ii. book ii. p. 700, and Note.

SALO'ME, Σαλώμη, signifies *peaceable*, 899

perfect; or, *that rewards*. Salome was the name of several Jewish women, and in particular of the daughter of Herodias, or Herod Philip, who is known in Scripture, though not by this name, to have, at the instigation of her mother, asked the head of John the Baptist of her uncle, Herod Antipas, who had promised to give her whatever she would ask. Salome married Herod the tetrarch, her uncle, the son of Herod the Great, and afterwards Aristobulus, the son of Herod king of Chalcis, by whom she had several children.

SALOME, wife of Zebedee, and mother of St. James the Great, and St. John the Evangelist. She was one of those holy women who attended our Saviour in his journeys, and ministered to him. (Matt. xxvii. 56.) She requested of Jesus, that her two sons, James and John, might sit one his right hand and the other on his left hand, when he should possess his kingdom. (Matt. xxvii. 56. Mark xv. 40.) But the Son of God answered her, and her two sons, Ye know not what ye ask: to sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

Salome gave a great proof of her faith, when she followed Jesus Christ to Calvary, and did not forsake him even at the cross. (Mark xv. 40. Matt. xxvii. 55, 56.) She was also one of those holy women who brought perfumes to embalm him, and who came for this purpose to the sepulchre on Sunday morning early. (Mark xvi. 1, 2.) At the tomb they saw two angels, who informed them that Jesus was risen. Returning to Jerusalem, Jesus appeared to them on the way, and said to them, Be not afraid; go tell my brethren, that they go into Galilee, and there shall they see me. This is what the Scripture informs us of Salome, the mother of the sons of Zebedee.

Some give her the name of Mary Salome; but there is no good proof of her being called Mary.

SALVATION imports, in general, some great deliverance from any evil or danger. Thus God's conducting the Israelites through the Red Sea, and delivering them out of the hands of the Philistines, is called a great salvation. But salvation, by way of eminence, is applied to that wonderful deliverance, which our blessed Saviour procured for mankind, by saving them from the punishment of their sins; and in the New Testament is the same as our redemption by Christ. This is that salvation, referred to by St. Paul, 'How shall we escape if we neglect so great salvation?' The salvation which Christ purchased, and the Gospel tenders to every creature, comprehends the greatest blessings God can bestow; a deliverance from the most dreadful evils that mankind can suffer. It contains all that can make the nature of man perfect, or his life happy;

and secures him from whatever can render his condition miserable. The blessings of it are inexpressible, and beyond imagination. 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him.' For, to be saved, as Christ saved the world, is to have all our innumerable sins and transgressions forgiven and blotted out; all those heavy loads of guilt, which oppressed our souls, perfectly removed from our minds. It is to be reconciled to God, and restored to his favour; so that he will be no longer angry, terrible, and revengeful; but a most kind, compassionate, and tender-hearted father. It is to be at peace with him, and with our consciences; to have a title to his peculiar love, care, and protection, all our days to be rescued from the bondage and dominion of sin, and the tyranny of the devil. It is to be translated from the power of darkness into the kingdom of our dear Lord; so that sin shall reign no longer in our mortal bodies, but we shall serve God in newness of spirit. It is to be placed in a state of true freedom and liberty, to be no longer under the control of blind passions, and hurried on by our impetuous lusts, to do what our reason condemns. It is to have a new principle of life infused in our souls, by which we shall be enabled to live up to the perfection of our nature, and in some degree partake of the divine. It is to have the Holy Spirit lodged in our hearts, whose comfortable influence will ever cheer and refresh us, and by whose wise counsels we shall be always advised, directed, and governed. It is to be transformed into the image of God; to be like him in wisdom, righteousness, and all other perfections, of which man's nature is capable.

To be saved as Christ came to save mankind, is to be delivered from the wrath to come, and from that dreadful vengeance which shall one day be inflicted on the whole world; when the heaven shall pass away with a great noise, and the elements shall be burnt up with fervent heat, the earth also, and the works that are in it, shall be burnt up. To be saved as Christ came to save the world, is to be translated, after this life is ended, into a state of eternal felicity; never more to die or suffer the uneasiness and infirmities of an earthly body; never more to know pain and sickness, grief and sorrow, labour and weariness, disquiet or vexation; but to live in perfect ease and peace, freedom and liberty; and to enjoy ourselves and the greatest good, after the most perfect manner for ever. It is to have our bodies, that sleep in the dust, raised again and re-united to our souls; and to be no longer gross, earthly, corruptible bodies, but spiritual, heavenly, immortal ones; fashioned like unto Christ's glorious body, in which he now sits at the

right hand of God. It is to live in the city of the great King, the heavenly Jerusalem, where the glory of the Lord fills the place with perpetual light and bliss. It is to spend an eternity in the most noble and agreeable employments; in viewing and contemplating the wonderful works of God, admiring the wisdom of his providence, adoring his infinite love to the sons of men, reflecting on our own inexpressible happiness, and singing everlasting hymns of praise, joy, and triumph, to God and our Lord Jesus Christ, for vouchsafing all these blessings. It is to dwell for ever in a place, where no objects of pity or compassion, of anger or envy, of hatred or distrust, are to be found; but where all will increase the happiness of each other, by mutual love and kindness. It is to converse with the most delightful company, to be restored to the society of our dear friends and relations, who died in the faith of Christ. Lastly, it is to be with Jesus Christ, to behold his glory, to live for ever in seeing and enjoying the great God, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore. This is the salvation that Christ hath purchased for us; this the salvation his Gospel offers to all mankind.

When the Lord only requires us, to do justice, love mercy, and walk humbly with our God, which is our case; what excuse can be made for those who will neglect a salvation that may be so easily attained? Certain it is, that the terms of our future happiness, as proposed by our Saviour, are in themselves most agreeable to the make and frame of our nature, highly conducive to the improvement and perfection of our faculties, and very necessary even to our temporal felicity, if there had been no promise annexed to them, of an eternal reward. And can we then think it severe treatment, to have all the glories of heaven offered us, upon such conditions as these; namely, that we live up to the dignity of our nature, and endeavour to make our abode here as happy as we can, by the practice of virtue and righteousness? These are the terms of salvation offered by the Gospel to mankind. The sensual and careless will be apt to take refuge, and say, What though heaven be a glorious place, and however easy and reasonable the course of life leading to it is represented, yet we find, by our own experience, that it is very hard for flesh and blood to live in so regular and exact a manner. The temptations to sin are every where so many and powerful, and our own strength to resist them so little and inconsiderable, that we know not how to undertake such an affair. But, alas! how vain are these pretences and suggestions; as if we had no supports against these discouragements, and as if the work of our salvation was left entirely to our own strength. If

we only apply to our blessed Saviour for his gracious aid and assistance, were the difficulties with which we have to contend much more considerable than they are, yet they deserve not to be named, being so exceedingly overbalanced by those divine powers and aids, with which God will supply us, if we seriously engage in this work. Christ Jesus hath not only purchased a kingdom for us, and instructed us in the way to it; but he hath procured the Holy Spirit to be our continual assistant and guide thither. He hath not only given us a most excellent and glorious example, and bid us follow him; but he hath sent the Holy Ghost, as his vicegerent on earth, to conduct us to the blessed place where he is. We have the grace of God always ready, if we seriously pray for it, to strengthen our weakness, to assist our endeavours, to enlighten our minds, to fortify our wills, to excite our affections, to support us under all temptations; provided we are honest and sincere in the prosecution of that glorious warfare to which we are called. *Warner's System of Divinity and Morality*, vol. i. pp. 383—395.

SAMARIA, שַׁמְרֹן, Σαμαρῶν, *Heb. Shomeron*, signifies *keepings*; or otherwise, a *diamond*, or *brambles*, or *thorns*, or *his dregs*. Samaria was the capital city of the kingdom of Samaria, that is, of the ten tribes. It was built by Omri, king of Israel, who began to reign in the year of the world 3079, and died in 3086. (1 Kings xvi. 24.) He bought the hill Samaria of Shemer, or Shomeron, for two talents of silver, or £684. It took the name of Samaria from Shemer: though some think there were already some beginnings of a city, because, before the reign of Omri, mention is made of Samaria, (1 Kings xiii. 32.) in the year of the world 3030, and consequently forty-nine years before the reign of Omri. Others take this for a prolepsis, or an anticipation in the discourse of the man of God, who speaks of Samaria under the reign of Jeroboam.

However, Samaria was not considerable, and did not become the capital city of the kingdom of Israel, until after the reign of Omri. Before him the kings of Israel dwelt at Shechem, or at Tirzah. Samaria was built on an agreeable and fruitful hill, in an advantageous situation, twelve miles from Dothaim, twelve from Merrom, and four from Atharoth. Josephus says, it was a day's journey from Jerusalem. Besides, though built on an eminence, yet it must have had water in abundance; since we find medals struck in this city, whereon is represented the goddess Astarte, at whose feet is a river. Josephus observes, that when it was taken by John Hyrcanus, the prince of the Jews, he entirely demolished it, and caused even the brook to flow over its ruins, to obliterate all traces of it.

The kings of Samaria omitted nothing to render this city the strongest, the finest, and

the richest, possible. Ahab built here a palace of ivory, that is, in which were many ornaments of ivory. (1 Kings xxii. 39.) Amos (iii. 15.; iv. 1, 2.) describes Samaria under Jeroboam II. as a city sunk into all excesses of luxury and effeminacy: 'I will smite (says he) the winter-house with the summer-house, and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord. Hear this word, ye king of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy; which say to their masters, Bring, and let us drink, &c.'

Ben-hadad, king of Syria, built public places or streets in Samaria, probably for traffic where his people dwelt, to promote trade. (1 Kings xx. 34.) His son, Ben-hadad, besieged this place, under the reign of Ahab, in the year of the world 3103, but was defeated by a handful of young men. What is very remarkable, and yet very common, is, that the king of Syria's flatterers would ascribe the shame of their defeat, not to the pride and drunkenness of their king, but to the interposition of the gods of the Jews; 'their gods are gods of the hills, say they, therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.' The following year Ben-hadad brought an army into the field, probably with design to march against Samaria; but his army was again destroyed. (1 Kings xx. 26, 27.) Some years after this, (2 Kings vi. 24.; vii. 1, 2, 3, 4.) in the year of the world 3119, Ben-hadad came again before Samaria, and reduced it to such necessities by famine, that a mother was forced to eat her own child; but the city was relieved by a sensible effect of divine Providence. It was besieged by Shalmaneser, king of Assyria, in the ninth year of Hoshea, king of Israel, which was the fourth of Hezekiah, king of Judah, in the year of the world 3280. It was taken three years after, in the year of the world 3283. (2 Kings xvii. 6, 7, &c.) The prophet Hosea (x. 4, 8, 9.; xiv. 1.) speaks of the cruelties exercised by Shalmaneser; and Micah says, (i. 6.) this city was reduced to a heap of stones. The Cuthites sent by Esarhaddon to inhabit the country of Samaria, did not think it worth their while to repair the ruins of this city; they dwelt at Shechem, which they made their capital. They were on this footing, when Alexander the Great came into Phœnicia and Judea.

However, the Cuthites had rebuilt some part of Samaria, from the time of the return from the captivity, since Ezra speaks of the inhabitants of Samaria. (Ezra iv. 17. Nehem. iv. 2.) The Samaritans, being jealous of the favours Alexander the Great conferred on the Jews, revolted from him while he was in Egypt, and burnt alive Andromachus, whom he had left governor.

Alexander took Samaria, and settled Macedonians to inhabit it, giving the country around it to the Jews; and, to encourage them to cultivate it, he granted them an exemption from tribute. The kings of Egypt and Syria, who succeeded Alexander, deprived them of this country.

But Alexander Balas, king of Syria, restored to Jonathan Maccabæus, the cities of Lydda, Ephrem, and Ramatha, which he separated from the country of Samaria. And the Jews resumed the full possession of it under John Hyrcanus, who took Samaria, and ruined it, according to Josephus, so that he made the river run through its ruins. It continued in this condition to the year of the world 3947, when Aulus Gabinius, pro-consul of Syria, rebuilt it, and named it Gabiniana. But it was very inconsiderable, till Herod the Great restored it to its ancient lustre, and gave it the Greek name of Sebaste (in Latin, Augusta,) in honour of the emperor Augustus, who had given him the propriety of this place.

The New Testament speaks but little of Samaria; and when it does mention it, it is rather in favour of the country round about it, than of the city. When it is said, (Luke xvii. 11. John iv. 4.) 'He passed through the midst of Samaria,' the meaning is, through the midst of the country about Samaria. And again, 'Then cometh he to a city of Samaria which is called Sychar.' Here Jesus had a conversation with a woman of Samaria, that is, with a Samaritan woman of the city of Sychar. After the death of Stephen, when the disciples were dispersed through the cities of Judea and Samaria, Philip the deacon withdrew into the city of Samaria, where he made converts. (Acts viii. 1, 2, 3.) When the apostles heard that this city had received the word of God, they sent Peter and John thither to communicate the Holy Ghost. Here Simon Magus offered money to the apostles, in hopes of buying this power of communicating the Holy Ghost. Samaria is never called Sebaste in the New Testament, though strangers hardly knew it by any other name. Jerome says, it was thought Obadiah was buried at Samaria. They also showed there the tombs of Elisha and St. John the Baptist. There are many ancient medals struck at Sebaste or Samaria.

SAMARITANS, שַׁמְרִי, people of Samaria. We have spoken of the Samaritans under the title Cuthites. The Samaritans are the inhabitants of the city of Samaria, and of that province of which Samaria was the capital. In this sense it should seem that we might give the name of Samaritans to the Israelites of the ten tribes, who lived in the city and territory of Samaria. However, the sacred authors commonly give the

name of Samaritans only to those stranger people, the Cuthites, whom the kings of Assyria sent from beyond the Euphrates, to people the kingdom of Samaria, when they carried captive the Israelites who inhabited there before. Thus we may fix the epoch of the Samaritans, at the taking of Samaria, by Shalmaneser, in the year of the world 3283.

After Shalmaneser, Esar-haddon, being informed that the people sent to Samaria were infested by lions, which he imputed to their ignorance of the manner of worshipping the god of the country, sent a priest of the God of Israel to teach them the rites of the Hebrews. They thought they might blend this religion with that which they professed before; so they continued to worship their idols in conjunction with the God of Israel; not perceiving how incompatible these two religions were.

It is not known how long they continued in this state; but at the return from the captivity of Babylon, it appears they had quitted the worship of the idols; and when they asked permission of the Israelites to help them in rebuilding the temple of Jerusalem, they affirmed, that from the time that Esar-haddon had brought them into this country, they had always worshipped the Lord. (Esra iv. 1, 2, 3.) And, indeed, after the return from the captivity, the Scripture does not reproach them with idolatrous worship, though it does not dissemble either their jealousy against the Jews, or the ill offices they did them at the court of Persia, by their calumnies, or the stratagems they contrived to hinder the repairing of the walls of Jerusalem. (Nehem. ii. 10, 19.; iv. 2, 7, &c.; vi. 1, 2, &c.)

It does not appear that there was any temple in Samaria, common to all those people who came from beyond the Euphrates, before the coming of Alexander the Great into Judea. But every one had been left to his own discretion, and worshipped where he thought fit. They presently comprehended from the books of Moses, which they had in their hands, and from the example of the Jews their neighbours, that God was to be worshipped in that place only which he had chosen. Therefore, since they could not go to the temple of Jerusalem, from which the Jews forbade them, they thought of building a temple of their own upon Mount Gerizim, near Shechem, then their capital. Therefore Sanballat, governor of the Samaritans, applied to Alexander, and told him he had a son-in-law, called Manasses, son to Jaddus the high-priest of the Jews, who had retired to Samaria with many other persons of his own nation; that he desired to build a temple in his province, where he might exercise the high-priesthood; that this would be advantageous to the king's affairs, because by this means the nation of the Jews, who were a turbulent and seditious people, would

be divided, and by such a division would be made weaker, &c. Alexander readily consented to Sanballat, and the Samaritans presently began building the temple of Gerizim, which from that time they have always frequented, and still frequent, as the place where the Lord intended to receive the adoration of his people. Of this mountain, and of this temple, the Samaritan woman of Sychar said to our Saviour, (John iv. 20.) 'Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship.' See GERIZIM.

The Samaritans revolted from Alexander the very next year: Alexander drove them out of Samaria, put Macedonians in their room, and gave the province of Samaria to the Jews. This contributed not a little to increase the hatred and animosity between these two people. When any Israelite had deserved punishment for the violation of some important point of the law, he presently took refuge in Samaria or Shechem, and embraced the worship at the temple of Gerizim. When the Jews' affairs were prosperous, the Samaritans did not fail to call themselves Hebrews, and of the race of Abraham. But were the Jews in discredit or persecution, the Samaritans immediately disowned them, and acknowledged themselves to be Phœnicians, originally, or descended from Joseph, and Manasseh his son. This was their practice in the time of Antiochus Epiphanes.

The Samaritans having received the Pentateuch, or the five books of Moses, from the priest sent by Esar-haddon, have preserved it to this day, in the same language and character as it was then, that is, in the old Hebrew or Phœnician character; which we call the Samaritan, to distinguish it from the modern Hebrew character, now used in the books of the Jews, which it is wrong to call the Hebrew character; for that can be said properly only of the Samaritan text. Critics have noticed some variations between the Pentateuch of the Jews and that of the Samaritans; but these chiefly regard the word Gerizim, which the Samaritans seem to have introduced, to favour their pretensions, that Mount Gerizim was the place in which the Lord was to be adored. The other various readings are of small importance.

The religion of this people was at first Pagan. Each worshipped the deity he had been used to in his own country. (2 Kings xvii. 25.) The Babylonians worshipped Succoth-benoth, the Cuthites, Nergal; the Hamathites, Ashima; the Avites, Nibhaz, and Tartak; the Sepharvites, Adrammelech, and Anammelech. If we would enumerate all the names of false gods, to whom the Samaritans paid a sacrilegious worship, we should have enough to do. This matter is sufficiently perplexed, on account

of the different names by which they were adored among different nations, insomuch that it would be almost impossible to clear up this affair. Afterwards, to this profane worship the Samaritans added that of the Lord, the God of Israel. (2 Kings xvii. 29, 30, 31, 32.) They gave proof of their little regard to this worship, when under Antiochus Epiphanes. They consecrated their temple at Gerizim to Jupiter Argivus. In the time of Alexander the Great, they celebrated the sabbatical year, and consequently the year of Jubilee also: but we do not know whether they did it at the same time as the Jews. Under the kings of Syria they followed the epoch of the Greeks, or that of the Seleucidæ, as other people did who were under the government of the Seleucidæ. After Herod had re-established Samaria, and had given it the name of Sebaste, the inhabitants of this city, in their medals, and public acts, took the date of this new establishment. But these inhabitants of Samaria, of which the greater part were Pagans or Jews, were no rule to the other Samaritans, who, probably, reckoned their years according to the reigns of the emperors they were subject to, till they fell under the jurisdiction of the Mahometans, under which they live at this day; and they reckon their year by the Hegira, or, as they speak, according to the reign of Ishmael, or the Ishmaelites.

As to their belief, it is objected to them that they receive only the Pentateuch, and reject all the other books of Scripture, especially the prophets, who have more expressly declared the coming of the Messiah. However, they say, in their letter to Ludolph, that they admit the book of Joshua; but, probably, by this name they mean their own Chronicon.

The Samaritan woman, (John iv. 25.) is sufficient testimony that the Samaritans expected a Messiah, who, they hoped, would dissipate all doubts. Several of the inhabitants of Shechem believed at the preaching of Jesus Christ, and many of Samaria believed at that of St. Philip.

Towards the close of the Jewish polity, the Samaritans suffered much from the Romans; and though they received a little favourable treatment from one or two of the pagan emperors, yet they suffered considerably under some of the professing Christian emperors, especially Valentinian and Justinian. At present, the Samaritans are very much reduced in point of numbers. Their principal residence is at Sicheim or Shechem, now called *Napolose* or *Naplouse*. In 1823, there were between twenty and thirty houses, and about sixty males paid the capitation tax to the Mahometan government. They celebrated divine service every Saturday. Formerly they went four times a year to the temple upon Mount Gerizim; and on these occasions they as-

cended before sun-rise, and read the law till noon; but of late years, they have not been allowed to do this. The Samaritans have one school at Napolose, where their language is taught. The head of this sect is stated to reside at Paris. The Samaritans at Napolose are in possession of a very ancient manuscript, which they assert to be 3500 years old; but they reject the vowel points as a rabbinical invention. *Horne's Introduction*, vol. iii. p. 377.

SAMARITAN PENTATEUCH. This is the five books of Moses written in Samaritan characters, or the Hebrew characters used before the captivity of Babylon. Copies of the Samaritan Pentateuch were unknown in Europe till the sixteenth century. Archbishop Usher was the first, or at least one of the first, that procured it out of the East. This learned man having observed that Eusebius of Cæsarea, Diodorus of Tarsus, Jerome, Cyril of Alexandria, Procopius of Gaza, Georgius Syncellus, and others, had quoted the Samaritan Pentateuch, he could not rest till he had procured five or six copies out of Syria or Palestine.

Pietro della Valle bought a very neat copy at Damascus, A.D. 1616, for M. de Sanci, then ambassador of France to Constantinople, and afterwards bishop of St. Maloes. This book was presented to the fathers of the Oratory, Rue St. Honoré, where it is preserved. From this copy Father Morinus printed the Samaritan Pentateuch in 1732, which is in M. le Jay's Polyglot, which was the first printed copy. It has been since printed more correctly in Walton's Polyglot, from three Samaritan manuscripts that belonged to Usher. A neat edition of this Pentateuch in Hebrew characters was published by Dr. Blayney in 1790.

The generality of divines believe that the Samaritan Pentateuch, and that of the Jews, are but one and the same work, written in the same language, but in different characters; and that the differences between them proceed only from the inadvertency or inaccuracy of copiers, or from the affectation of the Samaritans, who have added some things favourable to their own interests and pretensions; that the additions were inserted afterwards, but that, originally, these two copies were the same. According to this opinion, it must be allowed that the Pentateuch of the Jews is preferable to that of the Samaritans, as being exempt from the alterations made in the latter. But, on the contrary, others prefer the Samaritan Pentateuch, as an original, preserved in the same character, and the same condition, in which Moses composed it.

As to the variations, the additions, and transpositions, found in the Samaritan Pentateuch, when compared with the Hebrew, they are all carefully collected, with the

utmost exactness, in the book written by Hottinger against Father Morinus, and in the confronting of the two texts, which is inserted in the last volume of the English Polyglot, or by inspecting Kennicott's edition on the Hebrew Bible, where the various readings are inserted. Of these interpolations, some are for the better understanding of the text; some are a kind of paraphrase, expressing at length, what was only hinted at in the original: some are such changes as the Samaritans have purposely made, to favour their pretensions against the Jews; as when, for example, they put Gerizim instead of Ebal. Other variations are only pure lapses of transcribers.

Beside the Hebrew Pentateuch in Phœnician characters, of which we have been speaking, the Samaritans have another in the language which they spoke at the time when Manasseh took shelter among them. This language is a mixture of the Chaldaic, the Syrian, and the Hebrew, or Phœnician. It is called the Samaritan version, which differs from the Jewish paraphrases, they being glosses and explications; whereas, the Samaritan version is literal, and expresses the text word for word: it is printed with the Samaritan text in the Polyglot of Paris, and also in that of London; and because of its great conformity with the text, they have given only one Latin version for both. *Calmel's Dictionary*.

SAMOS, Σάμος, signifies *sand*. Samos is an island in the Archipelago, on the coast of Asia Minor. The Romans wrote to the governor of Samos, in favour of the Jews, in the time of Simon Maccabæus, in the year of the world 3865. (1 Macc. xv. 23.) St. Paul went ashore in the same island, as he went to Jerusalem, A.D. 58. (Acts xx. 15.)

SAMOTHRACIA, Σαμοθράκη, an island so called because it was peopled by Samians and Thracians. (Acts xvi. 11.) It is an island in the Ægean Sea. St. Paul, departing from Troas for Macedonia, arrived first at Samothracia, and then landed in Macedonia. (Acts xvi. 12.)

SAM/SON, שמשון, signifies *his sun*; according to the Syriac, *his service*, or *his ministry*. Samson, son of Manoah, of the tribe of Dan, and of a mother whose name we do not find in Scripture, (Judg. xiii. 2, 3, 4, &c.) was born in the year of the world 2848. This woman had been long barren, and an angel of the Lord appeared to her, telling her she should have a son; but she must take care not to drink intoxicating liquor, or to eat any impure food: that she must take the same care with regard to her son, and must consecrate him to God from his infancy, as a Nazarite, and not let a razor come upon his head; For, says the angel, he shall begin to deliver Israel from the hands of the Philistines. Samson was born the year follow-

ing, that is, in the year of the world 2848 ; and the Spirit of God gave him extraordinary strength of body. One day, as Samson went to Timnath, a city of the Philistines, he saw a young woman, whom he desired his father and mother to obtain for his wife. They remonstrated that she was not of their own nation, but he persevered ; and the young woman was agreed to be given in marriage to Samson.

As he was going to Timnath, Samson saw a young lion, which he seized and tore in pieces, as if he had been a kid. Some time after, returning thither, to celebrate his marriage there, he went to see the carcase of the lion. He found it dried up, and a swarm of bees lodged in it, which had there formed an honey-comb. When his wedding-feast was kept at Timnath, the inhabitants provided thirty young men for Samson to do him honour. Samson proposed to these companions a riddle, to this effect : ' out of the eater came forth meat, and out of the strong came forth sweetness.' They continued to the seventh day conjecturing the meaning of his riddle. Then, partly by threats, and partly by entreaties, they urged the bride to get the secret from her husband, which she told again to them. Before sunset they came to Samson, saying, ' What is sweeter than honey, and what is stronger than a lion?' He told them that if they had not ploughed with his heifer, they could never have expounded his riddle ; intimating, that they had abused him in their too great familiarity with his wife, and that she had been unfaithful to him. He paid the fine expected on account of the riddle, but left his wife, and returned to his father. Some time after, the woman married the bride-man of Samson at his wedding. Samson's anger being subsided, he returned to see his wife, bringing a kid with him. But her father would not let him go in, saying, I thought you had hated her, and therefore I have given her to another. Samson then went and caught three hundred foxes, or rather jackalls, which he tied tail to tail, and each pair had a fire-brand between. He set fire to the fire-brands, and turned them into the corn fields of the Philistines ; and the flame made a great havoc, not sparing even the vines and the olive trees. When the Philistines knew it was Samson who had done this, to revenge the affront received from his father-in-law at Timnath, they burned that man and his daughter. See Fox.

Samson slew a great number of the Philistines. The expression in our translation is, ' that he smote them hip and thigh with a great slaughter.' Hip *under* thigh, say some ; leg *under* thigh, say others ; or leg against thigh, or leg over, or upon thigh, as the words literally express ; horse and foot, say some ; that is the foot trusting to their

legs are alluded to as leg men ; the horse-men sitting on their *thighs*, are alluded to as thigh men. A late writer observes, that certain travellers have mentioned a comical sort of wrestling among the Turks, in which the combatants challenge each other by clapping the palms of their hands first upon their own knees or thighs, then upon each other, and afterwards upon the palms of their respective antagonists ; that they both at once slap their hands on their thighs, and then clap together, and then lift them up as high as their shoulders, and cause the palms of their hands to meet, and with the same dash their heads one against another three times, so hard, that many times the blood runs down ; and that they will often come within five or six yards of each other, and clap their hands to each other, and then put forward the left leg, bowing their body, and leaning with the left elbow on the left knee, and after looking at one another for some time, the contest begins. This writer is of opinion that these challengers well deserve the name of leg-and-thigh-men ; or shoulder-and-thigh-men ; and that the Philistines assembled their best wrestlers and most notorious combatants, to engage Samson. Hence he renders the passage as follows : ' he smote the hip-and-thigh-men ; or, the arm-and-leg-men ; or the hip-and-shoulder-men ; that is, their best prize-fighters, with a great stroke.'

After this exploit Samson retired into the cave of Etam, in Judah. When the Philistines knew this, they came in great numbers into the land of Judah, and the people of Judah bound him, and brought him, by his sufferance, to the Philistines. No sooner did they see him thus bound, than they set up loud shouts, and were about to seize him. But the Spirit of the Lord animating Samson, he snapped the cords which bound him, and happening to find the jaw-bone of an ass, he, with this weapon, slew a thousand of the Philistines. Throwing away the jaw-bone, he gave that place the name of Ramath-lehi, that is, the lifting up of the jaw-bone. Being overcome with extreme thirst, and crying to the Lord, the Lord opened a rock which was in that place, called Maktesh, that is, the jaw-tooth, whence water gushed out to assuage his thirst.

After this, Samson went to Gaza, a city of the Philistines, and having there seen a harlot, or a woman who kept a public house, he went to lodge with her. The Philistines set a guard about this house, and another at the gates of the city, to kill him as he went out in the morning. But Samson, rising at midnight, went off, and took away the two gates of the city, and the gate-posts, bar and chain, and carried them up the hill which is near Hebron.

Some time afterwards he fell in love with a woman called Delilah, who dwelt in the

valley of Sorek. Many of the ancients thought that Samson had taken her as his wife; but most maintain that she was never married to Samson, but was a public woman. The Philistines bribed this woman to discover in what his extraordinary strength consisted. He amused her for a considerable time, pretending his strength consisted sometimes in one thing, and sometimes in another; and when the Philistines were ready to seize him, he burst his bonds asunder. At last Delilah teased him so much, that he told her his strength lay in his hair, which had never been shorn, because he was a Nazarite from his mother's womb. Delilah then cut off his hair as he lay sleeping in her lap, and the Philistines fell upon him, bound him, and put out his eyes. They took him to Gaza, shut him up in prison, and made him grind at the mill, as a base and contemptible slave. 'Samson,' observes a late writer, 'being blind, yet of great strength, they made him grinder for the prison. Grinding was women's work, therefore severely degrading to the hero; it was simple work, requiring no art; it was laborious work, wherein his great strength was of service; and thus by drudging for them, in this menial employment, he earned a mortifying livelihood for himself. In this view Samson was worse used than Job (xxx. 10.) supposes his wife might be; "let my wife be so degraded, that instead of having her corn ground for her, she shall perform that servile office herself; not for herself, or for me, but let her grind for another." Samson, the hero! employed on women's work! a vilely fit employment for Delilah's deluded lover: he ground too for others! for those in prison with himself!'

It is inquired whether Samson's hair was the natural and physical cause of his strength; or whether it was only the moral cause, and, as it were, the pledge of the assistance of the Holy Spirit, who thought fit to endue him with this prodigious strength, as a permanent quality, so long as he should observe the laws of Nazariteship, and should keep his hair untouched, which was the visible token of it. The preservation of his hair was doubtless a sign of the obedience maintained on his part, and his constant compliance with the divine orders. Whilst his compliance remained unbroken, God's fulfilment of his part, that is, the communication of supernatural strength, continued unbroken also. But when Sampson had, by the loss of his hair, evidently betrayed his trust and forfeited his distinction, God thought proper to suspend his conditional donation, because the condition was broken by Samson; he had lost the visible pledge of it on his part, and had now nothing to show in proof of his obedience; and to allege, as any reason to expect, or to hope, for that reason, that gift should be continued to him. Samson's strength, therefore, was

evidently miraculous, and was withdrawn when the Lord forsook him on account of his vices.

Samson continued in Gaza about a year. His hair growing again, and he becoming repentant, God restored him his strength. The princes of the Philistines met in a general assembly, in the temple of their god Dagon, to return him thanks for having delivered to them this their formidable enemy. After they had ended their feast, they ordered Samson to be sent for, that they might make sport with him, and be diverted by him. After they had insulted him as long as they thought fit, he desired the person who led him, to let him lean against the pillars that supported the temple, that he might rest himself. The temple was then full of people, both above and below the galleries. Samson, calling upon the name of the Lord, and laying hold of the two pillars by which the temple was supported, one in his right hand, and the other in his left, he said, Let me also die with the Philistines. Then violently shaking the pillars, the temple fell on the princes and people, and killed about three thousand persons. 'Samson, therefore,' observes a late writer, 'must have been in a court or area below them, and consequently the temple will be of the same kind with the ancient *τεμένη*, or sacred enclosures, surrounded only in part or altogether with some plain or cloistered buildings.' Samson lived about thirty-eight years; he was judge of Israel about twenty years, from the year of the world 2867 to 2887. (Judges xvi. 20.)

'The case of Samson,' says Dr. Hales, 'furnishes an instructive and awful example, that extraordinary gifts of the Spirit are not always accompanied with corresponding graces, or fruits of the Spirit. Manah and his wife appear to have been a pious couple, and likely to train up their son in the way that he should go, betimes, in the fear and nurture of the Lord; but so early as twenty years of age, against his parents' wishes and remonstrances, he seeks a wife amongst the uncircumcised, (as he himself contemptuously styled the Philistines,) and after his disappointment in her, he spent the rest of his life in the company of strange and lewd women, which must have been a great grief of mind to his parents and friends, who, from their solicitude to inter his dead body, could not have been inattentive to, nor unconcerned at, his conduct when living. But he was stubborn and self-willed, and vain of his prodigious strength, infinitely surpassing any of the Philistine giants or sons of Anak, (Josh. xi. 22.) who prided themselves on their strength and stature.' (1 Sam. xvii. 4, &c.) *Hales's New Analysis of Chronology*, vol. ii. book i. p. 330; *Fragments Annexed to Calmet's Dictionary*, No. cxliii. pp. 91, 92. No. cix. p. 16.

SAM'UEL, שמואל, signifies *placed, or put, of God*; otherwise, *his name, which he has received of God*; otherwise, *who is of God*. Samuel was son of Elkanah and Hannah, of the tribe of Levi, and of the family of Kohath; he was a prophet and judge of Israel for several years. (1 Sam. i. 1, 2, 3, &c. 1 Chron. vi. 23.) His father dwelt at Ramathaim-zophim, or the city of Ramah, inhabited by Levites of the family of Zophai, or Zuph, a descendant of Kohath.

Elkanah had two wives, Peninnah and Hannah. Peninnah had children, but Hannah was barren. Elkanah loved Hannah tenderly, and was much concerned that she had no children. One day when he went with his family to Shiloh, where the ark of the Lord then was, he there offered peace-offerings, and made an entertainment for his wives and children. Hannah seeing herself alone, while Peninnah was surrounded with a troop of children, began to lament; rising from table, she went to the tabernacle, where she poured out her heart before the Lord, and made a vow, that if God would give her a son, she would dedicate him to his service all his life; that she would make him a Nazarite, and would suffer no razor to come upon his head. Hannah, being returned to Ramah, conceived, and had a son, whom she named Samuel, saying, Because I have asked him of the Lord. When the child was somewhat grown, she brought him to Shiloh, to the house of the Lord, with an offering, &c. See HANNAH.

Young Samuel officiated in the temple, and was clothed with a linen ephod. (1 Sam. ii. 18, 19, 20.) Eli was now become very old, and his eye-sight was so dim that he could hardly see. He had heard of the irregularities of his two sons, Hophni and Phinehas, but had not courage to restrain them, nor power to remove the scandal they caused to Israel. One morning when Samuel was in bed, near the tabernacle of the Lord, he heard a voice, calling him by his name, very early. Samuel, thinking it was Eli, ran to him, and said Here am I. Eli bid him return, and lie down to sleep, for he had not called him. The same thing happened three times. The third time Eli, judging there must be something extraordinary in the matter, sent Samuel back, and said to him, Go and sleep, but if you are called any more, say, Speak, Lord, for thy servant heareth. Samuel obeyed; and received a threatening prophecy against Eli and his house. When day was come, Eli called Samuel, and obliged him to discover what the Lord had said. Samuel told him the whole; to which Eli answered, 'It is the Lord, let him do what seemeth him good.'

After the death of Eli the high-priest, Samuel was acknowledged as judge and governor by all Israel. He insisted on the

reformation of the people; and they renounced all their strange gods, and applied themselves wholly to serve the God of their fathers. Afterwards, Samuel convened another assembly at Mizpeh, where all the people met in arms. Samuel prayed for them: they fasted and prayed, poured out water before the Lord; confessed their sins, and Samuel judged them. The Philistines, hearing that Israel was assembled at Mizpeh, took the alarm, and came into the field against them, but were defeated so signally, that for a long time they durst not appear on the frontiers of Israel; but were obliged to restore such cities as they had taken.

Samuel was about forty years of age when he began to judge Israel. He judged them the rest of his life; for under the reign of Saul he preserved a great deal of authority, as well in respect of Saul himself, as of the whole people. He went yearly to Bethel, then to Gilgal, then to Mizpeh; afterwards he returned to his house at Ramah, and so distributed justice to all Israel. He also built an altar at Ramah, as well for his private devotion, as for the religion of the people, who flocked to him from all parts, to consult him, and to have their causes decided. When he grew old, he appointed his sons judges over Israel, and they discharged this office in Beersheba, a city lying on the southern limits of the land of Canaan. But they, instead of walking in the steps of their father, suffered themselves to be corrupted by bribery.

Then the elders of Israel came to Samuel, and said, Set a king over us, as all other nations have, who may judge us. This proposal was not agreeable to Samuel, and he addressed himself to God in prayer. The Lord said to him; Hear the voice of the people, and give them what they ask, for it is not you, but me, they have rejected, that I may not reign over them. But declare to them what they may expect under a king, that they may commit this folly after a full information.

A short time after, Saul the son of Kish, of the tribe of Benjamin, being sent by his father to seek some asses that were strayed, came to advise with Samuel about them; the prophet told him, that God had appointed him king over his people; and he gave Saul the royal unction. See SAUL. After this Samuel held an assembly of the people, at Mizpeh, that they might proceed to elect a king. The lot was cast, and fell upon Saul, the son of Kish. He was sought for immediately, but was not to be found. They ran therefore to where he had hid himself, and brought him forth among the people. Samuel then said, You see the man whom the Lord hath chosen. After this he wrote down the laws and constitutions of this new kingdom, and published them.

A month was scarcely passed after Saul's election, when a war broke out between the Ammonites and the city Jabesh, in Gilead. Saul, with all Israel, marched against the Ammonites, and relieved Jabesh. At their return from this expedition, Samuel said to the people, Let us go to Gilgal, and there confirm the election of the king. They did so; offered peace-offerings, and made great rejoicings. Then Samuel addressed himself to the people and asked them, whether they had any fault to find with his conduct? The people answered, No. Samuel proceeded, and said to them, The Lord is therefore my witness to-day, and so is also the king he has appointed, that you have nothing to reproach me with. To this the people answered, We are witnesses. Samuel then exhorted them to loyalty and to obedience. To this he added, Is it not now wheat-harvest (a season in which rain is very rare in Palestine)? Yet I shall call upon the Lord, and he will send out his thunder, and shower down his rain, that you may know how great an evil it is in the eyes of the Lord, that you have presumed to ask for a king. After this tempest every one returned to his own house.

In the second year after his election, Saul being in arms against the Philistines, stayed at Gilgal six days, expecting Samuel, but seeing he did not come on the seventh day, he had the victims brought to him, and offered a burnt-sacrifice. He had hardly completed his sacrifice, when Samuel came. Saul went out to meet him, and saluted him: Samuel inquired, What have you been doing? Saul replied, that, seeing himself pressed by the Philistines, and almost abandoned by his soldiers, he had offered a burnt-offering. Samuel told him, that he had committed folly. If, says he, you had obeyed the commandment of the Lord, the Lord would have confirmed your kingdom over Israel for ever; but now your reign will not long continue. From thence Samuel went to Gibeah, and Saul followed him.

After this Samuel came to Saul, by order from God, to bid him make war against the Amalekites. Spare none, says he, but destroy all; they are all devoted to the curse of extirpation, both man, woman, and child, even those that suck the breast; even their oxen, camels, sheep, and asses. Saul therefore marched against Amalek, destroyed them, and ravaged the whole country; but he thought fit to preserve the better part of their goods and cattle. Then God said to Samuel, I repent of having made Saul king. Samuel was much afflicted at this, and cried to the Lord all night. The day following he visited Saul at Gilgal, where he was offering a sacrifice of the flocks taken from Amalek. Saul saluted him, and told him he had performed

the commands of the Lord. Whence, then, says Samuel, is this lowing of oxen, and bleating of sheep, in my ears? Saul answered him, The people brought away the prime, to offer in sacrifice to the Lord. Samuel upbraided him vehemently with his want of obedience, and Saul threw all the blame on the people.

Then says Saul to Samuel, I have sinned in having had too great complaisance for the people; but come with me, that we may worship the Lord. Samuel refused, and turned hastily away from him to be gone; and Saul taking hold of Samuel's garment, it tore in his hands. On this, Samuel said to him, Thus has the Lord torn the kingdom out of your hands, to give it to another, who is better than you. Saul replied, I confess I have sinned; but, however, do me the credit of appearing with me before the elders of the people, and before all Israel: and let us worship the Lord. Samuel complied, and they returned to the camp at Gilgal. There Samuel caused Agag, king of the Amalekites, whose life had been saved, to be brought out, and Samuel hewed him in pieces, telling him, that as his sword had made many mothers childless, so likewise should his mother be childless among women. Then Samuel returned to Ramah. From this time Samuel saw Saul no more; nevertheless he continually bewailed him.

Some years after this, the Lord said to Samuel, How long will you mourn for Saul? Arise and go to Bethlehem, and give the royal unction to one of the sons of Jesse, whom I have chosen to be king of my people. Samuel answered, How shall I go? Saul will be informed of it, and will put me to death. The Lord said to him, Go thither, as if to sacrifice; invite Jesse to partake of the sacrifice; and there I will show you him whom you are to anoint. Samuel went therefore to Bethlehem, and all the elders of the place came to show their respect to him, and he invited them to the solemnity of the sacrifice. When he went into Jesse's house, all the sons of this venerable old man came to salute him. Samuel, seeing Eliab the eldest, said within himself, Surely this is he whom the Lord has chosen as his anointed. But the Lord answered, Have no regard to a good appearance, or an advantageous stature; for this is not he whom I have chosen. Jesse caused his seven sons, one after another, to pay their respects; but Samuel found God had not chosen either of these. Jesse said he had still a younger son, but he was keeping the sheep. Send for him, says Samuel, for we will not sit down to table till he comes. The eighth son of Jesse was David, who was fetched out of the field; and when he came in, the Lord said to Samuel, Anoint him, for this is he. Samuel poured on his head the oil he had brought with him; and

from that time the Spirit of the Lord departed from Saul, and rested on David.

Samuel returned to Ramah, and dwelt there the rest of his life, among the prophets, who lived under his conduct in a kind of community. Several years after, when David was in disgrace with Saul, and had with difficulty escaped out of his hands, he took refuge with Samuel at Ramah. He acquainted him with Saul's behaviour towards him; and they went together to Naioth. Saul had intelligence of this, and sent a party to surprise David. But the messengers finding Samuel, who was then prophesying in the midst of the prophets, they were also seized with the Spirit, and began to prophesy among them; that is, perhaps, finding these prophets at their devotion, they were seized by a spirit of devotion, and united their praises, &c. with those of the prophets. Saul sent a second, and a third, company of messengers, who were seized in like manner. Lastly, he went himself, and was seized with the spirit of devotion, during the time, and prophesied among the rest. This delay gave David an opportunity to escape.

Samuel died at the age of ninety-eight, about two years before Saul, in the year of the world 2947. All Israel mourned for him, and he was buried at his own house at Ramah. (1 Sam. xxv. 1.) The author of Ecclesiasticus has consecrated an eulogy to his memory. (Ecclus. xlv. 13. 17. 20.)

About two years, after the death of Samuel, the Philistines having invaded the territories of Israel with a powerful army, Saul, with his troops, took possession of the eminences of Gilboa. This prince, being in great consternation at the multitude of his enemies, resolved at last to consult some witch or sorceress, to foreknow the event of this war. He was informed of an enchantress at Endor, about two or three leagues from Mount Gilboa. He disguised himself, and visited her with few attendants, that the witch might not know him; because, some years before, he had driven all of her profession out of the country. This woman he desired to raise the ghost of Samuel. She had recourse to her charms and spells, and, when she saw Samuel appear, she made a great cry, and said to Saul, Why have you deceived me, for you are Saul? Saul encouraged her, and asked her, what she saw? I see, says she, gods [*elohim*, in the sense of a magistrate, or prince, &c.] coming out of the earth. Saul asked her what sort of a man? She said, An old man covered with a mantle. Saul knew it to be Samuel, and bowed himself to the earth. Samuel said, Why have you disturbed me? Saul answered, that being in great straits, and not knowing whom to address, because God gave him no answer, he found himself necessitated to have recourse to him, by magic. Samuel told him, that the Lord

would deal with him as he had already predicted, that the kingdom should be taken from him, and given to David his son-in-law; that God would deliver Israel into the hands of their enemies the Philistines. To this he added, To-morrow you shall be with me, you and your sons, and the Lord shall abandon Israel to the Philistines.

Upon this history a question has been moved, that has divided both ancients and moderns, that is, whether the ghost of Samuel did really appear to Saul? or whether this was only a trick of the sorceress, who herself spoke to Saul, and feigned the voice of Samuel? It is asked also, whether this was done by the power of the devil, and by art magic; or, whether God permitted that Samuel should appear, by the miraculous effect of his power? 'Whatever' says Dr. Hales, 'might have been the nature of this woman's art, or her design in undertaking to raise Samuel; whether she meant to impose on Saul by getting some accomplice to personate Samuel, whom she must have often seen, and well known, during his long administration; or whether she expected to raise a dæmoniacal spirit, to give an answer; it is evident from the original, more closely translated and compared throughout with itself, that "Samuel himself," or his spirit, was actually raised immediately, and before the witch had time to utter any incantations, by the power of God, in a glorified form, and wearing the appearance of the ominous mantle, in which was the *rent* that signified the rending of the kingdom from Saul's family. This opinion is founded on the following reasons: 1. The woman herself was surprised at his unexpected appearance, and immediately concluded that the inquirer could be no other than Saul; for that the venerable prophet would not probably answer any one inferior to the king. 2. Saul acknowledged his reality, when he prostrated himself before him, and declared the cause of his evocation. 3. The very soul of Samuel seems to breathe in the keenness and severity of his reproaches,—“Why hast thou provoked me, to raise me?—And why dost thou enquire of me, since the Lord is departed from thee, and is with thy rival, David?”—whom he now expressly names, as “the neighbour,” meant in his former prophecy, of which this is the terrific sequel; foretelling the impending defeat of his army, and death of himself and his sons in the battle; and their going to join the prophet in Hades, or the region of departed spirits in general. 4. Saul gave the most unequivocal proof of the reality of the denunciation, which none surely but a prophet of the Lord could utter; for he fell down in a swoon, overwhelmed with anguish and despair, when he heard his doom, and the just reward of his sacrilegious impiety; and was with difficulty restored to his senses,

and refreshed by the witch and his attendants; who might also have been witnesses of the awful scene. He returned that night to his camp, and on the fated "morrow" rushed on his doom, after he was sore wounded by the Philistine archers, falling on his own sword. 5. 'The reality of Samuel's appearance on this occasion, was the doctrine of the primitive Jewish church.' (Ecclus. xlv. 20.)

To Samuel are ascribed the book of Judges, that of Ruth, and the first book of Samuel. There is, indeed, great probability that he composed the first twenty-four chapters of the first of Samuel, since they contain nothing but what he might have written, and in which he had not a great share. However, in these twenty-four chapters there are some small additions, probably inserted after his death. We read, (1 Chron. ix. 22.) that he assisted in regulating the distribution of the Levites made by David for the service of the temple. This may be explained by saying, that David pursued the order settled by Samuel, during his administration, after the death of the high-priest Eli. We read also, (1 Chron. xxvi. 28.) that Samuel enriched the tabernacle of the Lord, by magnificent presents, and by rich spoils, taken from the enemies of Israel. It is also said, (1 Chron. xxix. 29.) that he wrote the history of David, in conjunction with the prophets Nathan and Gad. Probably, he might write the beginning of his history, and the other prophets might write the conclusion of it; for Samuel was dead before David came to the throne. The first two books of Kings bear the name of the books of Samuel; but it must be allowed that he could not be the author of the second of these books, which contains transactions after his death. Neither could he write the latter end of the first, since his death is mentioned in chap. xxv. It is said (x. 25) in the first book of Samuel, that this prophet wrote in a book the manner of the kingdom, which was the rights, prerogatives, and revenues of the king, and the limits of his power and authority; a repetition of that which he had proposed, *vivâ voce*, a little before to the people.

Samuel began the chain of the prophets, which was never broken from his time to that of Zechariah and Malachi. 'All the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.' (Acts iii. 24.) *Hales's New Analysis of Chronology*, vol. ii. book i. pp. 356, 357; *Calmei's Dict.*

SANBAL/LAT, סנבלט, signifies *bush in secret*; or, according to the Hebrew and the Syriac, *the enemy in secret*. Sanballat was chief, or governor, of the Cuthites, or Samaritans; a great enemy to the Jews. He was a native of Horon, or Horonaim, a city beyond Jordan, in the country of Moab. When Nehemiah came from Shushan to

Jerusalem, (Nehem. ii. 10. 19.) in the year of the world 3550, and began to rebuild the walls of Jerusalem, Sanballat, Tobiah, and Geshem taunted him, and sent to know on what authority he undertook this enterprise, and whether this was not a revolt against the king, &c. But Nehemiah proceeding with vigour in his undertaking, Sanballat was extremely provoked, and said, What are these poor Jews a-doing? Will the people let them go on? Will they finish their work, and dedicate it one day? Will they build with these stones that the fire has destroyed and reduced to dust? Nevertheless, at last, the walls of Jerusalem were completed.

Then Sanballat, Tobiah, and Geshem, sent to Nehemiah, to desire him to meet them in the field, that they might make an alliance and swear inviolable friendship, in the year of the world 3550. But Nehemiah perceived that this was only a stratagem, and declined it. At last Sanballat wrote to him in such terms as these, There is a report spread among the people, and Geshem confidently affirms it, that you and the Jews intend a revolt, &c. Now, as all these things are to be represented to the king, it will be convenient for you to give us a meeting, that we may confer together about them. Sanballat also gained over to his interest a certain false prophet, called Shemaiah, who would have intimidated Nehemiah; but Nehemiah by prudent boldness avoided the snare.

Nehemiah being obliged to return to king Artaxerxes to Shushan, (Nehem. xiii. 6. 28.) in the year of the world 3563, in his absence, the high-priest Eliashib married his grandson Manasseh, the son of Joiada, to a daughter of Sanballat, and he allowed one Tobiah, a kinsman of Sanballat, an apartment in the temple. However, Nehemiah, at his return to Jerusalem, (the exact year of which is not known,) drove Tobiah out of the temple, and would not suffer Manasseh, the high-priest's grandson, to continue in the city, nor to perform the functions of the priesthood. Manasseh, being thus expelled, retired to his father-in-law Sanballat, who provided him the means of exercising his priestly office on Mount Gerizim, on the following occasion.

When Alexander the Great came into Phœnicia, and invested the city of Tyre, Sanballat quitted the interests of Darius, king of Persia, and went at the head of 8,000 men, to offer his service to Alexander. This prince readily entertained him, and gave him leave to erect a temple on Mount Gerizim, where he constituted his son-in-law Manasseh the high-priest. Sanballat must at this time be very old, for one hundred and twenty years before, in the year of the world 3550, he was governor of the Samaritans. Indeed, some have been of opinion, that the Sanballat who lived in the

time of Alexander, was different from that Sanballat who so eagerly opposed Nehemiah; but we see no absolute necessity of admitting this. However, Josephus makes Sanballat a Cuthite originally, and makes no mention of him who withstood Nehemiah. The wife of Manasseh he calls by the name of Nicaso, and says, that Sanballat died nine months after he had submitted to Alexander.

Dr. Prideaux rejects the solution of this difficulty, by two Sanballats, and endeavours to reconcile the history to truth and probability, by showing it to be a mistake of Josephus. This author makes Sanballat to flourish in the time of Darius Codomannus, and to build his temple upon Mount Gerizim, by licence from Alexander the Great; whereas it was performed by leave from Darius Nothus, in the fifteenth year of his reign. This takes away the difficulty arising from the great age of Sanballat, and brings him to be contemporary with Nehemiah, as the Scripture history requires. *Prideaux's Connection of the Histories of the Old and New Testament*, part i. book v. pp. 435—438.

SANCTUARY. By this name was called that part of the temple of Jerusalem, which was the most secret and retired, in which was the ark of the covenant, and where none but the high-priest might enter, and he only once a year, on the day of solemn expiation. The same name was also given to the most sacred part of the tabernacle, set up in the wilderness, which remained till some time after the building of the temple. See **TABERNACLE** and **TEMPLE**.

Sometimes the word sanctuary is used generally for the temple or the holy place, the place appointed for the public worship of the Lord. It should seem also, that Moses uses it instead of the Holy Land: 'Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.' (Exod. xv. 17.) And he also says of those who offer their children to the god Moloch, they 'defile my sanctuary, and profane my holy name.' (Lev. xx. 3.) He forbids the high-priest to go out of the temple, to mourn for his relations (Lev. xxi. 12.): 'Neither shall he go out of the sanctuary, nor profane the sanctuary of his God.' The temple is here denoted by its principal part.

SANDALS, at first were only soles tied to the feet with strings or thongs; afterwards they were covered, and at last they called even shoes sandals. When Judith went to the camp of Holofernes, she put sandals on her feet (Judith x. 4.); and (xvi. 9.) her sandals ravished his eyes. They were a magnificent kind of buskins, proper only to ladies of condition, and such

as dressed themselves for admiration. They had generally slaves to carry their sandals. But there were sandals also belonging to men, and of mean value. Jesus Christ allows the use of them to his disciples. (Mark vi. 9.)

We read, (Deut. xxv. 7.) 'If the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother—will not perform the duty of a husband's brother—then shall his brother's wife come unto him, in the presence of the elders, and loose his shoe from off his foot, and spit in his face; and shall say, 'So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, the house of him who hath had his shoe loosed.' A late writer observes, that the word *nol*, rendered *shoe*, usually means *sandal*, that is, a mere sole fastened on the foot in a very simple manner; and that the primary and radical meaning of the word *face* is *surface*, the *superficies* of any thing. Hence he would submit, that the passage may be to the following purpose: the brother's wife shall loose the sandal from off the foot of her husband's brother; and shall spit upon *its* face or surface [that is, of the shoe] and shall say, &c. This ceremony is coincident with certain customs among the Turks. We are told that in a complaint against her own husband, for withholding himself from her intimacy, the wife when before the judge takes off *her own shoe*, and spits upon it; but in case of complaint against her husband's brother for refusing to be his *locum tenens*, and declining her intimacy, she takes off his shoe and spits upon it. Besides, the text does not say—she shall turn up the sole, and spit upon it, (such inversion signifying a very different matter, if Busbequius be correct) but she shall spit upon the face or upper part of it, as affirmation, and evidence, of his refusal 'to build up his brother's house.' It deserves notice that it is not said 'the house of him who had his shoe loosed, and was spit upon'—but the reference is to the loosing of the shoe only. This custom seems to be alluded to, with some variation, in the case of Ruth's kinsman (Ruth iv. 7.); and it seems clearly to have with it the force of an oath 'for to confirm all things.' *Fragments annexed to Calmet's Dictionary of the Holy Bible*, No. ci. pp. 2, 3.

SANDEMANIANS, a name given in England to the followers of Mr. Robert Sandeman; but in Scotland they are denominated Glassites, from Mr. John Glas, their founder, who was a minister of the established kirk. About the year 1727, Mr. Glas, having offended some of his brethren by certain peculiar notions, both of justifying faith, and of the nature of Christ's kingdom, as being *not* of this world, was ta-

bled as an offender, before the presbytery of which he was a member, and afterwards prosecuted before the provincial synod of Angus and Mearns; and having been in the course of that prosecution called on by the synod to answer certain queries in April 1728, he gave such answers as were by his judges deemed inconsistent with the standard of the national religion. Being interrogated, 'Is it your opinion, that there is no warrant for a national church under the New Testament?' He answered, 'It is my opinion: for I can see no churches instituted by Christ in the New Testament, beside the universal, but congregational churches. Neither do I see that a nation can be a church, unless it could be made a congregation, as was the nation of Israel,' &c. Being asked, 'Is it your opinion, that a single congregation of believers, with their pastor, are not under the ecclesiastical jurisdiction and authority of superior church judicatures, nor censurable by them, either as to doctrine, worship, or practice?' He answered, 'A congregation, or church of Jesus Christ, with its presbytery, is, in its discipline, subject to no jurisdiction under heaven.'—And being interrogated, 'Do you think yourself obliged, in conscience, to teach and publish these your opinions, differing from the received doctrine of this church, unto the people?'—He answered, 'I think myself obliged, in conscience, to declare every truth of Christ, and keep nothing back; but to speak all the words of this life; and to teach his people to observe all things whatsoever he commands, as far as I can understand: and that, notwithstanding of others differing from me, and my being exposed to hazard in the declaring of them.'

For these and other opinions of a similar nature and tendency, the synod *suspended* Mr. Glas from the exercise of his office, in April 1728; and in the same year he published 'An Explication of that Proposition,' contained in the foregoing answer, 'A congregation, or church of Jesus Christ, with its presbytery, is, in its discipline, subject to no jurisdiction under heaven.'

Mr. Glas having persisted, not only in the exercise of his office as a minister of Christ, notwithstanding the sentence of suspension, but also in the opinions expressed in his answers above referred to, the synod of Angus and Mearns, after a great deal of previous procedure, by a plurality of votes, but not without protests entered by some of their brethren, in October 1728, 'deposed him from the office of the holy ministry; prohibiting and discharging him to exercise the same, or any part thereof, in all time coming, under the pain of the highest censures of the church.' From this sentence Mr. Glas appealed to the General Assembly of the church of Scotland. That court, after hearing his speech in defence,

affirmed the sentence of deposition pronounced by the synod, March 12, 1730.

Mr. Glas, after his deposition, continued the exercise of his ministry, though deprived of his stipend, and not only preached occasionally in most of the principal towns in Scotland at different periods, but erected churches, wherever he found a competent number of persons who adopted and coincided with his opinions. The most numerous of these was the congregation which assembled at Dundee, composed of such of the inhabitants of Tealing as adhered to Mr. Glas after his deposition, and some of the inhabitants of Dundee and its vicinity, who followed their example; all of whom, however, did not, for several years, amount to two hundred persons at any one time. But soon after the erection of that church at Dundee, smaller congregations were put into church order at different places; such as Edinburgh, Perth, Dunkeld, Arbroath, Montrose, Aberdeen, Glasgow, Paisley, Galashields, Newcastle, &c.

Mr. Glas published a variety of tracts and treatises at different periods, mostly in the polemical style; and a Mr. Robert Sandeman, originally educated and destined for the ministry of the established church, having embraced Mr. Glas's principles, was soon after ordained an elder of the church at Perth, from whence he afterward moved to Edinburgh. The writings of the late Mr. James Hervey, of Weston Favell, having attracted much attention, especially among those who held what are commonly called Calvinistic doctrines, and Mr. Sandeman considering some of Mr. Hervey's sentiments, as well as those of various authors whom he recommended both in his Meditations, and in his Dialogues between Theron and Aspasio, as erroneous and unscriptural; the former, in a series of letters, entitled Letters on Theron and Aspasio, combated not only the doctrines of Mr. Hervey, and other popular authors, but those of the more fashionable preachers, and even of some celebrated philosophers, as Locke, Hume, &c. These Letters, which Sandeman published under the signature of Palæmon, were written in a style more suited to attract general notice than that of Mr. Glas; though the peculiar doctrines and tenets of both are in perfect unison. Sandeman's attacks were so pointed, or, as some said, executed with so much acrimony, that they gave great offence, especially to the devout on both sides of the Tweed; and so generally displeasing were they considered, that the celebrated Mr. George Whitfield, when preaching at Edinburgh, about the time of the first publication of these Letters, it was said, observed, that 'the author of those Letters ought to be called Ishmael, because his hand is against every man, and therefore every man's hand ought to be against him.' Chiefly, as it was commonly said, in conse-

quence of reading those Letters, some persons in London became proselytes to the principles and opinions of Sandeman, and were, for that reason, there denominated Sandemanians; and in the year 1762, a small congregation of those proselytes were put into church order, upon the principles of Glas and Sandeman; as were also, some years after, smaller congregations in different parts of Yorkshire, at Nottingham, Liverpool, Whitehaven, &c. all in communion upon the same principles, and after the same model of the congregations denominated Glassites in Scotland.

A summary of the faith of this sect may be taken from the following words of Sandeman, who, speaking of his Letters, says, 'The motto of the title-page of this work is *One Thing is needful*; which he calls the sole requisite to justification, or acceptance with God. By the sole requisite, he understands the work finished by Christ in his death, proved by his resurrection to be all-sufficient to justify the guilty; that the whole benefit of this event is conveyed to men, only by the apostolic report concerning it; that every one who understands this report to be true, or is persuaded that the event actually happened, as testified by the apostles, is justified, and finds relief to his guilty conscience; that he is relieved, not by finding any favourable symptom about his own heart, but by finding their report to be true; that the event itself, which is reported, becomes his relief, so soon as it stands true in his mind, and accordingly becomes his faith; that all the divine power which operates on the minds of men, either to give the first relief to their consciences, or to influence them in every part of their obedience to the Gospel, is persuasive power, or the forcible conviction of truth; that all men are equally fit for justification, or equally destitute of any plea for acceptance with God; that those called the *stricter* sort, cannot, by their utmost assiduity in devotion, contribute any more to this end, than the most notorious felons, ready to suffer for their crimes; that, in this respect, no one of mankind has the least room to glory over another; that man's impotency to do what is pleasing to God lies in the aversion of his will; and that all men are as *able* to please God as they are *willing*; that the supernatural facts recorded in the writings of the Apostles open to view a further discovery of the Divine character than can be learned from any thing observable in the course of nature; that in the work finished by Christ on the cross, this new discovery of the Divine character was made; that thence it appeared that God might be just in justifying the ungodly, or those who have nothing about them but what fits them for condemnation; that this is proved and demonstrated, with evidence sufficient to counterbalance all objections, by the resurrection

of Christ from the dead; that every one who is persuaded of the fact of Christ's resurrection, as circumstanced in the Gospel History, even when he finds nothing about himself in the way of wish, desire, or otherwise, but what renders him obnoxious to the Divine displeasure, knows how God may be just in justifying him and receiving him into favour presently as he stands; so finds relief from the disquieting fear, for which no remedy can be found by any argument drawn from any appearance of God in the course of nature.

'That the great mistake of popular preachers, or the chief leaders in devotion, lies in this, that they cannot understand how God can appear to an unrighteous person, *just* in justifying him as he presently stands, without feeling some motion or tendency in his will towards a change to the better; whether this motion be called some faint desire to close with Christ, to trust in him, to put forth an act of faith, or by any other name; that, in effect, they make their acts of faith to stand, not only for the ground of acceptance with God, but also for the evidence and proof of one's being in favour with God; that, accordingly, they show their disaffection, not only to the justifying work of Christ, but also to the works of self-denied obedience, wherein his people are called to be conformed to him, as a proof of their being his disciples indeed; that the *appropriation* contended for in the popular doctrines is disagreeable to the Scripture, and productive of the worst consequences; that no man can warrantably be assured that he is a Christian, a believer in Christ, or an object of the peculiar favour of God, any other way than by being assured, on good grounds, that his practice, in obedience to the peculiar precepts of Christianity, is influenced by the *love* of that same truth which influenced the lives of the Apostles.'

In fine, the Sandemanians hold no kind of communion with any church or society, nor even with any individuals, but such as profess perfect agreement with them on the absolute and unlimited sovereignty of God, and on the all-sufficiency of the work of Christ, to justify the most guilty of mankind. But while they thus contend for justification through the righteousness of Christ, imputed to sinners without works, they no less strenuously contend for the strictest obedience of every one of their members to the peculiar precepts of Christianity, as practised in the churches planted by the Apostles.

Hence they maintain it to be indispensably necessary to pay the strictest attention to the exercise of the law of love, as laid down in Matthew (xviii.): 'If thy brother shall trespass against thee, go tell him his fault between thee and him alone,' &c.; and, therefore, when any one brother gives offence to another, either by word or deed,

or says or does any thing which occasions uneasiness of mind, or tends to cool the affection or esteem which they ought to hold for one another, the person so offending, whatever be his rank or station in civil life, is to be immediately told his fault by the brother offended, whatever may be the rank or station of the latter. If, in the conference between the two, the brother offended be satisfied by the profession of repentance of the offender, the fault is to be forgiven, and no more heard of. If otherwise, the cause of offence is to be told to one or two other brethren, in presence of the offender; who, if his repentance satisfies them, is in like manner to be forgiven. But if the offender hear not them, or if they are dissatisfied with his profession of repentance, the cause of offence must be stated to the whole church; and if the church sustain the cause of offence, as supported by Scripture, the offender must be put away, or excommunicated by prayer. They also contend for the strict observance of the other rule of discipline prescribed by the Apostle (1 Cor. v.); which differs from the former rule in this respect, that where any one who is called a brother, turns out to be by *character* a fornicator, or covetous, or an idolater, or a drunkard, or an extortioner, the offence occasioned by his practice is not to be the subject of *private* dealing, between two or three brethren, but must be directly laid before the whole church; who, if the character be established, must put him away by excommunication, whatever may be his profession of repentance at the time. But in this, as well as in the former case, the offending brother is to be restored to communion with the church, and love confirmed towards him, whenever it shall appear, to the satisfaction of the church, that he repents, and is in danger of being swallowed up with over-much sorrow; according to the apostolic precept. (2 Cor. ii. 6—8.) In both cases, the whole church must be *unanimous*; *nothing* can be done by a *majority* or plurality of votes; for that these people think inconsistent with charity and brotherly love; and all their acts of discipline, whether in the reception, excommunication, or restoration of members, or indeed in any other matters which come under the consideration of the church, are preceded by prayer to God. It is rather by this strictness of discipline, than by any other peculiar tenet or usage, that this sect is to be distinguished from other dissenters; for various classes of the latter profess to hold both the faith and other tenets held by them.

The Sandemanians, or Glassites, hold it to be unlawful to have any familiar intercourse with persons excommunicated; or to eat or drink with such, in the same way as they may do with those of the world who never made their profession. Persons desirous to be admitted members of these

churches, are received with prayer, and the imposition of the hands of the presbytery; whatever may have been their former practices and characters; but only in case of their profession of the faith, and of obedience to the laws of Christ, satisfying *every* member of the church. They not only maintain the lawfulness of baptizing the children of their members (as well as such professors as were not previously baptized), but refuse to hold communion with those who deny the lawfulness of infant baptism; and they believe that all children, without discrimination, who die in a state of infancy, will be found among the living in the New Jerusalem, or be subjects of the kingdom of heaven. (Mark x. 13—16. Acts ii. 39. xvi. 15. 31. Rom. v. 19—21. 1 Cor. xv. 22. Rev. xx. 12—15, &c.) They maintain the necessity of at least *two* bishops, pastors, or *elders* (which they hold to be different names for one and the same office) in each church; inasmuch that they cannot, according to their notions of the order of the churches planted by the apostles, either eat the Lord's Supper, or go about any act of discipline, in receiving, putting away, or restoring members, by prayer, without two or more elders being present. In calling persons to exercise the office of *bishops* or *elders* among them, this sect are guided by the instructions of Paul to Timothy and Titus, (1 Tim. iii. 1—7. Tit. i. 5—9.) according to the literal signification of the apostle's words, without regard to the literature, rank, or station of the persons to be called. Engagements in trade, if they do not distract or entangle the man with the affairs and cares of this life, afford no objection to one's being called to the office. Their elders are ordained by prayer, with fasting, and by the imposition of the hands of the presbytery; and with giving the right hand of fellowship.

They assemble every first day of the week, chiefly for the sake of breaking bread; that is, partaking of the Lord's Supper; of which *every* member, who can attend, must partake (Matt. xxvi. 26—28. Acts ii. 46. xx. 7. 1 Cor. xi. 23—29, &c.); and they hold it to be both the duty and the privilege of every male member, both to pray in the church when called on by the presiding elder, and to exhort his brethren, according to the gifts bestowed on him. Besides this service on the first day of every week, they meet on other days, according as circumstances will permit, for reading the Scriptures, exhortation, and discipline, &c. Every individual, desirous of being admitted as a member, must make a profession of his faith in presence of the church; and if, after having done so, and answered such questions as are put to him, for the purpose of ascertaining his *oneness of mind* with the church, *all* the members agree to his admission, he is received with prayer and the imposition of the hands of the presbytery (1 Tim. iv. 14.; v. 22.), and then the brethren salute him with

the kiss of charity. They hold it to be unlawful to lay up treasure on earth, and profess to consider themselves, and all that they have or possess, as liable to the calls of the poor, and the concerns of the kingdom of heaven. They hold it to be their duty also, to abstain from eating blood, and things strangled; and, according to Acts (xv. 29. &c.), they allow of public and private diversions and amusements, so far as not connected with things really sinful, or as not incapacitating them to give to those who need (Gal. vi. 10.); but holding the lot to be *sacred*, and the casting of it an appeal to God, (Prov. xvi. 33. &c.) they abstain from lotteries, playing at cards, dice, and all *chance* games, as well as from every species of swearing, unless when called on by *lawful authority*, in order to the confirmation of truth, and to put an end to strife. *Adam's Religious World Displayed*, vol. iii. pp. 170—191.

SAN'HEDRIM; from *συνέδριον*, an assembly. Sanhedrim, or Sanhedria, is a corrupted word, from the Greek Synedrion, which signifies an assembly; such as those of a parliament, or a sovereign court, where many judges and counsellors meet, to consult on, and to determine, great affairs. This council consisted of seventy senators. The room in which they met was a rotunda, half of which was built without the temple, and half within; that is, one semicircle of the room was within the compass of the temple, and as it was never allowed to sit down in the temple, they tell us this part was for those who stood up; the other half, or semicircle, extended without the holy place, and here the judges sat. The Nasi, or prince, sat on a throne at the end of the hall, having his deputy at his right hand, and sub-deputy at his left. The other senators were ranged in order on each side.

The Rabbins pretend, that the Sanhedrim has always subsisted in their nation from the time of Moses down to the destruction of the temple by the Romans. They date the establishment of it from what happened in the wilderness, some time after the people departed from Sinai, (Numb. xi. 16.) when seventy men were chosen as judges of lesser matters. The Sanhedrim was composed of seventy counsellors, six out of each tribe, and Moses, as president, made up the number seventy-one. Six senators out of each tribe make in all seventy-two persons, which, with the president, constitute a council of seventy-three; and accordingly the Sanhedrim consisted of seventy-three counsellors, according to some. To prove the uninterrupted succession of the judges of the Sanhedrim, there is nothing unattempted by the partisans of this opinion. They find a proof, where others cannot so much as perceive any appearance or shadow of it.

As to the personal qualifications of the judges of this court, their birth was to be

untainted; they were often of the race of the priests or Levites, or of the number of the inferior judges; or from the lesser Sanhedrim, which consisted of twenty-three judges. See **JUDGES**. They were to be skilful in the law, as well traditional as written. They were obliged to study magic, divination, fortune-telling, physic, astrology, arithmetic, and languages. The Jews say, they were to know to the number of seventy tongues; that is, they were to know all the tongues; for the Hebrews acknowledged but seventy in all; and perhaps this is too many. Eunuchs were excluded from the Sanhedrim, usurers, decrepid persons, players at games of chance, those who had any bodily deformity, those who had brought up pigeons to decoy others to their pigeon-houses, and those who made a gain of their fruits in the sabbatical year. Some also excluded the high-priest and the king, because of their too great power; but others insist that the king always presided in the Sanhedrim, while there was a king in Israel. Lastly, it was required that the members of the Sanhedrim should be of mature age, rich, of good countenance and body. Such are the notions of the Rabbins. We pretend not to warrant their opinions.

The authority of the great Sanhedrim was very extensive. This council decided causes brought before it by appeal from inferior courts. The king, the high-priest, the prophets, were under its jurisdiction. If the king offended against the law; for example, if he married above eighteen wives, if he kept too many horses, if he hoarded up too much gold and silver; the Sanhedrim had him stripped and whipped in their presence. But whipping, they say, among the Hebrews, was not ignominious; and the king bore this correction by way of penance, and himself made choice of the person who was to exercise this discipline. Also, the general affairs of the nation were brought before the Sanhedrim. The right of judging in capital cases belonged to this court; and this sentence could not be pronounced in any other place, but in the hall called *Lishchathaggazith*, or the hall paved with stones, supposed by some to be the *Λιθόστρωτος*, or pavement. (John xix. 13.) Whence it came to pass, that the Jews were forced to quit this hall, when the power of life and death was taken out of their hands, forty years before the destruction of their temple, and three years before the death of Jesus Christ.

In the time of Moses, this council was held at the door of the tabernacle of the testimony. As soon as the people were in possession of the Land of Promise, the Sanhedrim followed the tabernacle. It was kept successively at Gilgal, at Shiloh, at Kirjath-jearim, at Nob, at Gibeon in the house of Obed-edom, and, lastly, at Jerusalem, till the Babylonish captivity. During the captivity it was kept at Babylon. After

the return from Babylon, it continued at Jerusalem, to the time of the sicarii, or assassins. Then, finding that these profligate wretches, whose number increased daily, sometimes escaped punishment by favour of the president or judges, it was removed to Hanoth; which were certain abodes situated, say the Rabbins, on the mountain of the temple. From thence they came down into the city of Jerusalem, withdrawing themselves by degrees from the temple. Afterwards they removed to Jamnia; thence to Jericho, to Uzzah, to Shepharvaim to Bethsanim, to Sephoris; last of all to Tiberias, where they continued till their utter extinction. This is the account the Jews give of their Sanhedrim.

But the learned do not agree with them. Father Petan fixes the beginning of the Sanhedrim not till Gabinius was governor of Judea; who erected tribunals in the five principal cities of Judea, at Jerusalem, at Gadara, at Amathus, at Jericho, at Sephora or Sephoris, a city of Galilee. Grotius places the beginning under Moses, as the Rabbins do; but he makes it determine at the beginning of Herod's reign. Mr. Basnage, in his History of the Jews, at first thought that the Sanhedrim began under Gabinius, but afterwards he places it under Judas Maccabæus, or under his brother Jonathan. We see, indeed, (1 Macc. xii. 6.) under Jonathan Maccabæus, in the year of the world 3860, that the senate, with the high-priest, sent an embassy to the Romans. The Rabbins say, that Alexander Janneus, king of the Jews, of the race of the Asmoneans, appeared before the Sanhedrim, and claimed a right of sitting there, whether the senators would or no. Josephus informs us, that when Herod was governor of Galilee, he was summoned before the senate, where he appeared. It must be therefore acknowledged, that the Sanhedrim was in being before the reign of Herod. It was in being afterwards, as we find from the Gospels and from the Acts. Jesus Christ (Matt. v. 22.) distinguishes two tribunals. 'Whosoever is angry with his brother without a cause, shall be in danger of the judgment;' that is, they say, the tribunal of the twenty-three judges: 'And whosoever shall say to his brother, Raca, shall be in danger of the council;' that is, of the great Sanhedrim, which had the right of life and death, at least generally, and before this right was taken away by the Romans. Some think that the jurisdiction of the council of twenty-three extended to life and death also; but it is certain that the Sanhedrim was superior to that council. See also Mark xiii. 9. xiv. 55. xv. 1. Luke xxii. 52. 66. John xi. 47. Acts iv. 15. 21. where mention is made of the Synedrion.

From all this it may be concluded, that the origin of the Sanhedrim is by no means to be depended on; for the council of the seventy elders established by

Moses, was not what the Hebrews understood by the name of Sanhedrim. Besides, we cannot perceive this establishment either under Joshua, the Judges, or the Kings. We find nothing of it after the captivity, till the time of Jonathan Maccabæus. The tribunals erected by Gabinius were very different from the Sanhedrim. This was the only one of its kind, and fixed at Jerusalem; but Gabinius established five tribunals at five different cities; which tribunals do not appear to be subordinate one to another. Lastly, it is certain that this senate was in being in the time of Jesus Christ, and when St. Matthew, Mark, Luke, and John, wrote their Gospels; since it is mentioned in their writings. But the Jews inform us themselves, that they then had not the power of life and death. (John xviii. 31.)

SAPPHIRA, Σαφειρα, signifies *that relates or tells*: otherwise, *that writes or composes books*; otherwise, *handsome*. Sapphira was a Christian woman, and wife of Ananias. Having conjointly sold a field, which was their property, they brought a part of the price of the field, and laid it at the feet of the apostles, as if it had been the whole price, reserving the rest for their own use. For this prevarication they were both struck with sudden death. (Acts v. 1, 2, 3, &c.) See ANANIAS.

SARAH, שרה, signifies *lady*, or *princess*: שרה, *lady of scent*; otherwise, *song*; otherwise, *the morning, the morning star*. Sarah, or Sarai, or Sara, was wife of Abraham, daughter of Terah, father of Abraham, but by a mother different from Abraham's; since Abraham himself asserts, (Gen. xii. 13.; xx. 12.) that she was really his sister, the daughter of his father, but not the daughter of his mother. Terah might have had several wives at once, according to the custom of the country; or might have married again, after the death of Abraham's mother, by which last wife he might have had Sarai. This opinion seems to us better than that which makes Sarah the same as Iscah the daughter of Haran, the niece of Abraham, and grand-daughter of Terah. (Gen. xi. 29.) However, this is the opinion of Josephus, and of a great number of commentators.

Sarai was born in the year of the world 2018. She married Abraham before this patriarch left the city of Ur; and when Abraham quitted his country, he agreed with Sarah, that she should call herself his sister. For, being a woman of exquisite beauty, he was afraid she should be taken away from him, and that he might be put to death on her account, if she was known to be his wife. When the famine prevailed in Canaan, which was the year after Abraham came into this country, he was obliged to withdraw into Egypt, where the famine did not reach, (Gen. xii. 10, 11, 12, &c.) in the year of the world 2084. When Abra-

ham came into that country, Sarah was taken from him, and carried to Pharaoh's palace. But the Lord visited this prince and all his family with great plagues, because of Sarah. And Pharaoh at length knowing that she was Abraham's wife, reproved him very sharply. He restored her to Abraham, and sent them out of Egypt. This conduct of Abraham and Sarah has occasioned many speculations among the learned. Abraham seems to expose Sarah to the danger of adultery; and she seems too easily to consent to it, by passing only for the sister of Abraham, and not his wife. In Abraham there seems to have been lying, disguise, and too great easiness in hazarding his wife's chastity; and in her, too great forwardness in consenting to it.

Sarah, knowing on the one hand, that God had promised a numerous posterity, and on the other, finding herself barren, thought that possibly the promises of God were to be performed by the medium of some other woman; she therefore desired Abraham to take her servant Hagar, that, by her means, she might see issue from Abraham. He complied, and took Hagar as a wife of the second order. But when Hagar found herself with child, she began to despise her mistress; who, in consequence, used her harshly. Hagar fled from her; but returned some time after.

Some years after, God appeared to Abraham, made a covenant with him, instituted circumcision; changed his name; and changed the name of Sarai, or My Princess, into that of Sarah, or Princess; and promised Abraham that he should have a son by Sarah. The same year three angels, whom he entertained in his tent, in the form of men, repeated to him the promise of the birth of a son, and assured him, that a full year should not expire, before he saw the completion of this promise. Sarah was behind the door of her tent, and hearing this, began to laugh within herself, saying, After I am become old, and my lord is old also, shall I receive pleasure? Then the Lord said to Abraham, Why did Sarah laugh? Is there any thing impossible to God? Sarah indeed shall have a son within a year's time. Sarah denied that she had laughed; but the Lord said to her, It is not so, for you surely did laugh.

A short time after, Abraham went to dwell at Gerar, a city of the Philistines; and Abimelech, king of this city, took away Sarah, who, though now fourscore and ten years old, and then with child of Isaac, was still a very handsome woman. But the Lord appeared to Abimelech in a dream, and threatened to punish him, if he did not restore her to her husband. The day after, early in the morning, this prince came to Abraham, and brought him his wife, reproaching his dissimulation, in pretending she was his sister. Abraham excused him-

self, by explaining that she was indeed his sister, being born from the same father, though not from the same mother. Abimelech made great presents to Abraham, and offered a thousand pieces of silver to Sarah, that she might purchase a veil to cover her face, and be no more exposed to similar dangers.

The year following she brought forth a son, to whom she gave the name of Isaac, that is, Laughter, in allusion to her laughing when God promised her a son, and to show the great joy that his birth produced in her: she suckled the child herself; and when it was to be weaned, about three years after, as the most probable opinion is, Abraham made a great feast for his friends. Sarah saw Ishmael at play with Isaac, or, according to St. Paul, (Gal. iv. 29.) Ishmael then persecuted or teased Isaac, and she said to Abraham, Cast out this servant, with her son, for Ishmael shall not inherit with Isaac. Abraham made some difficulty at this request, but God ordered him to comply.

The Scripture tells us no more of Sarah till her death, (Gen. xxiii. 1. 19.) which happened some years after the famous trial that God made of Abraham's faith, by commanding him to sacrifice Isaac. Sarah was an hundred and twenty-seven years old when she died. She was then in the valley of Hebron, and Abraham came to Beersheba to mourn for her.

SAR'DIS, Σάρδεεις, signifies the *prince of joy*, or *song of joy*; otherwise, *that which remains*, or *is left*; or, from the Syriac, a *curtain*. Sardis was a city of Asia Minor, formerly the capital of Cræsus, king of the Lydians. St. John (Rev. iii. 1, 2, 3, &c.) writes, in behalf of Jesus Christ, to the angel or bishop of Sardis.

This city being overthrown by a most terrible earthquake, it was rebuilt at the cost of Tiberius, and continued long to be the metropolis of the province of Lydia. Strabo tells us, that it was a great and ancient city; but of later date than the state of the Trojans. It had in his time a castle well fortified. The mountain Tmolus hangs over the city: upon the top of which was erected a high tower of white stone, built after the Persian manner; whence is a pleasing prospect over all the adjacent plains, and a view of the Cayster. Out of the Tmolus flows the Pactolus, whose stream anciently brought gold with its current; whence Cræsus and his ancestors amassed their riches; but these springs of gold have since failed. Whatever this city was in former days, it is now only a poor habitation of shepherds, who live in low and humble cottages; but the ancient pillars and ruins lift up their heads, as unwilling to lose the memory of their former glory. Indeed, considerable ruins still attest the ancient splendour of this once celebrated

capital of Cræsus and the Lydian kings, which is now reduced to a wretched village called Sart, consisting of a few mud huts, occupied by Turkish herdsmen. No Christians reside on the spot; and in the year 1826, two Greek servants of a Turkish miller were the only representatives of the church at Sardis. *Horne's Introduction*, vol. iii. p. 621; *Hartley's Visit*, *Miss. Register*, 1827; *Arundell's Visit*; *Wells's Geography*, vol. ii. pp. 274, 275.

SAREP'TA. See ZAREPHATH.

SA'TAN, שָׂטָן, διάβολος, σατανᾶς, signifies *an adversary, an enemy, an accuser*. It is often translated *adversary* in our translation of the Bible, and also in the Septuagint and the Vulgate. The princes of the Philistines say to Achish, send back David, 'lest in the battle he be an adversary to us,' and turn his arms against us. (1 Sam. xxix. 4.) The Lord stirred up adversaries to Solomon in the persons of Hadad and Rezon. (1 Kings xi. 14, 23, &c.) Sometimes Satan is put for the devil; Satan presented himself among the sons of God. (Job i. 6, 7, &c.) 'Let Satan stand at his right hand.' (Ps. cix. 6.) It is said, 'Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan.' (Zechariah iii. 1, 2.) In the New Testament, the word Satan is taken both in the sense of an adversary, and for the devil; Christ says to Peter, 'Get thee behind me, Satan; thou art an offence unto me;' (Matt. xvi. 23. Mark viii. 33.) that is, Begone, O my adversary, you that withstand what I most desire. But commonly Satan is taken for the devil. 'If Satan cast out Satan, he is divided against himself.' (Matt. xii. 26. Mark iii. 23.) And in the Revelation, (xx. 2.) 'He laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years.' See DEVIL.

To deliver up to Satan probably refers to the infliction of some bodily pains or diseases, in which Satan might act as the instrument of divine justice, and bring the guilty person to a sense of duty. St. Paul delivered up to Satan Hymeneus and Alexander, that they might learn not to blaspheme. (1 Tim. i. 20.) He also surrendered up to him the incestuous person of Corinth, 'for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.' (1 Cor. v. 5.) The passage is thus paraphrased by a late writer: 'As the design of punishment is reformation of the suffering party, I command you—not yourselves to molest the party, but—to deliver such a transgressor unto Satan, the proper angel of punishment, that he, by his castigations and afflictions, may bring the criminal to a sense of duty; even should those afflictions terminate in the destruction [of his person; perhaps, rather of his fleshly powers, or appetite] of the flesh, in order that the more important part of the man,

the spirit, may be saved in the day of our Lord Jesus.'

By collecting all these passages where Satan [or the devil] is mentioned, it may be observed, that he fell from Heaven, with all his company; that God cast him down from thence for the punishment of his pride; and by his envy and malice, death and all other evils came into the world; that by the permission of God he exercises a sort of government in the world over his subordinates, over apostate angels like himself; that God makes use of him to prove good men, and to chastise bad ones; that it is he, or some of his, that torment, obsess, or possess men, that inspire them with evil designs, as he did David, when he suggested to him to number his people, and to Judas to betray Jesus Christ, and to Ananias and Sapphira to conceal the price of their field. That he roves about full of rage, like a roaring lion, to tempt, to betray, to destroy, and to involve us in guilt and wickedness. *Calmet's Dictionary*; *Fragments annexed to Calmet's Dictionary*, No. cliii. p. 132.

SAVIOUR, a name appropriated to our Lord Jesus Christ, the Saviour of the world, who was prefigured by all to whom the Old Testament gives the name of Saviour, as Joshua, the Judges of Israel, the kings David, Solomon, Josiah, and other great men raised up to deliver the people of God. The prophets had described Jesus Christ under the name of Saviour. 'The Lord shall send them a saviour, and a great one, and he shall deliver them.' (Isai. xix. 20.) 'I, even I, am the Lord, and beside me there is no saviour.' (Isai. xliii. 11.) The apostles and sacred writers of the New Testament generally give to Jesus Christ the name of Saviour, by way of eminence. When the angel foretold his birth, he said he should be called Jesus, that is, a Saviour; 'for he shall save his people from their sins.' (Matt. i. 21. John iv. 42. Acts xiii. 23. Philipp. iii. 20, &c.) See SALVATION.

SAUL, שָׂאֻל, signifies *demanded, or lent, ditch, sepulchre, death, or hell*. Saul, the son of Kish, of the tribe of Benjamin, was the first king of the Israelites. Kish, having lost his she-asses, sent his son Saul to seek them. After he had in vain travelled over a considerable country, and was on the point of returning to Gibeah to his father, a servant who was with him said, Here is a very famous prophet hard by, let us consult him: so they went to Ramah, where they learned that the prophet Samuel was. Saul asked him where the seer or prophet lived? Samuel answered, It is I who am the seer: and Samuel made Saul and his servant enter the room where the feast was kept, placed them at the head of the table, and, by way of distinction, served up to Saul the shoulder of a sacrifice. After supper, Samuel conducted Saul to his lodging on

the terrace of the house, and on the morrow morning he brought him down, and came with him below the city of Ramah. Afterwards he anointed him, kissed him, and told him of the kingdom to which he was divinely appointed; of the certainty of which he gave him several signs. All that Samuel had foretold him was fulfilled that same day, and God changed him into another man. All those who saw him said with wonder, What has happened to the son of Kish? Is Saul also among the prophets? And this afterwards became a kind of proverb.

Some time after this, Samuel assembled the people at Mizpeh, to give them a king, as they had desired. He cast lots on all the tribes of Israel, and the lot fell on the tribe of Benjamin. He cast them on all the families of this tribe, and it fell on the family of Matri. Lastly, he cast them on the family of Kish, and the lot fell on the person of Saul. He was immediately sought for, but could not be found: they took him, however, from his concealment, and when he was among the people, he appeared taller than the rest by the whole head. The people shouted, and cried, God save the king! and Samuel declared before the people the laws and conditions of the kingdom, and then dismissed the assembly. Saul returned to Gibeah, accompanied by a part of the army, consisting of men whose hearts the Lord had inclined to his interests. Others despised Saul, and said, How shall this man save us? But Saul affected not to hear them.

About a month afterwards, Nahash, king of the Ammonites, besieged the city of Jabesh-Gilead; and messengers were sent from Jabesh to Gibeah, to acquaint the people, that the king of the Ammonites had attacked the city, and threatened to put out every man's right eye, and to make it a reproach to Israel. Saul happening to return from the field with his oxen, and seeing the people weep, he asked the reason of it. Then he took his oxen, and cut them in pieces, and sent them into all Israel, saying, Thus shall it be done to the oxen of whoever will not follow Saul and Samuel. Saul attacked the Ammonites in three places at once, killed a great number of them, and so dispersed them, that hardly two could be found together. After this, all the people returned to Gilgal, where they renewed the inauguration of king Saul. This happened in the first year of Saul. (1 Sam. xiii. 1, 2, 3, &c.)

Two years afterwards, Saul chose three thousand men out of Israel, of whom he gave one thousand to his son Jonathan, and kept two thousand about his person. Jonathan defeated the Philistines at Gibeah; on the news of which the people took courage, and thought of shaking off the yoke of the Philistines. They assembled therefore

in great numbers, in arms, before Saul in Gilgal. The Philistines having intelligence of this, with a prodigious army, encamped at Michmash, east of Bethel. When the Israelites saw themselves thus enclosed, they began to withdraw themselves, some one way and some another. Saul continued seven days at Gilgal, expecting the arrival of the prophet Samuel: seeing he did not come, he began to offer sacrifices to God. But he had barely finished when Samuel arrived, and told him he had done ill; so that, added he, your reign will not continue long.

Samuel and Saul, and six hundred men with them, went from Gilgal to Gibeah; and the Philistines from Michmash came and encamped at Gibeah. One day as Jonathan and his armour-bearer went towards the camp of the Philistines, suddenly the camp of the enemy was in confusion, and the sentinels of the army of Saul saw the ground covered with dead bodies. Saul with his people then began to pursue the enemy; and the Israelites, who had fled away before, rallying, they killed a great number of the Philistines.

Saul on this day had denounced a malediction, and said, 'Cursed be he that shall eat any thing till evening.' Now Jonathan, being absent, knew not what had passed: as he went through a wood he found some honey, and taking some on the end of his staff he ate it. In the evening, when the people were gathered together after the victory, Saul discovered that God was offended by some crime committed among them, he ordered the lot to be cast on all the army; and the lot fell on Jonathan. Saul told him, that on this necessity he must die for his inadvertence; but the people opposed it, and delivered him.

When Saul had strengthened himself in the kingdom of Israel, he carried his arms abroad, among the enemies of his nation, against Moab, Ammon, Edom, against the kings of Zobah in Syria, and against the Philistines; and which way soever he turned himself he remained victorious. The times and circumstances of these wars are unknown.

After this, Samuel brought him orders from the Lord, that he should utterly exterminate the Amalekites, that he should spare neither man nor beast, nor any valuable thing whatever. Saul therefore took the field against the Amalekites, and defeated them; but he saved their king, and the best of the cattle, and the best of the booty. Afterwards, he returned to Gilgal; but as he passed Mount Carmel, (south of Judah, and very different from Carmel on the Mediterranean,) he there 'set him up a place,' as it is in our translation; or 'he erected a triumphal arch,' as it is generally interpreted. He constructed to himself, to his own honour, glory, &c. a trophy of his

victory over Amalek, and a token of his own complacency in his success. It is probable that this erection of a trophy was a vain-glorious disobedience in Saul; he did not erect it to God, but to himself.

Samuel also coming to Gilgal, Saul went to meet him, and said, I have fulfilled the word of the Lord. Samuel answered, Whence then is this lowing of oxen and bleating of sheep, that sound in my ears? Saul answered him, The people have brought of the best of the flocks of Amalek, to offer sacrifices to the Lord. But Samuel told him, it is not sacrifice that the Lord requires, but implicit submission to his commands. Obedience is better than burnt-offerings, &c. Samuel was about to leave Saul, but Saul laying hold of his garment, it tore in his hands. Then Samuel said to him, 'The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.' However, Samuel returned with him to the camp at Gilgal.

Some years afterwards Samuel went, by order from the Lord, to give the royal unction to David; the Spirit of the Lord withdrew from Saul, and God suffered an evil spirit to take occasion, from the bad disposition of the humours of this prince, and his melancholy temperament, to move and agitate him, or possess him. Then his courtiers caused David to attend him, to soothe his distemper by the sound of musical instruments, on which David could play very skilfully. Saul took an affection for David, and made him his armour-bearer. About eight years afterwards, the Philistines came and encamped between Shocoh and Azekah; Saul with the army of Israel took their station in the vale of Elah. Now, in the army of the Philistines was a giant, by name Goliath, who came daily to insult the army of Israel, to challenge it. Saul had promised his daughter in marriage to any man who should overcome him. David, who had retired from court, and lived with his father at Bethlehem, was sent by him into the camp about this time; and being offended at these insults of Goliath, he undertook to fight with him; which he did, and slew him. See DAVID.

But Saul took a grudge against David, because, at his return, the women who sung and danced before the victorious army, chanted, that Saul had killed his thousands, and David his ten thousands. He several times attempted the life of David. He afterwards gave him the command of a thousand men, and promised him Merab, his eldest daughter; though at the same time he had no intention to let him have her. He only sought an occasion of putting him to death by the hands of the Philistines. He afterwards married his daughter Merab to another, and promised him his second

daughter, Michal; then he acquainted David, that he required no other dowry for his daughter than a hundred foreskins of the Philistines. David soon performed this condition, and married Michal.

Saul, seeing that David by his valour acquired reputation every day, resolved to put him to death. Jonathan for a time diverted him from his purpose; but afterwards when Saul relapsed into his usual melancholy, he again attempted to pierce David with the lance he held in his hand. David escaped this also, and retired to his own house, which Saul ordered to be beset. In the night-time Michal let him down out of a window, by which means he escaped, and withdrew to Samuel at Naioth in Ramah. Saul sent messengers thither to apprehend him, but they were seized there with a prophetic spirit, and when Saul at last came thither himself, he also began to prophesy. See SAMUEL.

David then came to Nob, and received a sword and some refreshments from the high-priest Ahimelech. Saul was informed of this some time afterwards by Doeg, the Idumean, who happened to be at Nob when David came thither. Saul immediately sent to Nob, to fetch all the priests before him; he severely reproached them with having supported his enemy; and had them slaughtered before his face, to the number of fourscore and five persons. He went himself afterwards to Nob, and put all the inhabitants to the sword, man, woman, and child; not so much as sparing the sucking infants, nor the cattle.

Saul afterwards pursued David, who at length retired into the wilderness of Engedi, and Saul went after him with his troops, but finding himself constrained by a necessity of nature, he entered a cave, where David and his people were hid. David coming softly behind him cut off the lappet of his coat, without his perceiving it. When he went out, and was at a distance, David went after him, showed him the lappet of his coat, which he had cut off, and told him it had been in his power to have killed him, but that he would never lift his hand against the Lord's anointed. Saul, moved with the generosity of David, could not forbear shedding tears; acknowledging himself to be unjust. After this, he went back to his own house, and David retired into the wilderness of Ziph. When the Ziphites knew it, they went presently, and gave Saul notice, who came with his army on the hill of Hachilah. While he was encamped in this place, David went by night into his camp, and penetrated even into the king's tent, where having found every body asleep, he took the king's lance and cup, and then withdrew out of the camp: and thus he again reproved Saul, whom he forced to justify his integrity.

Some years after this, the Philistines in-

vaded Israel. Saul and his troops took the field, and encamped on the mountains of Gilboa. But when Saul saw the army of the Philistines, which was very formidable, his heart began to fail. He consulted the Lord by his priests and prophets, but the Lord returned him no answer; not knowing whom to address, he found out a witch, or enchantress, at Endor.

Some time before, Saul had banished all wizards and magicians out of his dominions; and, that he might not be known by this witch, he disguised himself, and went with two servants. He desired her to raise up Samuel. Saul bid her fear nothing, and asked her whom she saw ascending? She answered, I see gods, or a great man, a prince, a judge of Israel. (1 Sam. xxviii. 13.) Saul fell down at his feet; and Samuel said to him, The Lord is withdrawn from you, and to-morrow you shall be with me, you and your sons, and the Lord will deliver Israel into the hands of the Philistines. Saul sunk immediately extended on the earth, for he had eaten nothing all that day. See SAMUEL.

The next day the battle was fought, in which Israel was put to flight before the Philistines; and the sons of Saul, Jonathan, Abinadab, and Melchi-shua, were slain. Saul himself was pressed very hard, the archers shooting at him, and wounding him dangerously. Seeing his state was desperate, he said to his armour-bearer, Draw your sword and kill me: but his armour-bearer refused. Saul then took his own sword and fell upon it, and his armour-bearer followed his example. Thus died Saul, the first king of Israel, after a reign of forty years.

An Amalekite, who by chance was near, took off his crown and bracelet, and brought them to David. He also told David that he himself had slain Saul.

The day after the battle, when the Philistines came to take the spoils of the dead, they found Saul and his three sons extended upon the plain. They cut off Saul's head, and took away his armour, which was carried to the temple of Ashtaroth; and they hung up his body against the walls of Beth-shan, which probably were opposite to the chief street, because it is said (2 Sam. xxi. 12.) that his body was hung up in the street of this city. And we read (1 Chron. x. 10.) that his head was fastened in the temple of Dagon. When the inhabitants of Jabesh-Gilead were informed of these indignities, they went by night and took down the bodies, and brought them into their city beyond Jordan, where they burnt the remains of the flesh, and buried the bones. They fasted and mourned for the king seven days, in commemoration of the service he had done their city at the beginning of his reign. Several years after, David had these bones removed from the grave of Jabesh,

and put into the sepulchre of Kish, the father of Saul, at Gibeah. (2 Sam. xxi. 12, 13, 14.) Ishbosheth, the fourth son of Saul, succeeded him in the kingdom, and reigned at Mahanaim, beyond Jordan, over the eleven tribes; for David then began to reign over the tribe of Judah.

The disease of Saul (1 Sam. xvi. 14.) is thought by Dr. Mead to have been a true madness of the melancholic or atrabilious kind, as the ancient physicians termed it; the fits of which returned on the unhappy monarch at uncertain periods, as is frequently the case in this sort of malady. The remedy applied, namely, playing on the harp, was an extremely proper one, in the judgment of experienced physicians. On the contrary, Dr. Hales is of opinion, that the obstinate infatuation of Saul, in contending against God, while he persisted in persecuting David, savours of something more than common frenzy or madness. It strongly resembles Pharaoh's case, after he had resisted all the means of grace, when the Lord at length hardened his heart to his destruction. The evil spirit from the Lord, which actuated Saul, also strongly resembles the demoniacal possessions of the New Testament, in the foregoing symptoms; for they likewise raved and prophesied on several occasions. We may judge what manner of spirit Saul was of, when he cast a javelin to smite his most deservedly favourite son Jonathan, because he presumed to plead for David, and assert his innocence (1 Sam. xx. 30—34.); and when he afterwards committed that sacrilegious massacre at Nob, and slew Ahimelech the high-priest, and eighty-five priests of Eli's house, and cut off (1 Sam. xxii. 19.) 'and smote both men and women, children, and sucklings, and oxen, asses, and sheep, with the edge of the sword;' because Ahimelech, not knowing of Saul's hatred to David, inquired of the Lord for him, and gave him victuals, and the sword of Goliath. (1 Sam. xxi. 1—9.; xxii. 9—19.) Thus Saul showed less respect to God and his priests, and less mercy to his subjects, than he had done to Agag and the Amalekites, his devoted enemies. *Hales's Analysis of Chronology*, vol. ii. book i. p. 353; *Horne's Introduction*, vol. iii. p. 514.

SCEPTRE, *Sceptrum*, in Greek, *Skeptron*, in Hebrew, *Shebet*. This word properly signifies, 1. a rod of command, a staff of authority, a sceptre which is placed in the hand of kings, of governors of a province, of the chief of a people. Jacob foretold to Judah (Gen. xlix. 10.) that 'the sceptre should not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.' Balaam also, foretelling the coming of the Messiah, says (Numb. xxiv. 17.) 'A sceptre shall rise out of Israel.' They are given also to scribes, to commissaries, who keep a list of the troops. (Judg. v. 14.) The

prophets also often speak of the sceptre of dominion, (Isa. xiv. 5.; Ezek. xix. 11. 14.) and Amos represents the sovereign power by him that holds the sceptre. (Amos i. 5. 8.) Ahasuerus carried in his hand a golden sceptre, &c. (Esther viii. 4.) It is observed by a late writer, that the word *shebet*, besides denoting a staff, a rod of authority, a sceptre, also signifies a pen, a reed to write with. 'As the possession of the sceptre,' says he, 'in the instance of lawful magistracy, means also the power of it, the power of ruling by it, the authority which attends it, so I conceive that the expression of the power, that is, authority—of the pen [the shebet] is as accurate and forcible an expression as the power of the sword, the power of the crown, of the sceptre, &c.'—'To apply this power of the pen to the instance of Cyrenius (Luke ii. 2.) who was not a native Jew, but a foreigner; who enrolled the Jews, not on account of, nor by authority from, their own king, but on account of, and by authority from, the Roman emperor; who meant to tax them, not for any purpose originating in their own nation, but to augment the treasury of Augustus; not with their good-will, but very much against it, and supported by Roman troops, and by Roman authority; such a person might well be said to possess the power of the pen, the shebet. He issues edicts, who dare disobey? Is not this officer in full possession of the power of the shebet? Is not then the power of the shebet departed from Judah, from the government of Judah, from its native or regular governors, to a foreign and domineering jurisdiction? If this be the true import of the expression, then, under these circumstances, amid this unusual, *unnational*, interference, we may expect the coming of the Shiloh foretold by Jacob. (Gen. xlix. 10.) It ought to be noticed that the government was not *totally* to depart from Judah, till the 'obedience of the peoples' had been rendered to Shiloh. Accordingly, the Romans did not entirely destroy the Jewish 'place and nation,' till after many parts of the Gentile world had yielded obedience to the name of Jesus; but, so soon as Gentile nations had had sufficient opportunities of accepting the Gospel, the *shebet* of justice, and the staff of dignity, were wrested from the hand, and from between the feet, or standards of Judah.' See CYRENIUS and SHILOH.

2. The sceptre is put for the rod of correction, for the sovereign authority that punishes and humbles. 'Thou shalt break them with a rod of iron,' or an iron sceptre. (Psalm ii. 9.) The wise man often uses the Hebrew word *shebet* to express the rod with which the disobedient son, and the intractable servant, are disciplined. (Prov. xxii. 15.)

3. The sceptre is very often taken for a tribe; probably, because the princes of each tribe carried a sceptre, or a wand of

command, to show their dignity. The Septuagint and Vulgate, as well as our interpreters, generally translate this Hebrew word by tribe; but sometimes they preserve the sceptre. (1 Sam. ix. 21.; x. 19, 20, 21.; xv. 17. 1 Kings viii. 16.; xi. 13. 32. 35.; xii. 20, 21.)

4. The sceptre, or the Hebrew word *shebet*, signifies a shepherd's wand, (Lev. xxvii. 32.) the truncheon of a warrior, or any common staff, (2 Sam. xxiii. 21.) the dart, javelin, or lance of a soldier, (2 Sam. xviii. 14.) the rod or flail with which they thresh the smaller grain. (Isaiah xxviii. 27.) *Fragments annexed to Calmet's Dictionary of the Holy Bible*, No. cxxiii. pp. 36, 37.

SCHWENKELDIANS, a denomination in the sixteenth century; so called from one Gaspar Schwenkfeldt, a Silesian knight. He differed from Luther in the three following points. The first of these points related to the doctrine concerning the eucharist. Schwenkfeldt inverted the following words of Christ, *this is my body*; and he insisted on their being thus understood: *my body is this*, that is, such as this bread which is broken and consumed, a true and real food, which nourisheth, satisfieth, and delighteth the soul. *My blood is this*; that is, such its effects, as the wine which strengthens and refresheth the heart. *Secondly*, he denied that the *external* word which is committed to writing in the holy Scriptures, was endowed with the power of healing, illuminating, and renewing the mind: and he ascribed this power to the *internal* word, which, according to his notion, was Christ himself. *Thirdly*, he would not allow Christ's human nature, in its exalted state, to be called a creature, or a created substance; as such a denomination appeared to him infinitely below its majestic dignity, united as it is in that glorious state with the divine essence. *Mosheim's Eccles. Hist.* vol. iv. pp. 317—319.

SCHISM, *σχίσμα* is a 'division' or 'rent' in the church. It is either partial or total: partial, as in the disorderly mode of celebrating the eucharist among the Corinthians, reprehended by Paul (1 Cor. xi. 20—34.); or total, when it comes to the separating of congregations from the common rites and ordinances of religious worship, as of the reformed churches from the church of Rome. Schisms, therefore, may subsist in a true church as well as in a false; where they only involve secondary points of doctrine or discipline, without subverting the foundations of the Christian faith. Hence, Lutherans, Calvinists, Arminians, &c. and churchmen, ought not to separate from each other, nor break off communion, since they agree in fundamentals; no more than the different sects or parties in the church of Rome, Dominicans, Franciscans, Carthusians, Thomists, Molinists, Jansenists, Jesuits, &c. who, notwithstanding the diversity of their tenets,

and their mutual controversies, all live in communion with each other.

Schism is a breach of that union which Christ has enjoined; an opposition to that method of promoting religious knowledge, and exercising religious affections, which is prescribed by the Gospel, and therefore is a crime against God. There may be just and proper reasons for separation; and it is our duty to entertain charitable sentiments towards those who do separate themselves from us, whether they have, or have not, a just reason for separation. But it is by no means a matter of indifference, whether a person adheres to the true religion plainly set forth in holy writ, or separates for the purpose of joining some newly-invented sect, whose opinions, or modes of worship, have nothing but the mere recommendation of novelty, or some such circumstance, and so happen to please his fancy. No one can depart from the religion of which he has been a member, without being guilty of the sin against which we are cautioned by the apostle, (1 Cor. i. 10.) unless he be previously convinced in his conscience, that the terms of communion required of him are unlawful, the doctrines unscriptural, and the whole establishment inferior to that he joins; being contrary to reason and the revealed will of God.

Concord and union among Christians is a duty strictly implied and prescribed by the Gospel. Of this no man conversant with the apostolic writings can doubt. The precepts of the Gospel plainly require an union of love and charity among its disciples; a tenderness of affection; a readiness to perform all offices of humanity and benevolence towards each other. They require also, as the distinguishing union of Christians, that we have one faith, one baptism, one God and Father of all, and one mediator, Jesus Christ; that we worship the same God, trust in the same Redeemer, profess the same belief, and acknowledge the same sacraments. There is also a still further union required of us; namely, a communication with each other in the outward offices and ordinances of the Christian religion. A careful perusal of the first four chapters of St. Paul's First Epistle to the Corinthians will sufficiently show how much this last-mentioned union is a duty required by the Gospel.

Our own experience shows us how fatal a tendency divisions in religion have to alienate men's hearts from each other; how naturally they produce strife and variance; how much they put it in the power of artful men to divide us into worldly parties and uncharitable sects; how destructive they are of public peace and of private charity. Consequently, on the other hand, to be united in religious community is, in like proportion, an effectual means to prevent and cure these evils, and to promote that love and charity, that peace and happiness,

which they destroy. If then it be our duty, by all lawful means to promote these good ends, we ought to be united in religious communion, 'if it be possible, and as far as lies in us.' Doubtless, Divine wisdom had these happy effects in view in commanding it. The duty, however, is incumbent on us, not only as the means to produce these good effects, but because it is enjoined us. For it is our duty to obey the commands of God, whether we can discover a reason for them or not. We may easily see, what is meant by that religious union, 'communion of saints,' which the Gospel commands, and the constitution of the Christian church enjoins its members. It is meant that all combinations of the church are bound, as members of the same body, to observe the common laws of Christian confederacy; to profess the same rule of faith; to acknowledge each other's administrations; to be mutually disposed to communicate in worship; and, for that end, to agree in the same general terms of communion, and submit to such rules of peace and order, as are fixed by the consent and authority of the whole body. If such a union as this be a duty founded on the plain precepts of the Gospel, every breach of that union, where it might be preserved, must be a sin. *Hales's New Analysis of Chronology*, vol. ii. book ii. pp. 1105, 1106.

SCORPION. The scorpion is a small animal which has a bladder full of a dangerous poison. The head appears to be joined and continued to the breast: it has two eyes in the middle of its head, and two towards its extremity, between which come out, as it were, two arms, like the claws of a lobster. It has eight legs proceeding from its breast, each divided into six parts, covered with hair, at the end of which are six talons or claws. The belly is divided into seven rings, from the last of which the tail proceeds, which is divided into seven little beads, of which the last is armed with a sting. Some have six eyes, others eight. The tail is long, and formed after the manner of a string of beads tied end to end, the last bigger than the others, and longer, at the end of which are, sometimes, two stings, which are hollow, and filled with a cold poison, which it ejects into the part which it stings.

The scorpion is of a blackish colour like soot; it waddles as it goes, and fixes violently with its snout, and by its feet, on such persons as it seizes, so that it cannot be plucked off but with difficulty. Some have wings like locusts, and fly from one region to another, and are something like bats, say Pliny and Strabo. They are also of several colours: the ancients mention black, yellow, ash-coloured, red, green, white, wine-coloured, of the colour of soot.

'In the tropical climates it is a foot in

length. No animal in the creation seems endued with such an irascible nature. When taken, they exert their utmost rage against the glass which contains them; will attempt to sting a stick, when put near them; will sting animals confined with them, without provocation; are the cruellest enemies to each other. Maupertuis put 100 together in the same glass: instantly they vented their rage in mutual destruction, universal carnage! In a few days only fourteen remained, which had killed and devoured all the others. It is even asserted, that, when in extremity or despair, the scorpion will destroy itself. It is said to be a common experiment in Gibraltar [and Goldsmith says that he has been assured of such a fact, by many eye-witnesses] to take a scorpion newly caught, and surrounding him with burning charcoal, when he sees the impossibility of escaping, he stings himself on the back of the head, and instantly expires. Surely Moses very properly mentions scorpions among the dangers of the wilderness! (Deut. viii. 15.) And what shall we think of the hazardous situation of Ezekiel, who is said to dwell among scorpions? (ii. 6.)—people as irascible as this venomous insect. Could a fitter contrast be selected by our Lord—Will a father give a scorpion to his child instead of an egg? (Luke xi. 12.)

‘The passage most descriptive of the scorpion is Rev. ix. 3, 4, 5. 10. which mentions locusts, having power as scorpions; not to kill men but to torment them, during five months—with the torment of a scorpion when he striketh a man; they had tails like scorpions, and stings in their tails. Contrary to the nature of locusts, they were not to destroy vegetation, but to infest men. 1. These scorpions have the power of flying. The ancients certainly described an insect of some kind, as a flying scorpion. Lucian says, “There are two kinds of scorpions, one residing on the ground, large, having claws, and many articulations at the tail: the other flies in the air, and has inferior wings, like locusts, beetles, and bats.” Strabo reports that in Mauritania are found many flying scorpions; others without wings. Scheuzer mentions other testimonies. It is probable, therefore, that the ancients called that a “flying scorpion,” which the moderns know under another name. 2. They did not kill men, but only torment them. It is not every scorpion whose sting is fatal. In Europe they are seldom deadly, though always dangerous. In some of the towns of Italy, and in the south of France, it is one of the greatest pests that torment mankind; yet its malignancy in Europe is trifling, compared to its powers in Africa and the East. Maupertuis caused a dog to be stung—it died; another dog did not die, though more severely stung, in appearance; and it seems to be

generally true, that the stings of the old ones are the most dangerous, and during the heat of summer. This agrees with 3. the five months of the Apocalypse: that this was known to the ancients we have the evidence of Tertullian, who says, “The ordinary time of danger is during the heats; the winds of south and south-west excite its fury:” and Macrobius says, “The scorpion slumbers during winter; but, when winter is over, its sting resumes its vigour, of which winter had not deprived it.” 4. As to the torment of a scorpion when he striketh a man, Dioscorides thus describes it: “When the scorpion has stung, the place becomes inflamed, and hardened; it reddens by tension, and is painful at intervals, being now chilly, now burning. The pain soon rises high, and rages, sometimes more, sometimes less. A sweating succeeds, attended by a shivering, and trembling; the extremities of the body become cold, the groin swells; the bowels expel their wind, the hair stands on end; the members become pale, and the skin feels throughout it the sensation of a perpetual pricking, as if by needles.” Such are the torments of a scorpion when he striketh a man! 5. As to the formation of the tail, and the sting at its point, the ancients had remarked this peculiarity. On the whole, we observe, that however metaphorical is the description of this depredator, by the apocalyptic writer, yet the foundation of his description may readily be discovered in nature.’ *Scripture Illustrated.*

SCORPIONS were also a kind of whip armed with points. When the Israelites complained to Rehoboam, of the weight of the yoke wherewith Solomon had loaded them, he returned them this answer, (1 Kings xii. 11. 14. 2 Chron. x. 11. 14.); ‘My father hath chastised you with whips, but I will chastise you with scorpions,’ that is, with rods or whips armed with points, or pointed thorns, like the tail of a scorpion. ISIDOR.

SCORPIONS were also machines of war, from which arrows were thrown. (1 Macc. vi. 51.) The name of scorpion was also given to the arrows themselves.

SCOTLAND, CHURCH, OR KIRK OF. *Name, Rise, Progress, &c.*—The word *kirk*, which signifies church, is of Saxon origin, or may be considered as a contraction of the two Greek words *Κυρίου οίκος*, the house of God, and is still used in Scotland, where it is chiefly confined to the establishment, and the Relief Synod.

The most eminent Scottish reformer, John Knox, was a man of considerable abilities, of no less courage and resolution, a disciple of Calvin, and a warm admirer of the constitution and discipline established at Geneva. Almost from the era of the Reformation in Scotland, till that of the Revolution, a perpetual struggle existed between

the court and the people, for the establishment of an episcopal or a presbyterian form of church-government. The former model of ecclesiastical polity was patronized by the House of Stuart, on account of the support which it gave to the prerogatives of the crown; the latter was favoured by a majority of the people, doubtless not so much on account of its superior claim to apostolical institution, as because the laity are there mixed with the clergy in church judicatories, and the two orders, which under episcopacy are kept so distinct, incorporated, as it were, into one body. John Knox and his brethren were violent reformers. They laid it down as a principle, that, in new modelling their church, they could not recede too far from the Church of Rome: but it is not much known, that those men were not, in the proper sense of the word, Presbyterians; for the first proposal of dividing the Church of Scotland into presbyteries, as it is now divided, was made in the General Assembly in 1579, though the reformation had been supported by the civil power from 1560. During these nineteen years, the Congregation, as the reformed church was then styled, seems to have resembled, in its constitution, the Lutheran churches in Germany. The kingdom was divided into districts, over which were placed superintendents with equal powers; but each superintendent was amenable to the jurisdiction of the synod, of which he was appointed permanent moderator. This constitution was so very defective, that it could not well subsist. Accordingly, the old ecclesiastical government by archbishops, bishops, &c. was restored in 1572, when the church assumed a more regular appearance of episcopacy. However, in 1581, the presbytery of Edinburgh was erected, the first in Scotland; but the courts called presbyteries were not generally agreed to by the king till 1586, nor ratified by an Act of Parliament till 1592, when presbyterianism became the establishment of Scotland. King James VI. obtained from the Scottish clergy an acknowledgment of the *parliamentary* jurisdiction of bishops; and, after his accession to the throne of England, he prevailed with them, in 1606, to receive those who were styled bishops, as perpetual presidents or moderators in their ecclesiastical synods. It was not, however, till 1610, that there was in Scotland, a reformed episcopacy, such as the Church of England has always enjoyed, and such as Cyprian and the other luminaries of the third century would have acknowledged as regular and apostolical. By the General Assembly which was that year held in Glasgow, Episcopacy was solemnly voted to be from that time the government of the Church of Scotland.

Presbyterianism, thus rejected, was again set up on the ruins of Episcopacy by the

Covenanters in the reign of Charles I., and continued during the interregnum; but the episcopal form was re-established by his son and successor in 1661; and this constitution of the church remained till the Revolution in 1688, when Presbyterianism was finally established, and in 1690 ratified by Act of Parliament. Thus Scotland and England having been separate kingdoms at the time of the Reformation, a difference of circumstances in the two countries led to different sentiments on the subject of religion, and at last to different religious establishments. When they were incorporated into one kingdom by the Treaty of Union, the same regard to the inclinations of the commonalty of Scotland, to which Presbytery owed its first establishment in that country, produced a declaration, to which both kingdoms gave their assent, that 'Episcopacy shall continue in England, and that the Presbyterian church-government shall be the only government of Christ's church in that part of Great Britain called Scotland.' It is also guaranteed by the 5th Article of the Union with Ireland, not only 'that the churches of England and Ireland, as now established, be united into one Protestant Episcopal church, to be called, *The United Church of England and Ireland*;' but also that, 'in like manner, the doctrine, worship, discipline, and government of the Church of Scotland shall remain and be preserved, as the same are now established by law, and by the acts for the union of the two kingdoms of England and Scotland.'

Distinguishing Tenets.—The only confession which appears to have been legally established before the Revolution, in 1688, is that published in the History of the Reformation in Scotland, and attributed to John Knox. It was compiled in 1560 by that reformer himself, aided by several of his friends, and was ratified by Parliament in 1567. It consists of twenty-five articles, and was the confession, as well of the Episcopal as of the Presbyterian church. The Covenanters, indeed, during the grand rebellion, adopted the Westminster Confession; in the compilation of which some delegates from their General Assembly had assisted. At the Revolution, this Confession was received as the standard of the national faith, and the same Acts of Parliament which settled Presbyterian church-government in Scotland, ordain, 'That no person be admitted or continued hereafter to be a minister or preacher within this church, unless that he subscribe the Confession of Faith, declaring the same to be the Confession of his Faith.' By the Act of Union in 1707, the same is required of all 'Professors, Principals, Regents, Masters, and others bearing office in any of the four Universities in Scotland. Hence the Westminster Confession of Faith, and what are called The Larger and Shorter

Catechisms, contain the public and avowed doctrines of this church; and it is well known that these formularies are Calvinistic, if not Supralapsarian.

But it is generally believed that many of the ministers of the establishment in Scotland have departed widely from the national faith; at least the Church of Scotland is well known to have been long 'divided into two parties, the one differing widely from the other in their ideas of ecclesiastical management. The one have declared themselves abundantly zealous to confirm and even to extend the rights of *patronage*; while the other wish either to abridge these rights, or to confine their operation so as to extend the influence and secure the consent of the people in the settlement of ministers. The popular party are considered as more zealous for the doctrines of grace, and for the articles of religion in all their strictness, as contained in the national Confession of Faith. The opposing party again, who may be denominated the *unpopular* one, seem willing to allow a greater latitude of opinion, and generally preach in a style that seems less evangelical, and less fitted to affect the hearts and consciences of the hearers. They designate themselves *moderate men*, and therefore strenuously oppose what they call the *wildness of orthodoxy, the madness of fanaticism, the frenzy of the people*. To the conduct of their opposing *moderate* brethren, the *popular* clergy attribute most of the unhappy religious divisions which have taken place in Scotland; and could they be but persuaded to relinquish their unpopular measures, it is believed that most of the Sectaries would in time be brought back to the communion of the established church.'

Worship, Rites, and Ceremonies.—In this church the worship is extremely simple, and only few ceremonies are retained. John Knox, like Calvin, seems to have been less an enemy to liturgies and established forms, than his more modern followers; for, though he laid aside the Book of Common Prayer about the year 1562, he then introduced one of his own composition, which more strongly resembled the liturgy of the Church of Geneva. There is, however, now no liturgy or form in use in this church, and the minister's only guide is, The Directory for the Public Worship of God; nor is it thought necessary to adhere strictly to it; for, as in several other respects, what it enjoins with regard to reading the Holy Scriptures in public worship is, at this day, but seldom practised.

By the ecclesiastical laws, 'the Sacrament of the Lord's Supper should be dispensed in every parish four times in the year;' but this law is now seldom adhered to, unless in most chapels of ease. In country parishes it is often administered not above once a year, and in towns generally

only twice a year. The people are prepared for that holy ordinance by a fast on some day of the preceding week, generally on Thursday, and by a sermon on the Saturday; and they meet again on the Monday morning for public thanksgiving. They have no altars in the kirks, and the communion tables are not *fixed*, but introduced for the occasion, and are sometimes two or more in number, and of considerable length.

In the exercise of public worship this church has no Creed—no Ten Commandments,—no Lord's Prayer,—no Doxology,—no reading of the Scriptures; nor does she observe any of the festivals of the church, that are so well calculated to refresh the minds, and to awaken the devotion of Christians. She has no instrumental music,—no consecration of churches, or of burying-grounds,—no funeral service or ceremony,—no sign of the cross in baptism,—and no administration of the Holy Communion in private houses, not even to the sick or dying.

The members of this church reject, but do not condemn, *confirmation*. 'We endeavour,' says Dr. Hill, 'to supply the want of it in a manner which appears to us to answer the same purpose. We account ourselves bound to exercise a continued inspection over the Christian education of those who have been baptized, that, as far as our authority and exertions can be of any avail, parents may not neglect to fulfil their vow; and when young persons partake, for the first time, of the Lord's Supper, we are careful, by private conference and public instruction, to impress upon their minds such a sense of the nature of that action, that they may consider themselves as then making that declaration of faith, and entering into those engagements, which would have accompanied their baptism had it been delayed till riper years?'

By the first book of Discipline, which was compiled by Knox and his associates, and ratified by an act of council in 1560, the apostolical rite of ordination by the imposition of hands was laid aside as superstitious; but it is now restored and practised as formerly in the Kirk of Scotland, where, as in other Presbyterian churches, ordination is vested in the presbytery.

Discipline and Church-government.—The discipline of the Church of Scotland, though now rather relaxed, was never so rigorous as that of Geneva, the church on whose model it was formed. It was formerly the practice to oblige fornicators to present themselves in the Kirk, for three different Sundays, on a bench, known by the name of the stool of repentance, when they were publicly rebuked by the minister, in the face of the congregation: but this punish-

ment is now frequently changed into a pecuniary fine, though seldom by conscientious clergymen. For this change, however, there seems to be no law; and the old practice of publicly rebuking fornicators and adulterers, though very much disliked and cried down by the gentry, &c. is still continued in a great majority of the parishes of Scotland.

Of the societies at present formed upon the Presbyterian model, it may safely be affirmed, that the Church of Scotland is by much the most respectable. In this church, every regulation of public worship, every act of discipline, and every ecclesiastical censure, which in episcopal churches flows from the authority of a diocesan bishop, or from a convocation of the clergy, is the joint work of a certain number of ministers and laymen acting together with equal authority, and deciding every question by a plurality of voices. The laymen who thus form an essential part of the ecclesiastical courts of Scotland, are called elders, and ruling elders. See **ELDERS**.

The *Kirk Session*, which is the lowest ecclesiastical judicatory, or court, consists of the minister and those elders of the congregation. The minister is, *ex officio*, moderator, but has no negative voice over the decision of the session; nor indeed has he a right to vote at all, unless when the voices of the elders are equal and opposite. The next judicatory is the *Presbytery*, which consists of all the pastors, within a certain district, and one ruling elder from each parish, commissioned by his brethren to represent, in conjunction with the minister, the session of that parish. The Presbytery treats of such matters as concern the particular churches within its bounds; as the examination, admission, ordination, and censuring of ministers; the licensing of probationers, rebuking of gross or contumacious sinners, the directing of the sentence of excommunication, the deciding upon references and appeals from kirk sessions, resolving cases of conscience, explaining difficulties in doctrine or discipline, and censuring, according to the word of God, any heresy or erroneous doctrine, which hath either been publicly or privately maintained within the bounds of its jurisdiction. That part of the constitution of this church which gave an equal vote, in questions of heresy, to an illiterate mechanic and his learned pastor, has not been universally approved, but has been considered by some as having been the source of much trouble to many a pious clergyman, who, from the laudable desire of explaining the Scriptures, and declaring to his flock all the counsel of God, has employed a variety of expressions, of the same import, to illustrate those articles of faith, which may be obscurely expressed in the established standards. The number of Presbyteries in Scotland is 78.

From the judgment of the presbytery there lies an appeal to the *Provincial Synod*, which ordinarily meets twice in the year, and exercises over the presbyteries within the province a jurisdiction similar to that which is vested in each Presbytery over the several kirk sessions within its bounds. Of these Synods there are in the Church of Scotland *fifteen*, which are composed of the members of the several presbyteries within the respective provinces which give names to the Synods.

The highest ecclesiastical court is the *General Assembly*, which consists of a certain number of ministers and ruling elders, delegated from each presbytery, and of commissioners from the royal boroughs. By Act 5th of the Assembly, 1694, 'A presbytery in which there are fewer than twelve parishes sends to the General Assembly two ministers and one ruling elder; if it contain between twelve and eighteen ministers, it sends three of these, and one ruling elder; if it contain between eighteen and twenty-four ministers, it sends four ministers, and two ruling elders; and of twenty-four ministers, when it contains so many, it sends five, with two ruling elders. Every royal borough sends one ruling elder (and Edinburgh two,) whose election must be attested by the kirk sessions of their respective boroughs; and every university sends one commissioner from its own body. This Assembly is honoured with a representative of the sovereign, in the person of the Lord High Commissioner, who is always a nobleman, and presides, and has a salary of 1500*l.* per annum; but he has no voice in their deliberations. The Assembly continues to sit for ten days; at the end of which time it is dissolved, first by the moderator, who appoints another Assembly to be held upon a certain day of the month of May, in the following year; and then by the Lord High Commissioner, who, in his Majesty's name, appoints another Assembly to be held upon the day which had been mentioned by the moderator. Appeals are brought from all the other ecclesiastical courts in Scotland, to the General Assembly; and in questions purely religious, no appeal lies from its determinations. To the laws already made no new one can be added, till it has been proposed in one General Assembly, and by them transmitted to every presbytery for their consent. If this, or at least the consent of the majority, be obtained, the Assembly next year may pass it into an act, which henceforth must be regarded as a constitutional law of the Kirk.

In the subordination of these assemblies and courts of review, parochial, presbyterial, provincial, and national, the less unto the greater, consist the external order, strength, and stedfastness of the Church of Scotland.

Bounds, Numbers, Duties, &c.—This church is now confined to Scotland and the islands of Scotland, and contains within its bounds nearly 900 parishes. The number of ministers belonging to it who enjoy benefices, and possess ecclesiastical authority, is 936. Of this number seventy-seven are placed in collegiate charges, mostly in the proportion of two ministers for each of these charges; and the remaining eight hundred and fifty-nine ministers are settled in single charges, each of them having the superintendence of a whole parish. In very populous parishes, chapels of ease are erected with consent of the Kirk, and are supported by voluntary subscriptions; but the ministers who officiate in them are not included in this number, as they are not members of any ecclesiastical courts.

'The duties of the Scotch clergy are numerous and laborious. They officiate regularly in the public *worship of God*; and, in general, they must go through this duty twice every Sunday (exclusively of other occasional appearances), delivering every Sunday a *lecture* and a *sermon*, with *prayers*. It is also expected, throughout Scotland, that the prayers and discourses shall be of the minister's own composition; and the prayers, in all cases, and the discourses in most instances, are delivered without the use of papers.' 'They are expected to perform the alternate duties of *examining* their people from the Scriptures, and catechisms of the church, and of visiting them from house to house, with prayers and exhortations. This is done commonly once in the year, being omitted only in those cases in which the ministers deem it impracticable, or not acceptable, or at least not necessary.' 'The charge of the poor devolves in a very particular manner on the clergy, and in them also is vested the superintendence of all schools within their bounds.'

The provision made by the law of Scotland for the support of the established clergy consists in a *stipend*, payable in victual or money, or partly in each,—a small *glebe* of land, and in a manse (parsonage-house) and *office-houses*. The legislature intended the highest stipend to exceed the lowest, only as two to one; but the present state of the stipends paid to the clergy of this church is said to exhibit great inequalities. In some parishes, where there are plenty of *teinds*, or tithes of land, the stipends are much more liberal than in others where the valued *teinds* are scanty. In cities and towns, the stipends are generally paid in money; in 'landward' (that is, country) parishes, they are, for the most part, liquidated in money and victual. When the *teinds* are exhausted and surrendered, the stipend is exactly the whole of the valued *teinds*; when not exhausted, augmentations are granted from time to

time by the Court of Session, which is the court of *teinds*. 'The clergy in Edinburgh have their stipends paid in money, and receive 300*l.* each, liable to a deduction of 10 per cent. for tax on income. In landward parishes, the stipends, at an average, may be stated at six chalders of victual, worth 16*l.* per chaldar, communibus annis, and 50*l.* in money; in all, 146*l.* sterling. Some of the clergy enjoy a more liberal provision, rising to about 200*l.* a-year, or thereabouts; but others are still far below the above-stated average, not a few of them being under 60*l.* and many below 100*l.* a-year of stipend. The average is, therefore, considered as hardly rising to 150*l.* a-year at the present time.'

The whole church establishment, 'as a burden on land, may be stated in one view, as follows, namely, a glebe, of perhaps about six or seven acres, out of nearly 21,000, and the grass, where it is allowed; a stipend of about 9*d.* in the pound of the land rents; and buildings and communion charges, amounting to 4*d.* or 5*d.* more in the pound of these land rents. All these, put together, constitute the burdens of the Scottish ecclesiastical establishment, in so far as proprietors of land are affected by them.'

The ministers of this church have long maintained a very respectable character for piety, learning, liberality of sentiment, and regularity of conduct; and those of the present day cannot well be said to yield in these respects to any of their predecessors. Among her more distinguished members, this church ranks the names of Robertson, Henry, Leechman, Blacklock, Gerard, M'Knight, Blair, and Campbell. But surely Dr. Campbell, however able a scholar, and however eminent and respectable in other respects, could not be much her friend, when he taught her sons that her constitution was at variance with the institution of Christ, and the practice of the apostles. *Adam's Religious World Displayed*, vol. iii. pp. 1—29.

SCOTLAND, EPISCOPAL CHURCH IN. This church holds spiritual communion with the United Church of England and Ireland, and also with the Episcopal church in America, but disclaiming all foreign jurisdiction: its members are united, in all matters of ecclesiastical concern, under the regular successors of those Scottish bishops, who, in consequence of the Revolution, in 1688, were deprived of their temporal honours and privileges, but still continued to exercise their spiritual powers for the benefit of that part of the Church of Christ which had been committed to their charge. The title of Non-jurors, by which they were chiefly known for about a century from the above era, and which was imposed on all those, both in Britain and Ireland, who refused to swear allegiance to King William

and Queen Mary, and their successors, is now very justly dropt, the occasion of it having ceased, at least as far as this church is concerned. For, on the death of the last person who maintained his claim to the crown of Britain, in opposition to the reigning family and existing government, its members offered their dutiful allegiance to the then reigning sovereign.

This religious society has subsisted in various circumstances of prosperity and adversity; it has been blessed with good fortune, and fostered by the hand of earthly power; and, through the instability of human authority and grandeur, it has likewise been plunged into the very depth of adversity, there to learn the lesson of patient endurance for conscience' sake, and to give glory to God, by humbly acquiescing in the justice and righteousness of his judgments. Almost ever since the Reformation, and particularly for about a century from the era of the Revolution, its history, like the mystic scroll of the prophet, is inscribed, within and without, 'with lamentation, and mourning, and woe.' No portion, indeed, of the Catholic church of Christ, has undergone a greater variety of fortune; nor, perhaps, is there at this day any religious society that has been more conformed to primitive Christianity, either in its external or internal condition.

The Church of Scotland had no regular confession of faith, nor any articles of religion in the beginning of her Reformation; but, in 1561, John Knox, assisted by some other divines, drew up a Confession of Faith, which was adopted, and afterwards ratified in 1567; and it continued to be the uniform standard of her doctrine, under all her forms, for upwards of eighty years. This system differs little in essentials from the articles of most other reformed churches; in every thing unconnected with Popery, it is moderate, if not unexceptionable; and in those points that are disputed among Protestants, it is certainly less dogmatical than that of the Westminster Assembly which succeeded it, and which is now the legal standard in Scotland. It was indeed so well received by all parties, that it was constantly subscribed both by Episcopalians and Presbyterians, till 1645, when some of the Scotch members of the Westminster Assembly, who were violent in their tempers, and high in their notions, objected to it as favouring the Arminian scheme; but certainly without reason. The Westminster Confession was in consequence adopted, and was ratified by the Parliament of Scotland in 1649, but was rejected at the Restoration. When Episcopacy, however, was re-established in 1662, nothing was said concerning a system of articles, and yet this neglect was never called in question till 1682, when, after much debate, that of 1561, which was all along acknowledged by the Episco-

palians, though not formally adopted and subscribed, was made choice of, and continued to be the public formulary till the Revolution.

From that period, which forms a memorable era in the history of this church, no subscription was required from her clergy to any regular system of Christian principles, for upwards of a century. They were only required at their ordinations solemnly to profess their belief of all the canonical books of the Old and New Testaments, and to declare their persuasion that those books contain every thing necessary to salvation, through faith in Christ.

This practice continued till 1792, when the Act of Parliament, which was passed in their favour, required them to subscribe the Thirty-nine Articles of the church of England; in dutiful compliance with which, as well as to exhibit a public testimony of their faith, and of their agreement in doctrine with the United church of England and Ireland, they unanimously and heartily subscribed them in a general convocation called for that purpose, and holden at Lawrence-kirk, in the county of Kincardine, on the 24th of October 1804.

Some of the bishops and clergy of this church are disposed to favour the peculiar doctrines of Mr. Hutchinson; but the distinguishing tenets of their society may be said to be the apostolical institution of Episcopacy, and the independency of the church upon the state in the exercise of those powers which are purely spiritual.

It cannot be supposed, that, in the infant state of the Reformed Church of Scotland, her form of worship could be regular; and yet we find that the first reformers made use of a Book of Common Prayer so early as 1557, which is generally thought to have been the Liturgy of the Church of England. A form of prayer compiled by Knox, and called John Knox's Liturgy, was adopted in 1564, and continued till 1580. But, notwithstanding this acknowledged form, it would appear that the ministers were not restricted, on ordinary occasions, to the use of it, and that public worship was performed, during that period, sometimes in one form, sometimes in another, and that confusion in the state occasioned confusion in the church. When Presbyterianism began to prevail in 1580, the form of worship adopted by the leaders of that party was plain and simple, and differed in some, but in few material points, from the former; and both the Presbyterians and Episcopalians complied with it, without making any objections till towards the latter end of the reign of king Charles I. By this time Andrew Melvil's abhorrence to every appearance of liturgical worship had been so widely extended, and become so deeply rooted in the minds of the people, that an attempt, in

1637, to introduce into this Church a book of Common Prayer, copied with some alterations from that of England, produced the 'Solemn League and Covenant,' which involved in one common ruin that unfortunate prince, with the constitution both of church and state. From 1645, till the Restoration in 1662, the Westminster Directory was adopted, but by no means strictly adhered to, in various instances, as in that of praying for the civil government; for though it enjoins that duty, no such prayers were put up during that long night of innovation and confusion. When Episcopacy was restored, together with the monarchy, it was not thought advisable to renew the attempt to introduce a public liturgy; and except at ordinations, when the English forms were used, as far as local circumstances would admit, no regular form of prayer was in general use while Episcopacy continued to be the established church. Many, indeed, of the Episcopal clergy compiled forms to be used by themselves in their particular congregations, with some petitions and collects taken out of the English book; and all of them uniformly concluded their prayers with the Lord's Prayer, and their singing with the Doxology, both of which the zealots of the other side decried as superstitious and formal. In this state the form of worship continued till 1712, when the Book of Common Prayer of the Church of England was adopted. This Liturgy, then introduced, has ever since been uniformly used, not only in the morning and evening services, but also in all other occasional offices, with as little variation as the difference of circumstances will admit, excepting in the celebration of the Holy Eucharist. This office, as adopted by this church, is not only agreeable to that authorized by king Charles I., which made part of the only reformed Liturgy that ever had the sanction of a legal establishment in Scotland, but is likewise formed on the model of the office in the first Liturgy of Edward VI., which was composed by the learned and venerable fathers of the English Reformation.

The late learned and pious bishop of Norwich, Dr. Horne, said, that if the great apostle of the Gentiles were upon earth, and it were put to his choice with what denomination of Christians he would communicate, the preference would probably be given to the Episcopalians of Scotland. Such commendation of this religious society, from such a man as Bishop Horne, is truly '*laudari a laudato viro*;' is no small compensation, in the opinion of its members, for all the obloquy that has been cast upon it by its adversaries, whose cry, for many years, seems to have been, 'down with it, down with it; even to the ground.'

The Scottish Episcopalians now retain all the essence of Episcopacy, without its modern appendages; and while they maintain

the independency of the church upon the state, in the exercise of those powers which are purely spiritual, they do by no means deny the propriety or the utility of a national establishment of religion. They believe that the Church of Christ is not a *sect*, but a *society*; in other words, that it is made up of a set of men, not merely professing the same Christian faith, but likewise united together by certain particular laws, and under a particular form of government; that all the benefits of Christ's death are appropriated, and all God's promises of mercy and grace to mankind are made, to them that are in the church. They insist that their opinions respecting the nature and constitution of the church, and the consequent necessity of church communion, however unfashionable in the present day, are primitive and apostolical.

The Episcopalians are the only society of dissenters from the establishment in Scotland that has as yet been recognised by law; and they have ever been most numerous on the east coast of Scotland, and particularly in the county of Aberdeen. There are now about sixty congregations in the communion of their church, and about the same number of clergy of all orders; and the number of Episcopalians in Scotland, including the eight or nine congregations that have not yet returned, together with their pastors, into the bosom of the church, perhaps does not exceed 25,000. But though they are not numerous, it will not be denied that they are highly respectable; for, in this number they can rank many of the most distinguished both of the nobility and gentry, who avail themselves of the Act of Parliament lately passed in favour of this church, and cordially join in her communion.

This church can produce a very respectable list of learned names, among which may be ranked those of Spotswood, Forbes, Leighton, Wishart, Keith, Guthrie, Scougal, Campbell, Sage, Rattray, Skinner, &c. &c. The education of the clergy of this church is not worse, and in several instances it is even better, than what the clergy of the establishment usually receive; and some of them would do credit to any church. As a body, they are certainly men of very distinguished learning, piety, and worth. *Adam's Religious World Displayed*, vol. ii. pp. 399—443.

SCOURGE, or *whip*. This punishment was very common among the Jews. Moses ordains, (Deut. xxv. 1, 2, 3.) that 'if there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous and condemn the wicked. And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not ex-

ceed; lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.' There were two ways of giving the lash: one with thongs or whips made of rope's-ends, or straps of leather; the other with rods, twigs, or branches of some tree.

The Rabbins think that ordinary faults committed against the law, and *scourged*, were punished not with blows from a rod, but from a whip. They enumerate one hundred and sixty-eight faults liable to this penalty. They hold that all punishable faults, to which the law has not annexed the penalty of death, must be punished by the scourge. The offender was stripped from his shoulders to his middle; and he was tied by his arms to a pretty low pillar that he might lean forward, and the executioner might more easily come at his back. Some maintain that they never gave more nor less than thirty-nine strokes, but that in greater faults they struck with proportionate violence. Others think that, when the fault and circumstances required it, they might increase the number of blows. St. Paul informs us, (2 Cor. xi. 24.) that at five different times he received thirty-nine blows from the Jews: which would insinuate, that this was a fixed number, that they never exceeded.

The same apostle clearly shows in the same place, that the correction with rods was different from that with a whip; for he says 'thrice was I beaten with rods.' And when he was seized by the Jews in the temple, the tribune of the Roman soldiers ran, and took him out of the hands of the Jews; and desiring to know the reason of the tumult, he ordered him to be tied and stretched on the ground, to put him to the question, and to be beaten with rods, (Acts xxii. 24, 25.) ; for so commonly the Romans put to the question.

The bastinado is sometimes given on the back, and at this day, among the eastern people, is given on the soles of the feet raised aloft, while the patient lies down on his belly; this punishment is different from that of the scourge or the whip.

The Rabbins teach, that the penalty of the scourge was not ignominious; and that it could not be objected as a disgrace to those who had suffered it. They pretend that no Israelite, not even the king or high priest, was exempted from this law; but this must be understood of the punishment of whipping inflicted in their synagogues, which was rather a legal and particular penalty, than a public and shameful correction. Philo, speaking of the manner in which Flaccus treated the Jews of Alexandria, says, He made them suffer the punishment of the whip, which (says he) is not less insupportable to a free-man, than death itself. Our Saviour, speaking of the pains and ignominy of his passion, com-

monly puts his scourging in the second place. (Matt. xx. 19. Mark x. 34. Luke xviii. 33.)

SCRIBE, in Hebrew סֹפֵר, *sepher*; in Greek, Γραμματεὺς, *Grammateus*. The word scribe is very common in Scripture, and has several significations.

1. A clerk, writer, or secretary. This was a very considerable employment in the court of the kings of Judah; in which Scripture often mentions the secretaries, as the first officers of the crown. Seraiah was scribe or secretary to King David. (2 Sam. viii. 17.) Shevah and Shemaiah exercised the same office under the same prince. (1 Chron. xxiv. 6.) In Solomon's time we find Elihoreph and Ahiah secretaries to the king, (1 Kings iv. 3.); Shebna, under Hezekiah, (2 Kings xix. 2.); and Shaphan under Josiah, (2 Kings xxii. 8, 9, 10.) As there were but few in those times who could write well, the employment of a scribe, or writer, was very considerable.

2. A scribe is put for a commissary or muster-master of an army, who reviews the troops, keeps the list of roll, and calls them over. In the reign of Uzziah, king of Judah, is found Jeiel the scribe, who had under his hand the king's armies. (2 Chron. xxvi. 11.) At the time of the captivity, it is said, the captain of the guard, among other considerable persons, took the principal scribe of the host, or secretary at war, who mustered the people of the land. (2 Kings xxv. 19.)

3. Scribe, is put for an able and skilful man, a doctor of the law, a man of learning, one who understands affairs. Jonathan, David's uncle by the father's side, was a counsellor, a wise-man, and a scribe. (1 Chron. xxvii. 32.) Baruch, the disciple and secretary of Jeremiah, is also called a scribe; so is Gemariah, the son of Shaphan. (Jer. xxxvi. 26.) Ezra is celebrated as a skilful scribe in the law of God. (Ezra vii. 6.)

The scribes of the people, frequently mentioned in the Gospel, were public writers, and professed doctors of the law, which they read, and explained, to the people. Some place the origin of scribes under Moses; but their name does not appear till under the Judges. (Judg. v. 14.) Others think that David first instituted them, when he established the several classes of the priests and Levites. (1 Chron. xxiv. 6.) Epiphanius places their origin at the same time with the sect of the Sadducees. Mention is made in Acts, (xxiii. 9.) of scribes that were of the party of the Pharisees; which has made some believe that all the scribes were Pharisees. But they did not espouse any particular sect; there were some of all sects.

Scribes, and doctors of the law, in Scripture-phrases, mean the same thing. He

that in Matthew (xxiii. 34.) is called a doctor of the law, in Mark (xii. 28.) is named a Scribe, or one of the Scribes. As the knowledge of the Jews, at that time, chiefly consisted in pharisaical traditions, and in the use of them to explain Scripture, the greater number of the doctors of the law, or of the Scribes, were Pharisees; and we almost always find them united in Scripture. They all valued themselves on their knowledge of the law, on their studying and teaching it: they had the key of knowledge, and sat in Moses's chair. (Luke xi. 52. Matt. xxiii. 2.) Epiphanius, and the author of the *Recognitions*, imputed to St. Clement, reckon the Scribes among the sects of the Jews; but it is certain, they made no sect by themselves; they were only distinguished by the study of the law.

SCRIPTURE is commonly used to denote the writings of the Old and New Testament, which are sometimes called the *Scriptures*, sometimes the *sacred* or *holy Scriptures*, and sometimes *canonical Scripture*. 'When we say that the sacred Scripture is the word of God, we do not mean that it was all spoken by him, or that it was written by him, or that all that is contained therein is the word of God; but a distinction is to be made between those precepts which inculcate *justice, mercy, and holiness of life*, and the historical parts which show the consequence of a life in opposition to those principles. The first are properly *sacred*, because they not only lead man to happiness, even in this life, but give him an 'evidence of things not seen,' in the life to come; and thus are called the *word of God*, as these perfections can only have their origin from the Fountain of all goodness. The last, though some are the words of good men—wicked men—the speeches of Satan; or, in other words, the personification of an evil spirit, and on this account cannot be called the word or words of God; yet even these parts have a similar tendency, as they show the malice, pride, and blasphemy of the spirit of wickedness; and, on the other hand, the beauty of that spirit of divine philanthropy, which, throughout the whole Bible, breathes nothing but 'peace on earth, and good-will towards men.'

'There is one argument to prove the authority of the word of God, which cannot be overturned by all the Deists in the world. If the Bible be not the word of God, it must have been written, or invented, either by good men, or wicked men; but if it can be proved that it was neither written nor invented, either by good men, or wicked men, it must be the word of God. That it was not written, or compiled by wicked men, will appear from its own evidence; for if it is to be judged, we must suffer that evidence to appear in its defence. Can any Deist be so weak as to suppose that wicked men, who were in the love and practice of

evil, would frame laws to punish their own vices in this world, and condemn themselves to everlasting punishment by declaring, 'the wicked shall be turned into hell, with all the nations that forget God?' And again, 'Thou shalt not covet;' this reaches the thoughts and desires of the heart. These restrictions and declarations are opposite to those things which are contained in the religious books of the Mahometan and Pagan nations, which are the production of men, and in which permission is given to indulge in sensuality. This, so far, is a certain proof of the divine origin of the Bible. As evident it is, that good men could not be the authors of the Bible. For, had it been compiled by good men, the same good men neither could, nor would have given a lie to their profession, by calling it 'the word of God,' as it would only have been the word of men; consequently, the Bible must be the word of God, inspired by him, and thus given to man.

'It must be allowed, that God created the first of men; this being admitted, as it cannot be denied, we cannot doubt but he would give him a law, or knowledge to conduct himself in life. Now, whether the divine Author of our being condescended to *speak* it with an audible voice, to write it on the heart, as is said in Scripture, or whether he commissioned man by that spoken law, or from that writing on the heart, to write it in a book for the instruction of posterity, it amounts to the same; for the law, or word of God, first spoken, or written on the heart, and from thence written in a book, still remains to be the word of God, first given by him. The possibility of such inspiration must necessarily be allowed; for certainly it was no more wonderful for God to inspire man to write his will in a book, than it was to inspire him, or enable him to receive, by continual influx, a regular train of ideas.

'The question has long been asked by Deists, how shall we know that the Bible is the word of God? First, by being convinced from the Bible that the precepts therein contained are worthy of God; that the pure spirit which runs through the whole, inculcates nothing but love to God, and charity to all mankind, namely, 'thou shalt love the Lord thy God, with all thy heart.' (Deut. vi. 5.) 'Thou shalt love thy neighbour as thyself.' (Levit. xix. 18. Matt. vii. 12. Luke x. 27.) These are the two great commandments which pervade every page of the Bible, which, on this account, is truly called *sacred*; these are sacred duties. For the recorded wickedness of the Jews, or of any other nation mentioned in the Bible, makes no part of the word of God, any farther than it shows that a departure from those precepts of true religion recorded therein, necessarily draws after it that train of fatal consequences, which is the result of that

disobedience to the Divine command, when the whole sum and substance of true religion contained in those two great propositions, 'thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself,' are not manifested in the life of man. Secondly, from the accomplishment of those things foretold by the prophets, beginning with Moses, and which, to the astonishment of every impartial man, have been fulfilling from their times to the present day. Now, as it must be evident that none but God could open to man those scenes of futurity, which have been realizing for the space of 3300 years, and as those precepts of morality contained in the Bible could never be gathered from the book of nature, as man must have been totally ignorant in a savage state; and as it is clear that he could not have been reformed, or civilized, without a knowledge of those precepts, they must have been given by the Creator; consequently, as far as demonstration can make truth appear, it is undeniably true that the sacred Scripture is the word of God.'

That the Scriptures were actually dictated by inspiration, may be inferred both from the reasonableness and from the necessity of the thing. It is *reasonable* that the sentiments and doctrines, developed in the Scriptures, should be suggested to the minds of the writers by the Supreme Being himself. They relate principally to matters concerning which the communicating of information to men is worthy of God; and the more important the information communicated, the more it is calculated to impress mankind, to preserve from moral error, to stimulate to holiness, to guide to happiness, the more reasonable it is to expect that God should make the communication in a manner free from every admixture or risk of error. Indeed, the notion of inspiration enters essentially into our ideas of a revelation from God; so that to deny inspiration, is tantamount to affirming there is no revelation. And why should it be denied? Is man out of the reach of Him who created him? Has He, who gave man his intellect, no means of enlarging or illuminating that intellect? And is it beyond His power to illuminate and inform, in an especial manner, the intellects of some chosen individuals,—or contrary to his wisdom, to preserve them from error when they communicate to others, either orally or by writing, the knowledge He imparted to them, not merely for their own benefit, but for that of the world at large, in all generations? But farther, the subjects of Scripture render inspiration *necessary*.—Some past facts recorded in the Bible could not possibly have been known, had not God revealed them. Many things are recorded there as future, that is, are predicted, which God alone could foreknow and foretell, which, notwithstanding, came to pass, and which,

therefore, were foretold under Divine inspiration. Others, again, are far above human capacity, and could never have been discovered by men; these, therefore, must have been delivered by Divine inspiration. The authoritative language of Scripture, too, argues the necessity of inspiration, admitting the veracity of the writers. They propose things not as matters for consideration, but for adoption; they do not leave us the alternative of receiving or rejecting; do not present us with their own thoughts; but exclaim, 'Thus saith the Lord,' and on that ground demand our assent. They must, of necessity, therefore, speak and write as they 'were inspired by the Holy Ghost.'

A late writer recommends that the Scriptures be perused with the following dispositions: 'In the first place,' he observes, 'study them *devoutly*. Remember that they are the word of God; that they were written under the superintendence of his Spirit; and that their great purpose was to introduce and extend over the whole earth the Gospel and the kingdom of his Son. Remember, also, that they were written to conduct you to salvation through faith in Christ Jesus. Read them, therefore, with reverence and holy fear; and make it your earnest and constant prayer to Him, from whom alone cometh every good and perfect gift, that His grace may open your understanding, enable you clearly to comprehend the import of the Sacred Writings, and deeply impress it upon your heart. Secondly, study the Scriptures with *humility*; with a sincere desire to receive instruction from them, and to submit your own opinions to the declared will of your Maker and your Saviour. If we may judge, by the manner in which some persons speak concerning the Scriptures, of the temper and spirit with which they read them, we may almost conclude that they read them for the purpose of cavilling, finding fault, and raising difficulties and objections. Be not thus blind and presumptuous. If you take up your Bible with Christian humility, you will not say concerning any doctrine, "This is a strange and unreasonable doctrine, and I cannot receive it." Your language will be, "This doctrine is clearly contained in the word of God, and therefore must be true." You will not say, concerning any rule of practice, "This is a hard and grievous commandment, and I may be excused from regarding it very strictly." Your language will be, "This commandment is positively enjoined by my Lord and Judge, and I must obey it, if I would prove my love to him, or escape condemnation at the last day." Finally, read the Scriptures with a full purpose of heart, not merely to learn what they require of you, but faithfully to *practise* it, through God's blessed assistance, every day of your life. "Not every one

that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." (Matt. vii. 21.) "Not the hearers of the law are just before God; but the doers of the law shall be justified." (Rom. ii. 13.) If you read the Scriptures carelessly, or merely from custom, or rather from a spirit of curiosity than from anxiety to profit by them, and to grow in grace; you do not read them as you ought to read the word of your Maker. You do not read them like a person solicitous above all things to obtain through Christ the kingdom of heaven; and conscious that it will be bestowed by Christ on those only, who strive according to their power to learn from the Scriptures the way of his commandments, and faithfully to walk in it, by his help, unto death.' See BIBLE, CANON, INSPIRATION, PROPHECY, and REVELATION. *Gisborne's Familiar Survey of the Christian Religion*, p. 231; *Dr. Olinthus Gregory's Letters on the Evidences, Doctrines, and Duties of the Christian Religion*, vol. i. pp. 265—267; *Bellamy's History of all Religions*, pp. 321—328.

SEA, in Latin, *Mare*; in Hebrew יָם, *Jam*; in Greek, *θάλασσα*, *Thalassa*. The Hebrews give the name of Sea to all great collections of water, to lakes, or pools. The Sea of Galilee, or of Tiberias, or of Cinnereth, is the Lake of Tiberias, or Gennesareth, in Galilee. The Red Sea, the Sea of the Wilderness, the Sea of the East, the Sea of Sodom, the Salt Sea, the Sea of Asphaltites, or of Bitumen, is the Lake Asphaltites, or the Lake of Sodom. The Sea of Semehon is the lake of that name. The Sea of Jazer is the lake near the city of Jazer, beyond Jordan. The Sea of Suph or Zuph, is the Red Sea. The Western Sea, or the Great Sea, or Hindermost Sea, is the Mediterranean.

Sea was also the name given to a very great brazen basin, that Solomon caused to be made for the temple, for the convenience of the priests, who there washed the feet and bowels of the sacrifices, and the instruments used in sacrificing.

The Arabians and Orientals sometimes give the name of Sea to the great rivers, as the Nile, the Euphrates, the Tigris, and others, which, by their magnitude, and by the extent of their overflowings, seem as little seas, or great lakes. There are several passages in Scripture, whose explication would be almost impossible without this principle. Isaiah (xi. 15.) says, 'The Lord shall utterly destroy the tongue of the Egyptian Sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod.' The Nile is here called the Egyptian Sea, and the whole description of the prophet marks out the Nile, and its seven mouths.

The country of Babylon, which was wa-

tered by the Euphrates, is called by the same prophet, 'the desert of the sea.' (Isaiah xxi. 1.) Jeremiah (li. 36.) speaks of the city of Babylon in the same manner: 'I will dry up her sea, and make her springs dry.' Isaiah, (xxvii. 1.) speaking of the king of Babylon, calls him leviathan, or 'the dragon that is in the sea.' Ezekiel gives the same name to the king of Egypt, (xxxii. 2.): 'Thou art as a whale in the seas,' because his habitation was on the banks of the Nile.

The Great Sea, or the Western Sea, the Hindermost Sea, the Sea of the Philistines, generally expresses the Mediterranean, which lay west of the Land of Promise, and was considered as behind a man who should look toward the sun-rising, having his left hand to the north, and his right hand to the south. The sea is often put for the west, as the right is put for the south. On the Mediterranean Jonah embarked; and on this sea they floated the timber cut down from Mount Libanus, which was brought to Joppa, for building the temple.

The RED SEA, called by the ancients *Sinus Arabicus*, and now *Gulfo de Mecca*, is that part or branch of the Southern Sea which interposes itself between Egypt on the west, Arabia Felix and some part of Arabia Petræa on the east, while the northern bounds of it touch on Idumæa, or the coast of Edom. Edom, in the Hebrew tongue, signifies *red*, and was the name given to Esau for selling his birthright for a mess of pottage. This country, which his posterity possessed, was called after his name, and so was the sea which adjoined to it; but the Greeks, not understanding the reason of the appellation, translated it into their tongue, and called it *ἰρυθρὰ θαλάσση*; thence the Latins *mare rubrum*, and we the Red Sea.

It is called *Yam Suph*, 'the weedy sea,' in several passages, (Numb. xxxiii. 10. Psalm cvi. 9. &c.) which are improperly rendered 'the Red Sea.' Some learned authors have supposed that it was so named from the quantity of weeds in it. 'But, in contradiction to this,' says Bruce, 'I must confess, that I never in my life (and I have seen the whole extent of it) saw a weed of any sort in it. And, indeed, upon the slightest consideration, it will appear to any one, that a narrow gulf, under the immediate influence of monsoons, blowing from contrary points six months each year, would have too much agitation to produce such vegetables, seldom found but in stagnant water, and seldomer, if ever, found in salt ones. My opinion, then, is, that it is from the large trees, or plants, of *white coral*, perfectly in imitation of plants on land, that the sea has taken its name. I saw one of these, which, from a root nearly central, threw out ramifications in a nearly circular

form, measuring twenty-six feet diameter every way.'

The Arabs at this day name it Bahrel Chalzem, that is, the Sea of Clysmā, from a town situated on its western coast, much about the place where the Israelites passed over from the Egyptian to the Arabian shore. But as the word Clysmā may denote a *drowning or overflowing with water*, it is not improbable that the town built in this place, as well as this part of the sea, might have such a name given it in memory of the fate of the Egyptians, who were drowned in it.

Every one knows the famous miracle of the passage over the Red Sea, when the Lord opened this sea, dried it up, and made the Israelites pass through it, dry-shod, to the number of 600,000, without reckoning old men, women, or children. Some ancient authors have advanced, that Moses, having lived long near the Red Sea, in the country of Midian, had observed that it kept its regular ebbing and flowing like the ocean; so that, taking advantage of the time of the ebb, he led the Hebrews over; but the Egyptians, not knowing the nature of the sea, and rashly entering it just before the return of the tide, were all swallowed up and drowned, as Moses relates. Thus the priests of Memphis explained it; and this opinion has been adopted by a great number of moderns. In the queries of Michaelis, sent to Niebuhr, when in Egypt, it was proposed to him to inquire upon the spot, 'whether there were not some *ridges of rocks* where the water was shallow, so that an army at particular times may pass over? Secondly, whether the Etesian winds, which blow strongly all summer from the north-west, could not blow so violently against the sea as to keep it back on a heap; so that the Israelites might have passed without a miracle?' A copy of these queries was left also for Mr. Bruce, the traveller, who justly observed as follows: 'I must confess, however learned the gentlemen were who proposed these doubts, I did not think they merited any attention to solve them. This passage is told us by Scripture to be a *miraculous* one; and if so, we have nothing to do with *natural* causes. If we do not believe Moses, we need not believe the transaction at all, seeing that it is from his authority alone we derive it. If we believe in God, that he *made* the sea, we must believe he could *divide* it when he sees proper reason; and of that he must be the only judge. It is no greater miracle to divide the Red Sea than to divide the river Jordan. If the Etesian wind, blowing from the north-west in summer, could keep up the sea as a wall on the right, or to the south, of fifty feet high; still the difficulty would remain of building the wall on the left hand, or to the north. Besides, water standing in that position for a day, must

have lost the nature of fluid. Whence came that cohesion of particles which hindered that wall to escape at the sides? This is as great a miracle as that of Moses. If the Etesian winds had done this once, they must have repeated it many a time before and since, from the same causes.' It appears, however, from the accurate observations of Niebuhr and Bruce, that there is no *ledge of rocks* running across the gulf any where, to afford a shallow passage. The second query, about the Etesian, or northerly wind, is refuted by the express mention of a strong *easterly* wind blowing across, and scooping out a dry passage; not that it was necessary for Omnipotence to employ it there as an instrument, any more than at Jordan; but it seems to be introduced in the sacred history by way of anticipation, to exclude the natural agency that might in after times be employed for solving the miracle. It is remarkable, that the *monsoon* in the Red Sea blows the summer half of the year from the north, the winter half from the south; neither of which could produce the miracle in question. The tides in this sea are moderate. At Suez the difference between high and low water did not exceed from three to four feet, according to Niebuhr's observations on the tides in that gulf, during the years 1762 and 1763.

It is evident from the text of Moses, and other sacred authors, who have mentioned this miraculous passage, that no other account is supportable, than that which supposes the Hebrews to cross over the sea from shore to shore, in a vast space of dry ground, which was left void by the waters at their retiring. (Exod. xiv. 16, 17. &c.) In the canticle that Moses sang at their coming out of the Red Sea, he says, (Exod. xv. 8.) 'With the blast of thy nostrils (or, with the wind of thy fury), the waters were gathered together; the flood stood upright as an heap, and the depths were congealed in the heart of the sea.' The Psalmist says, (Psalm lxxviii. 13.), 'He divided the sea, and caused them to pass through, and he made the waters to stand as on a heap.' He says, in another place, that the sea fled at the sight of God, (Psalm cxiv. 3. 5.); that the Lord made himself a path in the sea; that he walked in the midst of the waters, (Psalm lxxvii. 19.) Isaiah (lxiii. 11, &c.) says, that the Lord divided the waves before his people; that he conducted them through the bottom of the abyss, as a horse is led through the midst of a field. Habakkuk (iii. 15.) says, that the Lord made himself a road to drive his chariot and horses across the sea, across the mud of great waters. Lastly, the author of the book of Wisdom (xix. 7, 8.; x. 17, 18.) says, that the dry land appeared all on a sudden in a place where water was before; that a free passage was opened in a moment through the midst

of the Red Sea; and that a green field was seen in the midst of the abyss, &c.

It is thought that the place where the Hebrews passed the Red Sea is two or three leagues below its northern point, at the place called Kolsum, or Clysmā. Dr. Hales observes, that 'it sufficiently appears, even from Niebuhr's own statement, that the passage of the Israelites could not have taken place near Suez: for, 1. he evidently confounded the town of Kolsum, the ruins of which he places near Suez, and where he supposed the passage to be made, with the bay of Kolsum, which began about 45 miles lower down; as Bryant has satisfactorily proved from the astronomical observations of Ptolemy and Ulug Beigh, made at Heroum, the ancient head of the gulf. 2. Instead of crossing the sea at or near Etham, their second station, the Israelites "turned" southwards, along the western shore; and their third station at Pihahiroth or Bedea, was at least a full day's journey below Etham; as Bryant has satisfactorily proved from Scripture.' (Exod. xiv. 2.) *Hales's New Analysis of Chronology*, vol. i. pp. 388—394; *Wells's Geography of the Old and New Testament*, vol. i. p. 240.

The Dead Sea, Salt Sea, Eastern Sea, Sea of Sodom, Sea of the Wilderness, or of the Plain. This is the lake Asphaltites, to which Josephus allows five hundred and fourscore furlongs in length, and one hundred and fifty furlongs in breadth, that is, about twenty-five leagues long, and five or six broad. See ASPHAR.

The brazen or molten Sea, that Solomon made for the temple, was ten cubits in diameter from side to side, and therefore about thirty cubits in circumference. Taking the Hebrew cubit at twenty inches and a half, the ten cubits make seventeen feet and an inch; and the thirty cubits make fifty-one feet and three inches. This vessel was round, and in depth five cubits. The brim was adorned with an edging, and embellished with lilies, and knobs, and oxens' heads in demi-relief. It contained three thousand baths, (2 Chron. iv. 5.) or two thousand baths, (1 Kings vii. 26.) This, says Calmet, may be reconciled, by saying, that the cup or bowl contained two thousand baths, and the foot, which was hollow, contained a thousand more. Thus this great vessel was but of one capacity within, though it seemed without to be double. This sea was supported by its foot now mentioned, which was a thick hollow column; besides which, it was supported by twelve oxen of brass, disposed into four groups, by three in a group, and leaving four passages between, by which the priests went to draw water by three cocks fixed to the foot of this vessel. (1 Kings vii. 23, &c. 2 Chron. iv. 2, 3, 4, 5. &c.)

In the Fragments annexed to Calmet's Dictionary, another solution is offered. The

writer observes that the Jerusalem Talmud and Maimonides agree, that a pipe of water came into the Brazen Sea out of the well or fountain Etam; and that the construction of a fountain implies pipes, &c. for forcing the water upwards, and corresponding pipes, for passing the water through (or at least among) the oxen, &c. around this basin. Hence he thinks that the author of Chronicles does not merely state the quantity of water which this basin held, but that also which was necessary to work it, to keep it flowing as a fountain; that which was necessary to fill the basin, and its accompaniments. 'I support this opinion,' says he, 'by observing the different phraseology used in the two passages: in 1 Kings vii. 26. "it contained—comprehended—held" (יָחַל, *icil*) 2,000 baths;" but in 2 Chron. iv. 5. we have two words used; one, as before, "it held," (*icil*),—the other (מָחַק, *mechetzik*), "it received." Now the writer would not have used two words, adding another word, merely to signify the same thing: there is, then, a difference between this receiving, and this holding. It received, when playing as a fountain; and when all its parts were filled for that purpose, they, together with the sea itself, received 3,000 baths; whereas it only held 2,000 baths, that is, the sea exclusively, and when its contents were restricted to those of the circular basin. It received—and held—three thousand baths.' *Fragments annexed to Calmet's Dictionary of the Holy Bible*, No. ccliv. pp. 154, 155.

The Sea of Egypt (Isa. xi. 15.) means that part of the Mediterranean along the coasts of Egypt.

The tongue of the Sea. The Hebrews and Arabians call that a tongue of the sea which runs into the land; as we call that a tongue, or neck of land, which advances into the sea. (Josh. xv. 5.; xviii. 19. Isa. xi. 15.)

SEAH, a kind of measure among the Hebrews. Its capacity was about two gallons and a half, liquid measure; or about a peck, dry measure.

SEAL. The ancient Hebrews wore their seals, or signets, in rings on their fingers; or in bracelets on their arms (as is now the custom in the East). Haman sealed the decree of king Ahasuerus against the Jews with the king's seal. (Esth. iii. 12.) The priests of Bel desired the king to seal the door of their temple with his own seal. The spouse in the Canticles (viii. 6.) wishes that his spouse would wear him as a signet on her arm.

Pliny observes, that the use of seals, or signets, was rare at the time of the Trojan war, and that they were under the necessity of closing their letters with several knots. But among the Hebrews they are much more ancient. Judah left his seal as a pledge with Tamar. (Gen. xxxviii. 25.) Moses says, (Deut. xxxii. 34.) that God

keeps sealed up in his treasuries, under his own seal, the instruments of his vengeance. Job says, (ix. 7.) that he keeps the stars as under his seal; and allows them to appear when he thinks proper. He says also, 'My transgression is sealed up in a bag.' (Job xiv. 17.)

When they intended to seal up a letter, or a book, they wrapped it round with flax, or thread, then applied the wax to it, and afterwards the seal. The Lord commanded Isaiah to tie up or wrap up the book in which his prophecies were written, and to seal them till the time he should bid him publish them. (Isaiah viii. 16, 17.)

He gives the same command to Daniel, (xii. 4.) The book that was shown to St. John the Evangelist, (Rev. v. 1.; vi. 1, 2, &c.) was sealed with seven seals. It was a rare thing to put such a number of seals; but that indicated the great importance and secrecy of the matter.

In civil contracts they generally made two originals; one continued open, and was kept by him for whose interest the contract was made; the other was sealed, and deposited in some public office. It was sealed up to prevent any fraud or falsification. Jeremiah (xxxii. 10, 11, 14.) bought a field in his country of Anathoth, of one called Hananeel; he himself wrote the contract, called witnesses, and sealed it up: he put it into the hands of his disciple Baruch, and said, 'Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.' A late writer asks, 'Was Jeremiah's earthen pot, which might last "without becoming rotten" many days, destined to inclose the purchase-deeds of this field, to be buried somewhere in the field itself, if possible, in order to be preserved for production at a future period, as evidence of the purchase? This seems to be strengthened by the consideration, that, at a future period likewise foretold, and ascertained by this prophet, the inhabitants should be restored to their own lands, and, in order to resume them, they should seek after such tokens of their forefathers' possession; at which time, being able to describe the contents of such vessels, the identity of their persons and families, and the truth of their claims, should appear undeniable. If this pot was buried in the city of Jerusalem, the same end would be answered (though not so completely), since Baruch might inform the proper heirs where to seek for it, and how to describe its contents. The method of sealing, and the word here rendered seal, does not restrictively imply a waxen seal, or a seal for evidence only, but to close up, to secure, by some solid or some glutinous matter. (Deut. xxxii. 34.) In Job (xxxviii. 14.) a seal is mentioned as being made of clay; which,

indeed, is customary in the East. Suppose, then, this deed were enclosed in a roll of some strong substance, *pitched* over, to protect it from water, or surrounded with a coat of firm clay, for the same purpose, and placed at the bottom of an earthen vessel; while the writing not thus enclosed, or coated over, was laid among a quantity of dry matters, 'stones, bricks, or sea-sand,' at the top of the vessel. In this case, both, or very probably one of them, in an earthen vessel well closed up, and carefully buried, might last a much longer time than seventy years; and the peculiarity of its contents might be much longer remembered by those to whom it was communicated. As Jeremiah could not himself go out of his prison, he delivers these deeds to Baruch, for the purpose of their preservation from the general pillage, burning, &c. of the city, when taken; in which otherwise they had little chance of escaping total destruction; and, probably, for the purpose of being buried.'

That clay is still used for the purpose of sealing, the following from Norden is a proof: 'The doors are shut only with wooden locks; but the inspectors of this granary, after having shut the door, put on it their seal, on a handful of clay, which they make use of as wax.' Was this the kind of seal used to seal our Lord's sepulchre? (Matt. xxvii. 66.) 'Securing the sepulchre, by sealing the stone, and setting a watch.' (Dan. ix. 24.; xii. 4. 9. Job xiv. 17.) *Fragments annexed to Calmet's Dictionary*, No. lxxx. pp. 138, 139.

SECEDERS. The appellation Seceder is derived from the Latin word *secedo*, to separate, or to withdraw from any body of men with which we have been united; and the Seceders are a numerous body of Presbyterians, whose predecessors first broke off from the established kirk in Scotland about the year 1733.

This secession arose from various circumstances, which the Seceders conceived to be great defections from the established constitution of the kirk. Among others, it was enacted by the General Assembly, that no notice should be taken, in their records, of any dissents or protests against their decisions; and in 1732, the Assembly had under their consideration an overture, which proposed to give the power of electing ministers for vacant parishes, when the patron should not exercise his right, to the majority of heritors and elders, on the simple condition of the heritors being Protestants; their non-residence, or their attachment to Episcopacy, and the exiled family, being considered as no disqualification. Many presbyteries opposed this overture; and remonstrances were presented against it, subscribed by forty-two ministers, and more than seventeen hundred private Christians. However, it was passed into an act: soon after which, Mr. Ebenezer

Erskine, minister at Stirling, in a sermon, preached at the opening of the synod of Perth and Stirling, testified against some things which he considered as public evils; particularly this act, and the conduct of church-courts in the mode of settling ministers. The synod pronounced him worthy of censure: upon which he, with several other ministers, protested and appealed to the General Assembly; which sustained the decision of the synod. Mr. E. then protested against this sentence also, as infringing on the right of ministers to testify against sinful courses, and as subjecting him to censure for what he conceived to be his duty. Three other ministers, namely, Messrs. William Wilson of Perth, Alexander Moncrieff of Abernethy, and James Fisher of Kinclaven, adhered to this protest. All the four were afterwards suspended, and eventually loosed from their relation to their respective charges, because they refused to withdraw their protest, and profess their sorrow for what they had done. In their protest against the latter decision, they declared, that 'they were laid under the necessity of making a secession, not from the principles of the Church of Scotland, as stated in her tests of orthodoxy, but from the prevailing party in that church, till they should see and amend their errors.' They accordingly, in 1733, formed themselves into a presbytery, to which they gave the name of Associate, that they might consistently adhere to their principles, and afford assistance to oppressed congregations.

They soon after published what they called 'A Testimony to the doctrine, worship, government, and discipline of the Church of Scotland,' in which they state their secession on the following grounds:—1. That the prevailing party were breaking down the Presbyterian constitution, by trampling on those fundamental rules of the church, which limit the mode of procedure in the framing of new acts; by their tyranny with respect to the settlement of vacant parishes; by their ejection of ministers, merely for protesting against an act of Assembly; and by their threatening with the highest censures those who should admit to communion such as could not in conscience acknowledge the ministry of intruders. 2. That their conduct had a direct tendency to corrupt the doctrine of the church; particularly, in dismissing Professor Simson of Glasgow, without any adequate censure; though it had been proved, that, besides several other dangerous errors, he had taught, that the Son is not God equal with the Father; and in caressing Professor Campbell of St. Andrews, though, in his writings, he had taught that self-love is the chief motive to all virtuous actions; and had ridiculed practical religion as enthusiasm. 3. That sinful silence was imposed upon ministers, as a term of communion, in

direct opposition to their vows at ordination. 4. That they disregarded all means used for reclaiming them from their sinful courses. And, 5. That the brethren, who made this secession, found themselves otherwise precluded from maintaining a proper testimony against these and other evils.

In 1734, the General Assembly empowered the Synod of Perth and Stirling to restore these ministers to their parishes; and they have been blamed for not returning to the establishment on this occasion. But they judged that the principal grounds of their secession were yet remaining, as this appointment neither condemned the act of the preceding Assembly, nor the conduct of the commission; as there had been no sufficient testimony against intrusions, or against the corrupt doctrine taught in the church; and as there had been no vindication of the right of ministers to testify against defections. This appointment they therefore considered to be rather an act of *grace* than of *justice*; and, no proper preparation having been made for the injury done to truth, they conceived they could not return to the church-courts on this ground. They afterwards published what was called a Judicial Testimony, Act, Declaration, &c. more particularly expressing their adherence to former reformatations, and their condemnation of various courses of defection. This was enacted in 1736, and to this it has been the custom to require an accession from all those who are admitted to communion with the society.

The leaders in the establishment being greatly provoked by the plainness of this second Testimony, and the success with which it was attended; as it was followed by the accession of several ministers, and of a great body of private Christians; the seceding ministers were libelled, and cited to appear before the Assembly, in 1739. But when they appeared, as the Assembly chiefly consisted of intruders, and of others deeply engaged in defection, they declined its authority, as not being a rightly constituted court of Christ. In consequence of this, without any charge, either of error or of immorality, they were deposed by the next Assembly, in 1740, from the ministerial office, as to the exercise of it in the establishment. As they declared their adherence to the covenants of their ancestors, they proceeded in 1743, to renew them, in a bond, or engagement, suited to their circumstances. In this, they tell us, they did not intermeddle with civil matters, but entirely confined themselves to those that are sacred, or such things as are properly connected with religion. In 1745, the seceding ministers were become so numerous, that they divided themselves into three different presbyteries, under one synod.

In their synod every thing was conducted with the greatest harmony, till they entered

on the consideration of the following clause contained in the Burgess-oath, administered in several of the royal boroughs of Scotland.—‘I protest before God, and your lordships, that I profess, and allow with my heart, the true religion, presently professed within this realm, and authorized by the laws thereof: I shall abide thereat, and defend the same to my life’s end, renouncing the Roman religion called Papistry.’—Messrs. Ebenezer and Ralph Erskine, James Fisher, and others, maintained that there was no inconsistency in Seceders swearing this oath, because the religion established in Scotland was still the true religion, notwithstanding all the faults in the manner of professing or settling it; and these, on account of their sentiments, were called *Burghers*. Messrs. Alexander Moncrieff, Thomas Mair, Adam Gib, and others, no less warmly contended that this clause could not be sworn by Seceders, without a renunciation of their Testimony; because swearing to the true religion presently professed and authorized by the laws, imported a swearing to it *as* professed and authorized; and, therefore, an approbation, under the solemnity of an oath, of those very corruptions which they had already condemned; and hence they were denominated *Antiburghers*.

This rupture took place in 1747, since which period they have met in different synods, and no attempts to effect a reunion have yet been successful. They still hold separate communion, although much of their former hostility has been laid aside; and each of the societies, thus divided, has still claimed to itself the lawful constitution of the Associate Synod. The *Antiburghers* consider the *Burghers* as too lax, and not sufficiently stedfast to their testimony. The *Burghers*, on the other hand, contend that the *Antiburghers* are too rigid, in that they have introduced new terms of communion into the society.

Both parties tell us that the established Kirk of Scotland still perseveres in a course of defection from her professed principles; and the grounds of secession, which at first were sufficient to justify a separation from her communion, have been increasing, say they, in number and in strength to the present day.

Both parties of Seceders avow their adherence to the Scriptures as the only rule of faith and practice; and as they believe that few deary confessions of faith for subordinate standards, but in order to vent some erroneous dream, they also avow their adherence to the Westminster Confession of Faith, the Assembly’s Catechisms, larger and shorter, and to the Directory for Worship, and Form of Presbyterian Church-government, thereto subjoined, and to the National Covenant of Scotland, and Solemn League of the Three Kingdoms. So that their church-government is presby-

terian, and their tenets are strictly Calvinistic.

In the year 1742, the Associate Presbytery published *An Act concerning the Doctrine of Grace*, vindicating it against different acts of Assembly, passed in prejudice of it. Their form of worship is the same as in the established Kirk; and their discipline ‘is much the same as what was once universally practised in the Church of Scotland, but now almost generally disused. Hence sundry of the less conscientious Seceders falling into scandal, return to the established church, that they may altogether avoid, or only receive a very slight censure.’

SECEDERS, BURGHER.—For thirty years past the increase of both parties in the secession has been rapid and extensive, and the congregations belonging to both are now about two hundred, or more; some of which consist of upwards of one thousand members. Which party has the greatest number of followers, is not ascertained; but the *Antiburghers* have all along had the greatest number of ministers, though even in this respect the *Burghers* seem to gain ground. The supreme court among the *Burghers* is styled *The Burgher Associate Synod*, of which there is one in Scotland, and another in Ireland. The Synod in Scotland, which commonly meets in Edinburgh in May and September, is subdivided into ten, and that of Ireland into four presbyteries. They have also a presbytery in Nova Scotia. The number of their ministers in Britain, was, in 1802, almost an hundred, besides vacant charges, which were then upwards of twenty. They are legally tolerated in Ireland; and government lately granted 500*l.* per annum, and have now added other 500*l.* for their ministers; which, when divided among them, affords about 20*l.* to each, over and above the stipend which he receives from his hearers.

SECEDERS, ANTIBURGHER.—The constitution of the *Antiburgher* society differs very little from that of the *Burghers*. The supreme court among them is designated *The General Associate or Antiburgher Synod*; having under its jurisdiction three provincial synods in Scotland, and one in Ireland. They have also several presbyteries lately formed into a synod, within the bounds of the United States of North America; and a presbytery in Nova Scotia, immediately depending on the General Synod. The three Synods of Edinburgh, Perth, and Glasgow, in Scotland, consist of three presbyteries each; and besides these, those of Elgin and Aberdeen are in immediate subordination to the General Synod. The Synod of Ireland consists of five presbyteries, namely, Markethill, Belfast, Templepatrick, and Ahoghill, Derry, and Newton Limavady. They have also a few congrega-

tions in England, under the inspection of different presbyteries in Scotland.

In this branch of the secession, covenanting is practised in particular congregations occasionally, when a considerable number of individuals testify their desire of an opportunity to satisfy their ministers with respect to their knowledge of the nature and circumstances of the duty. It is not, however, imposed upon any; nor is it commonly repeated by the same persons. On the other hand, the Burghers acknowledge, that covenanting is a moral duty, and that the solemn vows of their ancestors are obligatory. But since the separation, they have never engaged in the work; and the reason they have assigned for not doing it, is, that this is not the proper season.

The General Associate Synod have published a display of their principles in a Testimony, and Narrative prefixed; in which they are exhibited in a more simple form than before, as they had till that time been dispersed through a variety of different publications. 'The simplification of her principles did not seem to be all that was necessary in the secession church. She had been charged by other societies with persecuting principles. Many of her members, both in public and private stations, had, for many years, found the difficulty even of satisfying their own minds on this head. Private Christians had often felt scruples with respect to the usual engagements at receiving baptism for their children. Candidates for the ministry had submitted to be licensed, or to be ordained, only in the way of having liberty granted them to express to the court in what sense only they could be viewed as giving their assent to some articles in the public profession.

'It was admitted, that, so far back as the year 1743, the Associate Presbytery had given such an account of the origin and nature of magistracy, as to secure the rights of conscience. For they taught, that the whole institution and end of the office of civil rulers, "lie within the compass of natural principles." But a variety of other assertions, in their public papers, did not seem perfectly to tally with this doctrine. Particularly, they were at a loss to reconcile with this a clause in what was commonly called *The Judicial Act and Testimony*, enacted in 1736, in which the presbytery condemn as sinful the toleration granted to Episcopalian Dissenters in Scotland, by the act of Queen Anne, 1712, calling it "an almost boundless toleration, by which the government and discipline of this church were exceedingly weakened, and a wide door was opened for laxness in principle; as a stroke and judgment upon this church and land." The same language was used in the former *Acknowledgment of Sins*, with this addition, that, "in consequence of this tolera-

tion, the superstitious and corrupt worship of the Church of England is set up in all the corners of the land."

'They also found it necessary to extend the limitation with which the General Assembly of the Church of Scotland had at first received the *Westminster Confession of Faith*, especially with respect to that article, in which it is declared, that though "the civil magistrate may not assume the power of the keys of the kingdom of heaven, yet he hath authority, and it is his duty, to take order that all blasphemies and heresies be suppressed," &c.; and that which declares, that those "who publish erroneous opinions, which are destructive to the external peace and order that Christ hath established in the church—may lawfully be called to account, and proceeded against," not only "by the censures of the church," but "by the power of the civil magistrate."

'As they acknowledge the obligation of the covenants of their ancestors, they also found it necessary to be more explicit than they had formerly been, in declaring in what sense they adhered to them; and particularly, as the term *extirpation*, used in the *Solemn League*, had been generally understood as implying a resolution to employ carnal power, they found it necessary to declare (as they have actually done in the New Display of their Testimony,) that "whatever means any persons, either in former or present times, might think themselves bound to employ for the extirpation of these evils (popery, prelacy, &c.); yet they, "in adhering to the religious reformation engaged to in this covenant, utterly disclaim all obligation to use any methods inconsistent with liberty of conscience in prosecuting the ends of it."

'As some seemed to have their minds warped with the idea of covenant-obligation arising from civil deeds and acts of parliaments, it seemed also necessary to rest it on its proper ground—the voluntary act of the Church of Christ.

'While the overture, containing a new statement of the principles of the secession, was before the supreme court, several members opposed the proposed alteration; although it is a well-known fact, that some of these had formerly the very same scruples with their brethren. Even when this overture was enacted, with very few dissenting voices, the General Synod wished to exercise all tenderness towards those who differed from them. They could not, indeed, admit the use of two *Formulas*, or of two *Acknowledgments of Sins*. But they were willing, as far as possible, to dispense with any concurrence on the part of their dissenting brethren, in giving licence or ordination. Nor did they enforce any procedure in covenanting on any of them. They carried their forbearance so far, indeed, as to allow their brethren to receive acces-

sions to the former Testimony, if they did not reject those persons who preferred the other. Four ministers, however, protested against the synod, and afterwards formed themselves into a presbytery. In their protest, they assert, that the synod, because they prohibited the use of the former *Acknowledgment* and *Formula*, had excluded them from communion by the new terms and constitution which they had adopted. But the forbearance of the synod shows on what a slender foundation this charge is founded. They also affirmed, that the system of doctrine formerly held, "explicitly avows a right of private judgment competent to every man in all moral or religious concerns; so as not, however, to be incompatible with the right of rulers, civil or ecclesiastical, to judge and act in subordination to divine laws, natural or revealed, for promoting the public good." But it is obvious, that here the "right of private judgment" is so clogged, that there is reason to suspect that those who should claim the benefit of it might be permitted only to *think* for themselves; and that the free exercise of their religion might be reckoned inconsistent with the public good.

'They charged the General Synod with Independent and sectarian principles, for no other reason, as far as appeared, but because, in former times, the doctrine of toleration was accounted a sectarian error by too many who called themselves Presbyterians.

'The Synod were also represented as opposing public reformation, merely because they did not see the propriety of carrying on this by means of carnal weapons, or of blending civil and sacred things in the same covenant. It was also affirmed that the Synod had "raised a new partition wall between the secession and the established church, which would prevent a re-union, even although the corruptions were removed of which the Seceders at first complained."

The agitation of these and other questions respecting the connexion between Church and State, and national covenants, and the introduction of changes into the public formularies, occasioned a division in this branch also of the secession, and the establishment of a new presbytery, called the *Constitutional Associate Presbytery*, the name by which they wish to be distinguished. *Adam's Religious World Displayed*, vol. iii. pp. 192—212.

SEEKERS, a denomination which arose in the year 1645. They derived their name from maintaining that the true church, ministry, Scripture, and ordinances, were lost, for which they were seeking. They taught that the Scriptures were uncertain; that present miracles were necessary to faith; that our ministry is without authority; and that our worship and ordinances are unnecessary, or vain. *Adam's View of all Religions*, p. 281.

SE'IR, שַׁיִר, signifies *rough, hairy*; otherwise, a *kid*, or a *dæmon*; otherwise, *barley-like*, that is, *bearded*; or *season*. Seir, the Horite, whose dwelling was east and south of the Dead Sea, in the mountains of Seir, where at first reigned the descendants of Seir the Horite. (Gen. xxxvi. 20, 21—30. 1 Chron. i. 38, 39, &c.)

The posterity of Esau afterwards possessed the mountains of Seir, and Esau himself dwelt there when Jacob returned from Mesopotamia. (Gen. xxxii. 3.; xxxiii. 14.; xxxvi. 8, 9.) Moses acquaints us (Deut. ii. 12.) that Esau made war with the Horites, and destroyed them; but we know no particulars. Seir, the father of the Horites, must needs be very ancient, since his children were already a powerful and numerous people in the time of Abraham, before the birth of Isaac, when Chedorlaomer and his confederates came to make war against the kings of Pentapolis. (Gen. xiv. 6.) It is without good reason, what some have advanced, that Esau himself had borne the name of Seir, or *the hairy*; for he was never known by this name, though his country is often called the country of Seir, because of its original inhabitants.

SEIR, or the mountains of Seir, were east and south of the Dead Sea. Moses tells us, there were eleven days' journey between Horeb and Kadesh-barnea, by the way of Seir. (Deut. i. 2, 4, 5, 8, &c.) Deborah says, that the Lord is come forth from Seir. (Judges v. 4.) Moses affirms, that the Lord appeared to his people at Seir, at Sinai, and at Paran. (Deut. xxxiii. 2.) This proves, that the mountains of Seir were south of the Dead Sea, inclining toward Elath and Ezion-geber, on the Red Sea.

Jacob, at his return from his journey to Mesopotamia, (Gen. xxxii. 3.; xxxiii. 16.) fearing that Esau should injure his company, sent to him at Seir; and Esau came to meet him, between Peniel and Jordan, and returned the same day to Seir. Therefore he must have lived not far off, in the mountains east of the Dead Sea. Joshua (xi. 17.; xii. 7.) seems to say, that they stretched out still farther north, since he relates, that he made a conquest of all the country, from Seir, to Baal-gad, at the foot of Libanus, and of Mount Hermon, and that he distributed this country among the children of Israel. But it is known that the Israelites had no possessions beyond the country of Moab, east or south. (2 Chron. xx. 10, 22, 23. Ezek. xxv. 8.) Lastly, Moab and Mount Seir are frequently mentioned together; but Moab inhabited east of the Dead Sea. See IDUMEA.

SE'IRATH, שַׁיִרָת, σειραθ, signifies *hairy, elevated*. After Ehud had killed Eglon, king of Moab, who oppressed the Israelites, he fled to Seirath; which place is thought to be near Bethel or Gilgal.

SE'LAH. The Hebrew word סֵלָה, *Selah*,

is found seventy-four times in the book of Psalms, and thrice in Habakkuk. The Septuagint read it still oftener, since they have put *Διάψαλμα* in some places where we do not find Selah in the Hebrew. The interpreters, Symmachus and Theodotus, generally translate *selah* by *diapsalma*, which signifies a rest or pause in singing.

We make no doubt, says Calmet, but Selah intimates the end, or a pause, and that this is its proper signification; but as we do not always find it at the end of the sense, or at the end of a canticle, we guess that the ancient musicians sometimes put Selah in the margin of their psalters, to show where a musical pause was to be made, and where the tune ended.

Rabbi Kimchi, the eminent Jewish teacher, whose opinion on the subject has been adopted by Grotius and others, says, that Selah is both a musical note, and a note of emphasis in the sense, by which we are called to observe something more than usually remarkable. It is derived from the Hebrew word *salal*, which signifies *he raised*, or *elevated*; and denotes the elevation of the voice in singing, and at the same time the lifting of the heart, the serious considering and meditating on the thing that is spoken.

Professor Wilson has announced the following ingenious conjecture respecting the derivation and import of the word Selah. The root of the word, he remarks, appears evidently to lie in the first two letters סל, which are in contraction for סלל, *to raise*, *to exalt*, *to magnify*. The ה he considers as an abbreviation for יהי; so that the word סלה (*selah*) is a contracted form of סליה, *celebrate ye Jehovah*, or *exalt the Lord*, namely, in songs of praise, accompanied with musical instruments, and is nearly of the same import with הלליה, in our characters *Hallelujah*, in Greek letters Ἀλληλούια, that is, 'Praise ye the Lord.' This conjecture receives strong confirmation from the latter part of the fourth verse of Psalm lxxviii. which is thus translated, *Extol him that rideth upon the heavens by the name JAH*. It is highly probable that the meaning here assigned to Selah is the true one, as it corresponds to the dignity and chief end of devotional music, in which the singers and players were frequently reminded of the sacred intention of their solemn prayers, praises, and adoration. All were designed to magnify the name, the nature, the perfections, the excellencies, and works of Jehovah, the only true God. In this sublime exercise the church on earth are fellow-worshippers, in perfect concord with the church in heaven. See Rev. xix. 1—8. *Wilson's Elements of Hebrew Grammar*, pp. 315, 316, 4th edit.; *Horne's Introduction*, vol. iv. pp. 119, 120.

SELEUCIA, Σελεύκεια, signifies *commotion*, or *shaken together*; otherwise, *fluctuating*. Seleucia was a city of Syria, on the

Mediterranean, near where the river Orontes falls into this sea. Paul and Barnabas arrived at Seleucia, where they embarked for Cyprus. (Acts xiii. 4.) This is the Seleucia which is mentioned in 1 Macc. xi. 8.

This city was built by Seleucus Nicator, who took an augury from thunder, and had it consecrated, and worshipped as a deity, with hymns and sacred ceremonies; in consequence, thunder was the titular deity of the city, and was symbolized on almost all its coins. However, it did not confine itself to this deity, but worshipped others also; among whom Jupiter Cassius is conspicuous, and was represented under the image of a rocky mountain. It is thought that there was a Mount Cassius in the neighbourhood. *Sacred Geography*.

SELEUCIANS, disciples of Seleucus, a philosopher of Galatia, who about the year 380 adopted the sentiments of Hermogenes, and those of Audæus. He taught, with the Valentinians, that Jesus Christ assumed a body only in appearance. He also maintained that the world was not made by God, but was co-eternal with him; that the soul was only an animated fire, created by the angels; that Christ does not sit at the right hand of the Father in a human body, but that he lodged his body in the sun, according to Psalm xix. 4.; and that the pleasures of beatitude consisted in corporeal delights. *Broughton's Dictionary of all Religions*, vol. ii. p. 559; *Adam's View of all Religions*, p. 281.

SELF-EXAMINATION is one of the noblest and most important employments in which the mind can be engaged. The most useful knowledge is the knowledge of ourselves; and this can be obtained only by attentively reflecting on what is passing within ourselves, on the state of our thoughts, our passions, and affections, our habits and our conduct. Such knowledge will give us a clear insight into our moral constitution; will show us its defects, and suggest the proper remedies; and will furnish the most effectual help to the execution of the most difficult undertaking, the government of ourselves.

Self-examination will supply the best cure to pride; for pride is generated by a mistaken opinion of ourselves, a false estimate of our ability or worth. Hence we are inclined to exact homage when none is due, and to demand a preference where others have a superior claim; for in proportion as we think of ourselves above what we ought to think, we are apt to think of others less worthily than they deserve. That knowledge of ourselves, which frequent and diligent self-examination will produce, not only tends to make us think humbly of ourselves, but to render us patient and resigned in the calamities and sufferings, which Providence inflicts. For, in such

cases, our impatience and discontent are greatly aggravated by our pride. We think ourselves hardly dealt with, and that our conduct is requited with more evil or with less good than it deserves. But a more accurate acquaintance with our many imperfections and much unworthiness, will soothe this acrimony, and check this querulousness, and will teach us that the physical evil which we endure is not more than proportioned to the moral evil which we have committed; and that the severest chastisements of God originate in the sincerest tenderness and love. As that thorough acquaintance with ourselves, with our minds and hearts, which a diligent self-examination will supply, will prevent us from thinking too highly of ourselves, so it will prevent us from judging uncharitably, and speaking slightly and despitely, of our fellow-creatures. For the more sensible we are of our own defects, the less disposed we shall be to remark or to blame the defects of others. None are so quick in observing, or so bitter in reproving, the faults of their fellow-creatures, as those who are puffed up with a conceited opinion of themselves, and form a false estimate of their own integrity and worth. But, if we be conscious of our own manifold transgressions and infirmities, can we rigidly censure what others do amiss?

Self-examination, producing the knowledge of ourselves, will promote our security and success. The better we are acquainted with ourselves, the less likely shall we be to engage in undertakings which we have not strength to surmount, or to encounter temptations which we have not virtue to overcome. Men who have never studied their own minds and hearts, and know little of their own inward dispositions and affections, are ever the most inclined to engage in rash and hazardous enterprises, which involve them in ruin or disgrace. Their choice in any affair is not so much influenced by cool deliberation, as by the impulses of imagination; and they mistake the first fervours of desire for vigour of action, or constancy of resolution. Hence the same ignorance of our nature is apt to involve us in misery and crimes. It is the maxim of our Saviour, 'Watch and pray, that ye enter not into temptation;' but what can so strongly incite our vigilance, or animate our supplications, as a radical knowledge of ourselves, our thoughts and affections, the sins to which we are least, and those to which, from habit or temperament, we are most inclined? A man who knows not himself, who has never attentively considered the bearings and tendencies of his disposition to sensuality or pride, may make it his most ardent wish, and his most strenuous pursuit, to obtain the greatest degree of wealth which ever man possessed, while another, who is better acquainted with himself, and aware of the many lures to sin

which there are in a prosperous fortune, which he distrusts his own ability to overcome, may pray with Agur, 'Give me neither poverty nor riches: feed me with food convenient for me.'

A frequent reflection on ourselves will, above all, be useful in bringing us acquainted with the true state of our souls. It will show us our errors in opinion and in practice, and it will point out not only the evil, but suggest the cure. Now, what can give us this insight into the moral state of our hearts and minds but diligent self-examination? When we know the lust, the appetite, the passion, which has the greatest sway over us, by which we are most easily subdued, and the times and circumstances in which it is most prevalent, we are enabled with the greater circumspection and chance of success to guard against its intrusion, and to defeat its wiles. There are temptations which are more potent, or which we find it more difficult to resist at some times than at others; and in some state of disposition than others; and against these temptations, a right acquaintance with ourselves, and a serious conviction of the danger of sin, will render us more particularly vigilant. The more thoroughly we know ourselves, the less willing shall we be to put ourselves in the way of temptation; and when temptations do assail us, the more vigilant shall we be, not to afford them any advantage over us by our own supineness or indifference.

Serious self-examination is likely to impress us with that sober conviction of our own unworthiness, which is seldom unaccompanied with humility and charity. For what has a stronger tendency to make us judge charitably of others than an humble opinion of ourselves? And the same lowliness of heart will correct our fretfulness and impatience, and render us meek and resigned under our affliction. For our impatience chiefly originates in an idea, that we are hardly dealt with, and that Providence shows us less favour than we deserve. But the study of ourselves will convince us that our nature is such as to require a rigid discipline; and that pain and suffering are, in the moral order of things, necessary to, and designed for, our improvement. *Fellowes's Body of Theology*, vol. ii. pp. 101—118.

SEMI-ARIANS were thus denominated, because, in profession, they condemned the errors of the Arians, but in reality maintained their principles, only palliating and concealing them under softer and more moderate terms. They would not allow, with the orthodox, that the Son was *ὁμοούσιος*, of the same substance, but only *ὁμοιούσιος*, of a like substance with the Father; and thus, though in expression they differed from the orthodox in a single letter only, yet in effect they denied the divinity of

Jesus Christ. The Semi-arianism of the moderns consists in their maintaining that the Son was, from all eternity, begotten by the will of the Father; contrary to the doctrine of those who teach that the eternal generation is necessary. *Buck's Theolog. Dictionary*, vol. ii. p. 424.

SEMI-PELAGIANS, a branch of the Pelagians in the fifth century. The monk Cassian was the leader of this denomination. In order to accommodate the difference between Augustine and Pelagius, he maintained the following doctrines:—1. That God did not dispense his grace to one more than to another, in consequence of predestination, that is, an eternal and absolute decree; but was willing to save all men, if they complied with the terms of the Gospel: 2. That Christ died for all men: 3. That the grace purchased by Christ, and necessary to salvation, was offered to all men: 4. That man, before he received grace, was capable of faith and holy desires: 5. That man, born free, was consequently capable of resisting the influences of grace, or complying with its suggestions.

The Pelagians, and Semi-Pelagians differ in this respect: the Pelagians assert that there is no necessity for inward grace; but the Semi-Pelagians maintain that none can advance in virtue without the assistance of divine grace, though they subject this inward grace to the freedom of the will. *Adam's View of all Religions*, pp. 281, 282.

SENNACHE'RIB, סנחריב, signifies *bush of the destruction, of the sword, of solitude, of drought*: otherwise, according to the Hebrew and Syriac, *the sword, or the destruction of the enemy*. This word is foreign to the Hebrew language. Sennacherib, king of Assyria, was son and successor of Shalmaneser; he began to reign in the year of the world 3290. He reigned only four years; being killed by his own sons, in the year of the world 3294. Hezekiah, king of Judah, having shaken off the yoke of the Assyrians, by which king Ahaz, his father, had suffered under Tiglath-pileser, king of Assyria; Sennacherib, on notice of this revolt, marched against him, and took all the strong cities of Judah. Hezekiah, seeing he had nothing left but Jerusalem, which, perhaps, he found difficulty enough to secure, sent ambassadors to Sennacherib, then at the siege of Lachish, saying, I have committed a fault; but withdraw your army out of my territories, and I will bear whatever you shall impose upon me. Sennacherib demanded three hundred talents of silver, and thirty talents of gold; which Hezekiah remitted to him soon after; yet the king of Assyria would not leave his dominions.

He sent from Lachish to Jerusalem three of his chief officers, Tartan, Rab-saris, and Rab-shakeh, to summon Hezekiah. Rab-shakeh uttered many blasphemies against God, and many insults against Hezekiah.

In the mean time Sennacherib quitted the siege of Lachish, and applied himself to that of Libnah. Rab-shakeh having reported what he had said to Hezekiah, and that he returned no answer, Sennacherib wrote a letter to Hezekiah, urging him to return to his duty, and to follow the example of so many other nations that had submitted. At the same time he went with all his army to meet Tirhakah, king of Ethiopia, who was marching towards him. But the Lord sent a destroying angel against the army of Sennacherib, who slew in one night 185,000 men. (2 Kings xix. 35.) Sennacherib was forced to return with all speed to Nineveh; where, while he was paying his adorations to his god Nis-roch, in his temple, his two sons, Adram-melech and Sharezer slew him with their swords, and fled into Armenia. Esarhaddon his son reigned in his stead, in the year of the world 3294. (2 Chron. xxxii. 21.)

Herodotus, speaking of Sennacherib, relates his disaster in a very different manner. He quotes the Egyptian priests, who said that Sethon, king of Egypt, and priest of Vulcan, being attacked by Sennacherib, king of the Arabians and the Assyrians, and seeing himself deserted by his own soldiers, begged of Vulcan some speedy assistance. Vulcan appeared to him the night following, and promised help. Sethon, therefore, marching with a few troops, advanced to Pelusium. The same night a body of field-rats came into the camp of the Assyrians, and gnawed the thongs of their bucklers, and the strings of their bows; so that, next morning, they found themselves in no condition to use their arms, but fled.

Most commentators are of opinion, that the army of Sennacherib was destroyed before Jerusalem, preparing for the siege of that city. But it appears plainly from Isaiah (x. 24, 25, 26.) that Sennacherib did not form the siege of Jerusalem, and that in his march against Tirhakah this calamity befel him. Berosus tells us, that Sennacherib had carried the war into Egypt, and had subdued all Asia. Josephus relates that this prince, having spent a long time in the siege of Pelusium, when his works were advanced, and he was on the point of becoming master of the place, he was obliged to raise the siege, lest the king of Ethiopia should surprise him, who came with a vast army to assist the Egyptians.

It is generally thought, that the army of Sennacherib perished by means of the *samiel*, a hot wind, which God caused to blow against them, a wind very common in those parts, which makes great ravages there, stifling thousands of persons in a moment, as often happens to those great caravans of Mahometans, that go yearly pilgrimages to Mecca. Jeremiah (li. 1.) calls this wind a destroying wind. The threatening made by Isaiah (xxxvii. 7.) to Sennacherib: 'Behold I will

send a blast upon him, and he shall hear a rumour,' seems also to insinuate this great wind. See HEZEKIAH.

SEPHAR, סֶפֶר, סֶפֶרָה, signifies *book*, or *writing*; otherwise *history*, or *number*: in Syriac, *a door*. Sefhar is a mountain of the East, probably about Armenia. The sons of Joktan had their dwelling from Mesha, 'as thou goest unto Sefhar, a mount of the East,' (Gen. x. 30.) Calmet believes these mountains to have been the dwelling of the Sepharvaim, and of the Saspire, of whom geographers speak. Dr. Wells places Sefhar west of the river Indus, and east of the Caspian Sea; and a late writer supposes it to be Mount Cassius, between Syria and Egypt. *Sacred Geography*.

SEPHARVA'IM, סֶפֶרְוֵימ, σερφαβιμ, signifies *books*, or *writings*; otherwise, *narration*, or *numbers*, or *the book*, or *numbers of his sea*; otherwise, from the Hebrew and Syriac, *gate of the sea*. When Shalmaneser, king of Assyria, carried away Israel from Samaria to beyond the Euphrates, he brought other people in their stead into Palestine, among whom were the Sepharvaim, (2 Kings xvii. 24. 31.); in the year of the world 3283. The place of their former habitation is not exactly known: some pretend they inhabited the city of Siphra, on the Euphrates. Calmet thinks their dwelling to have been in the mountains of Sefhar, (Gen. x. 30.); and that the Saspire, who, according to Herodotus, were the only people that inhabited between the Colchians and the Medes, are the Sepharvaim. Strabo places the Sarapares in Armenia.

The Scripture speaks (Isaiah xxxvii. 13. 2 Kings xix. 13.) of the king of the city of Sepharvaim, which, probably, was the capital of this people; and the king of Sepharvaim is, the god of these people. This appears pretty plainly, from comparing these passages (2 Kings xviii. 34.) 'Where are the gods of Hamath and of Arpad? Where are the gods of Sepharvaim, of Hena, and Ivah?' Lastly, (2 Kings xvii. 31.) the Sepharvites burnt their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim. There is, therefore, great probability, that Hena and Ivah are the same as Anammelech and Adrammelech, the gods of the Sepharvites. But Anammelech apparently stands for the moon, and Adrammelech for the sun.

SEPTUAGINT, the name given to a Greek version of the books of the Old Testament. It is so called, because the translation is supposed to have been made by seventy-two Jews, who are usually called the *seventy interpreters*; seventy being a round number. Aristæus relates the history of this translation as follows:

Demetrius Phalereus, librarian to king Ptolemy Philadelphus, who had erected a library at Alexandria, filled with the most

curious and valuable collection of books, from all parts of the world, told the king one day, that he had been informed that the laws of the Jews, and the history of that people, deserved to have a place in his library; but that they ought first to be translated from the Hebrew into the Greek. The king replied, "that he would write to the high-priest of the Jews respecting it." Then Aristæus, author of this narrative, who was present, and who had the honour of being of the life-guard to this prince, thought of a matter which he had had a good while in his mind, and which he had communicated to Sosibius of Tarentum, and to Andreas, two of his friends, that were chief officers in the king's guards; which was, to procure the liberty of a great number of Jews, whom king Ptolemy, father of Ptolemy Philadelphus, had brought captive into Egypt. Aristæus, Sosibius, and Andreas, took therefore this opportunity to tell the king, that since he desired the translation of the sacred books of the Jews, it would become his liberality and magnificence, to free from servitude a great number of Jews now in his territories; that the whole nation, being obliged by this favour, might the more readily send him the books he desired. The king asking how many these captives might be? was answered, about one hundred thousand. This large number did not discourage Philadelphus, and he promised them liberty. At the same time, he gave orders that twenty drachmas a head should be distributed to all persons who had Jewish slaves, who were forthwith to be made free. He published an edict in their favour, in which he restored to liberty not only all the Jews which his father or himself had brought into Egypt, but all others who might happen to be in servitude there on any account. The king's expense, on this occasion, was above six hundred talents (136,875*l*.) taking the talent to be the Egyptian Attic, or Eubæan talent of silver of 228½ pound. After this, Philadelphus wrote to the high-priest Eleazer, to desire of him the books of the law, and translators capable of rendering them out of Hebrew into Greek. This letter was carried by ambassadors with rich presents, and Andreas and Aristæus were of the number. Eleazer readily complied with the king's request, and sent him the book of the law, together with seventy-two Jews, skilful in the Greek and Hebrew tongues, to translate those sacred books. He wrote also to the king, with thanks for his rich presents, and to commend his piety towards God, and his generosity to the Jews in his dominions. Philadelphus received Eleazer's commissioners with great humanity, expressed great respect for the holy books they had brought; worshipped them, and bowed himself before them seven times; admired the beauty of the vellum, and the writing in gold letters; also the variety of

the colours, and embellishments of the leaves. He assured these deputies, that he should always look upon the day of their arrival as a festival. And, as this day fell on the same on which this prince had overcome Antigonus in a sea-fight, he did them the honour of making them eat with him. At dinner, he put several questions to them, to which they returned answers entirely to his satisfaction. And the king was so pleased with their conversation, that he treated them seven days together, that he might hear them all one after another. Three days after this Demetrius Phalereus took these seventy-two Hebrews into the isle of Pharos, and led them into a very fine house at the northern part of the island, on the sea-shore, and far from any noise, that they might, with the greater tranquillity, apply themselves to the translation of the holy books. They began, therefore, their work, and discussing among themselves what difficulties they might meet with, when they had fixed on any thing, and brought it to a condition of being entered fair, they reported it to Demetrius, who had it fairly writ down by his copyers. They laboured thus from morning to the ninth hour, that is, till three hours before the sun-set; they then returned into the city, where they were plentifully furnished with necessaries. This they continued for seventy or rather seventy-two days together. When the work was finished, they put it into the hands of Demetrius, who read it in an assembly of the Jews at Alexandria, that they might judge of its agreement with the original. They were much pleased with it, and generally extolled, as well Demetrius, who had procured this version, as the interpreters who had made it. After this, they pronounced an anathema against any one who should make an alteration in this version in any manner. The king, being informed of what had passed, expressed much satisfaction. He had the law of Moses read to him, and greatly admired the wisdom of it. He asked Demetrius, "why no historian, or poet, had made any mention of so divine a work?" Demetrius replied, it was from that respect which had always been paid to this divine book, that Theopompus, having inserted something of it in his history, had been struck with a disease which deprived him of his understanding; and that Theodotus, a tragic poet, endeavouring to put something of it in his poems, had been struck with blindness; but that both had been miraculously cured, after having acknowledged and confessed the fault. Philadelphus therefore received the work of the interpreters with great veneration, and caused it to be laid up in his library, to be kept with great care. He greatly caressed the seventy translators, invited them to come often to see him, and sent them back into Judea with ample rewards, and rich presents

for Eleazer.' This is the substance of the history of Aristæas, which this author addresses to his brother Philocrates, to whom he gives an account of all this, as an eye-witness, and one who was perfectly well informed of every thing that passed. The same story we read in Josephus, who has taken it out of Aristæas. Philo also speaks of the version of the Septuagint, as having been performed by inspired writers: but he makes no mention either of Aristæas, or Demetrius Phalereus.

Justin Martyr's account is very different. He says that Ptolemy, king of Egypt, being informed that the Jews had ancient histories written in Hebrew, he sent for seventy men from Jerusalem to translate these works into Greek. He had these men put into the island of Pharos, into seventy different cells, that they might study without interruption, and without communicating with each other; so that he might be the more secure of the faithfulness of their translation. God himself ordered it so, that they should translate in so uniform a manner, as not only to use the same words, but also in the same number. This caused in the king so vast admiration, that he gave them great rewards, and sent them back with honour into their own country. Justin adds to this, that when he was at Alexandria, they showed him, in the isle of Pharos, the ruins of those cells in which these interpreters had been shut up. The same Justin, in his second apology, relates this in another manner.

Epiphanius says, that the king wrote to the Jews for a copy of their sacred books. The Jews sent him the two-and-twenty books of the Old Testament, written in golden letters; as also seventy-two Apocryphal books. But these works being in Hebrew, the king desired them to send him interpreters, to render them into Greek. They sent him seventy-two chosen men, six of each tribe; and in order that the translation might be as exact as possible, and that the interpreters might have no communication with each other, the king caused to be built, in the isle of Pharos, thirty-six cells, in each of which he shut up two translators, that they might study together. Each two interpreters had a book given them, and when they had translated it, it passed through the hands of those in the next cell, and so on till all the books were translated thirty-six times. When the whole work was finished, the king sat upon his throne, and had the work read to him. Thirty-six readers held the thirty-six copies of the translation, and a thirty-seventh held the Hebrew original. In confronting all these versions, it was found, they were so perfectly alike, that what one had added or retrenched, had also been added or retrenched by every one; and that what was retrenched was really useless and super-

fluous. This convinced all the assembly that the interpreters had been inspired by the Holy Ghost.

The Samaritans have also laid claim to the honour of this translation; they relate, that the king of Egypt having caused the high-priest of the Samaritans to come to him, and also that of the Jews, with other assistants on both sides to translate the Holy Scriptures into Greek, the translation of the Samaritans was preferred before that of the Jews, and laid up in the library of Alexandria.

The greatest part of modern critics undertake to show the falsity of what has been said concerning the manner in which the version of the Septuagint was made; and it must be owned, that their reasons have great appearance of truth. They show, first, the diversity of opinions, in this matter. Secondly, Aristæas, said to be the author of the oldest account we have of this matter, ill supports the part he acts. He would pass for a Pagan, yet he speaks and acts like a zealous Jew. Thirdly, he speaks of Ptolemy Philadelphus, as of a wise and religious prince, full of respect for the true God, for his temple, and his Scriptures; yet it is known from history that he was a very corrupt and wicked prince. Fourthly, he tells us, that Demetrius Phalereus was friend, and library-keeper to king Philadelphus; whereas it is known, that Demetrius having advised Ptolemy, son of Lagus, to exclude his son Ptolemy Philadelphus from the kingdom, Philadelphus was so provoked at this advice, that, when he came to the throne, he exiled Demetrius, till he should determine farther about him. But Demetrius, not being able to bear the tiresomeness of this banishment, put himself to death by the bite of an asp. Fifthly, they observe the same style, and that a style full of Hebraisms, throughout the history of the pretended Aristæas; and in the letters of Philadelphus to the high-priest Eleazer; and in those of Eleazer to the king; and in the petition of Demetrius to Philadelphus. Other remarks are made on the history of Aristæas, which render it very suspicious, and give reason to consider it as the work of some Jew, who has borrowed the name of Aristæas, the better to disguise the forgery.

What then are we to think of the ancient Greek version of the Bible, that we have in our hands, under the name of Septuagint? It is agreed that this must be an ancient version, and it might well have been made in the time of Ptolemy Philadelphus. Aristobulus, Philo, and Josephus, all speak of this translation as made by seventy-two interpreters, under the care of Demetrius Phalereus, in the reign of Ptolemy Philadelphus. All Christian writers during the first fifteen centuries of the Christian era have admitted this account of the Septua-

gint as an undoubted fact: but, since the Reformation, critics have boldly called it in question. But whatever difference of opinion may exist as to the mode of translation, it is universally acknowledged that such a version, whole or in part, existed; and it is pretty evident that most of the books must have been translated before our Saviour's time, as they are quoted by him. 'Some learned men,' says Bishop Tomline, 'have supposed that it was called the Septuagint Translation, because it was approved by the Sanhedrim, whose number was seventy. But whatever was the origin of its name, it is certain that this version was made in the reign of Ptolemy Philadelphus, and that it was in great esteem among the Jews in the time of our Saviour. Most of the quotations in the New Testament are made from it, excepting in St. Matthew's Gospel.' It has been with great propriety observed, 'that there are many words and forms of speech in the New Testament, the true import of which cannot be known but by their use in the Septuagint. This version also preserves many important words, some sentences, and several whole verses, which originally made a part of the Hebrew text, but have long ago entirely disappeared. This is the version, and this only, which is constantly used and quoted in the Gospels, and by the apostles, and which has thereby received the highest sanction which any writings can possibly receive.' Archbishop Usher supposes the Septuagint translation to have been made 277 years before Christ.

There are four principal or cardinal editions of the Septuagint, from one or more of which all the other editions of the Septuagint have been copied; namely, the Complutensian, the Aldine, the Roman of Sixtus V., and Grabe's edition. The Complutensian Septuagint bears the date of 1515; it was printed from a collation of Greek manuscripts, which the editors highly extol, but of which we have no further knowledge. The Aldine edition was published at Venice in 1518, two years after the death of Aldus Manutius. The text of this edition was likewise formed from several Greek manuscripts, but was interpolated in various places from other Greek versions. The Roman edition of Sixtus V., which appeared in 1587, was copied from the celebrated Codex Vaticanus, with the exception of such words as the editors regarded in the light of errata. Grabe's edition was taken from the no less celebrated Codex Alexandrinus, and was printed at Oxford in four folio volumes, at different times, from 1707 to 1720. But though this edition has the Codex Alexandrinus for its basis, it is far from being a mere copy of that manuscript; for Grabe, and Lee who continued it after Grabe's death, adopted many readings partly from the Roman edi-

tion, partly from other manuscripts, where those readings were believed to be genuine. The most convenient edition is that of Breitinger, published at Zurich in 1730—1732, in four quarto volumes; for it contains the text of Grabe's edition, with the deviations of the Roman edition in the margin.

In 1788 Dr. Holmes, afterwards Dean of Winchester, published at Oxford proposals for a collation of all the known manuscripts of the Septuagint. The undertaking was promoted by the delegates of the Clarendon press; a subscription was made toward defraying the expense; literary men were engaged in various parts of the continent for the business of collation; and Dr. Holmes published annually an account of the progress which was made. In 1798 he published at Oxford the Book of Genesis, which was successively followed by the other books of the Pentateuch, making together one folio volume, with one title page, and one general preface. From this general preface it appears, that eleven Greek manuscripts in uncial letters, and more than a hundred manuscripts in small letters, containing either the whole or parts of the Pentateuch, were collated for this edition. As the text of this edition is a copy of the Roman edition of 1587, the deviations from it observable in the three other cardinal editions, the Complutensian, the Aldine, and Grabe's edition, are constantly noted. The quotations, which are found in the works of the Greek fathers, are likewise alleged; and finally, the various readings of the ancient versions, namely, of such as were made from the Septuagint; for versions made immediately from the Hebrew can furnish no various readings for the emendation of the Greek. The plan therefore of this edition is good. Nor is the execution of the plan to be less commended; it displays uncommon industry, and apparently great accuracy. The learned editor died in 1806; but shortly before his death he published the Book of Daniel, both according to the Septuagint version and that of Theodotus, the latter only having been printed in former editions, because the Septuagint version of this book is not contained in the common manuscripts, and was unknown till it was printed at Rome in 1772, from a manuscript belonging to Cardinal Chigi. After the death of Dr. Holmes, the continuation of this important work was undertaken by the Rev. J. Parsons, A.M. under whose editorial care the sacred volume was completed in 1818. This volume comprises all the historical books from Joshua to the Second Book of Chronicles inclusively; the several fasciculi of which were published in the following order, namely, Joshua in 1810, Judges and Ruth in 1812, 1 Kings in 1813, and the five remaining books in the four succeeding

years, the whole being printed off in the early part of 1818. The third and fourth volumes, containing the Book of Job to the prophet Jeremiah inclusive, were published between the years 1819—1825; and the remaining or fifth volume, which contains the Apocryphal books, between the years 1825 and 1827. The plan laid down by Dr. Holmes was followed by his learned successor, who has proved himself well worthy of the task which had been committed to his care; and the whole of this magnificent undertaking, the honour of which belongs to the University of Oxford, has been executed in the most splendid and accurate manner. Dr. Herbert Marsh's *Course of Lectures*, Lecture xii. pp. 124—127; Bishop Tomline's *Elements of Christian Theology*, vol. i. p. 14, note; Horne's *Introduction*, vol. ii. Appendix, p. 38.

SEPULCHRE. The Hebrews were always very careful about the burial of their dead. Many of their sepulchres were hewn in rocks; for example, that bought by Abraham for the burying of Sarah, (Gen. xxiii. 4. 6.) those of the kings of Judah and Israel; and that in which our Saviour was laid in Mount Calvary. Sometimes, also, their graves were dug in the ground; and commonly without their towns, in burying-places set apart. Generally they put some hewn stone, or other preservative over a grave, to show it was a burying-place, that passengers might be warned to avoid it, that they might not be polluted.

Jesus Christ (Matt. xxiii. 27.) says, that the Pharisees were like whitened sepulchres, which appeared fine without, but inwardly were full of rottenness and corruption. Lightfoot shows, that every year, on the 15th of February, they whitened them anew. In Luke (xi. 44.) our Saviour compares the Pharisees to 'graves which appear not, and the men that walk over them are not aware of them;' or, know not that these places are unclean, so that they contract an involuntary impurity.

Sepulchre of Moses. After the death of this famous law-giver, the arch-angel Michael (Jude 9.) disputed with the devil about his body. What was the subject of this dispute has been much contested. Some have thought, that the devil withstood the burial of Moses, maintaining, that he had not deserved this honour, having unjustly killed an Egyptian in Egypt. Some have maintained, that Moses was buried by the hands of angels, without letting the Hebrews have any knowledge of it, for fear they should be tempted to pay him divine honours after his death. Some pretend that the devil would have had him be buried with solemnity, that the people might thence take occasion of frequenting his tomb, and worshipping him as a god. Some think he did not die like

other men, but was translated out of this world into paradise. The text of Deuteronomy (xxxiv. 6.) says expressly, that no one knows the place of his burial to this day. Yet, for all this, it is pretended that in October, 1655, as some Maronite shepherds were feeding their goats in the mountains of Nebo and Abarim, they discovered it.

Sepulchre of David. This is a magnificent edifice, now without the walls of Jerusalem, but probably, anciently within the walls. You first enter a large court, about twenty-six feet square, cut out of the rock, which is marble. On the left-hand is a gallery cut out of the rock likewise, as also the pillars that support it. At the end of the gallery is a little opening, through which you pass, by creeping on the ground into a large chamber of about twenty-four feet square, round about which are other smaller chambers, which communicate one with the other, by doors of stone. The ceiling, the doors, as well as the rest, their hinges, their posts, their frames, &c. are all cut out of the same rock. In the sides of the small chambers are several niches, within which the bodies of the kings were deposited in stone coffins. This work is perhaps the only real one that now remains of ancient Jerusalem.

Sepulchre or Tomb of our Lord Jesus Christ. This was upon Mount Calvary, north-west of Jerusalem, and was hewn out of a rock, as Mark (xv. 46.) informs us. It is a kind of small chamber, almost square within: its height from bottom to top eight feet one inch, its length six feet one inch, its breadth five feet ten inches. The entrance, which looks towards the east, is but four feet high, and two feet four inches wide; this door was shut up by a stone of the same rock: to this stone the chief priests affixed their seal, (Matt xxvii. 66.) and on this stone the angel sat, after Jesus Christ was come out of the tomb. (Matt. xxviii. 2.) The place where the body of our Saviour was laid takes up one side of this cave; it is a stone raised from the ground to the height of two feet four inches; its length is five feet eleven inches, and its breadth two feet eight inches, placed lengthwise from east to west. It remains to this day, but is now incrustured with white marble.

The following account of the church of the Holy Sepulchre is extracted from the narrative of a late celebrated traveller who visited it.

‘The church of the Holy Sepulchre is very irregular, owing to the nature and situation of the places which it was designed to comprehend. It is nearly in the form of a cross, being one hundred and twenty paces in length, exclusive of the descent to the Discovery of the Holy Cross, and seventy in breadth. It has

three domes, of which that covering the Holy Sepulchre serves for the nave of the church. It is thirty feet in diameter, and is uncovered at top like the rotunda at Rome. There is no cupola, it is true, the roof being supported only by large rafters, brought from Mount Lebanon. This church had formerly three entrances; but now there is but one door, the keys of which are cautiously kept by the Turks, lest the pilgrims should gain admittance without paying the nine sequins, or thirty-six livres, demanded for this indulgence. I allude to those from Christendom; for the Christian subjects of the Grand Signior pay no more than half that sum. The door is always shut, and there is only a small window crossed with an iron bar, through which the people without hand provisions to those within, who are of eight different nations.

‘On entering the church, you come to the Stone of Uncion, on which the body of our Lord was anointed with myrrh and aloes, before it was laid in the sepulchre. Some say that it is of the same rock as Mount Calvary; and others assert that it was brought to this place by Joseph and Nicodemus, secret disciples of Jesus Christ, who performed this pious office, and that it is of a greenish colour. Be this as it may, on account of the indiscretion of certain pilgrims, who broke off pieces, it was found necessary to cover it with white marble, and to surround it with an iron railing, lest people should walk over it. This stone is eight feet, wanting three inches, in length; and two feet, wanting one inch, in breadth; and above it, eight lamps are kept continually burning. The Holy Sepulchre is thirty paces from this stone, exactly in the centre of the great dome, of which I have already spoken; it resembles a small closet, hewn out of the solid rock. The entrance, which faces the east, is only four feet high, and two feet and a quarter broad, so that you are obliged to stoop very much when you go in. The interior of the sepulchre is nearly square. It is six feet, wanting an inch, in length; and six feet, wanting two inches, in breadth; and from the floor to the roof, eight feet one inch. There is a solid block of the same stone, which was left in excavating the other part. This is two feet four inches and a half high, and occupies half of the sepulchre; for it is six feet, wanting one inch, in length, and two feet and five-sixths wide. On this table the body of our Lord was laid, with the head towards the west, and the feet to the east: but on account of the superstitious devotion of the Orientals, who imagine that, if they leave their hair upon this stone, God will never forsake them, and also because the pilgrims broke off pieces, it has received a covering of white marble, on which mass is now celebrated. Forty-four lamps are constantly burning in this sacred place, and

three holes have been made in the roof for the emission of the smoke. The exterior of the sepulchre is also faced with slabs of marble, and adorned with several columns, having a dome above. At the entrance of the sepulchre there is a stone about a foot and a half square, and a foot thick, which is of the same rock, and served to support the large stone which closed the access to the sepulchre. Upon this stone was seated the angel when he spake to the two Marys: and as well on account of this mystery, as to prevent the sepulchre from being entered, the first Christians erected before it a little chapel, which was called the Angel's Chapel. Twelve paces from the Holy Sepulchre, turning towards the north, you come to a large block of grey marble, about four feet in diameter, placed there to mark the spot where our Lord appeared to Mary Magdalene in the form of a gardener. Further on is the Chapel of the Apparition, where, as tradition asserts, our Lord first appeared to the Virgin Mary after his resurrection. This is the place where the Franciscans perform their devotions, and to which they retire; and hence they pass into chambers with which there is no other communication.

It is obvious, in the first place, that the Church of the Holy Sepulchre is composed of three churches: that of the Holy Sepulchre, properly so called; that of Calvary; and the church of the Discovery of the Holy Cross. The first is built in the valley at the foot of Calvary, on the spot where it is known the body of Christ was deposited. This church is in the form of a cross, the chapel of the Holy Sepulchre constituting in fact the nave of the edifice. It is circular, like the Pantheon at Rome, and is lighted only by a dome, beneath which is the sepulchre. Sixteen marble columns adorn the circumference of this rotunda: they are connected by seventeen arches, and support an upper gallery, likewise composed of sixteen columns and seventeen arches, of smaller dimensions than those of the lower range. Niches corresponding with the arches appear above the frieze of the second gallery, and the dome springs from the arch of these niches. The latter were formerly decorated with mosaics, representing the twelve apostles, St. Helena, the emperor Constantine, and three other portraits unknown. The choir of the church of the Holy Sepulchre is to the east of the nave of the tomb: it is double, as in the ancient cathedrals; that is to say, it has first a place with stalls for the priests, and beyond that a sanctuary raised two steps above it. Round this double sanctuary run the aisles of the choir, and in these aisles are situated the chapels. It is likewise in the aisle on the right, behind the choir, that we find the two flights of steps, leading, the one to the Church of Calvary,

the other to the Church of the Discovery of the Holy Cross. The first ascends to the top of Calvary, the second conducts you down underneath it: for the cross was erected on the summit of Golgotha, and found again under that hill. To sum up, then, what we have already said, the Church of the Holy Sepulchre is built at the foot of Calvary; its eastern part adjoins that eminence, beneath and upon which have been constructed two other churches, connected by walls and vaulted staircases with the principal edifice.

Objections to the site of the Holy Sepulchre, and of Calvary, in which it is fixed, were urged, even by pious Christians, at a very early period, and Quaresmius undertook to answer them. These have again been renewed by Dr. Clarke, one of the latest, and, for a long time, the only Protestant traveller into the Holy Land, who had enough of the love of Scriptural illustration to think the topography of Jerusalem worth inquiring about. According to the opinion of some of the critics, he has succeeded in proving that the spot assumed for Calvary and the Holy Sepulchre, is not the one which they really occupied; while others think the matter still doubtful, and incline rather to the hypothesis which he has attempted to overturn. See JERUSALEM. *Buckingham's Travels in Palestine*, vol. ii. pp. 11, 12.; *Chateaubriand's Travels in Greece, Palestine, Egypt, and Barbary*, vol. ii. pp. 8—17.

SERAI'AH, שריה, *σαρὶα*, *σαρεῖα*, signifies *prince of the Lord*, or *the Lord is my prince*, or *song of the Lord*. Seraiah was son of Neriah, and brother of Baruch, the companion and secretary of Jeremiah. Seraiah was sent to Nebuchadnezzar at Babylon, in the fourth year of the reign of Zedekiah, in the year of the world 3409. Seraiah was head of the prophecy, according to some translations, or chief of the embassy, appointed to carry the denunciations against Babylon. Jer. li. 59. The Hebrew reads, 'prince of Menucha,' which may be understood of a city or district of Benjamin. (1 Chron. ii. 52. 54.; viii. 6.) Our English version renders the original, 'he was a quiet prince.' Others will have it to signify the prince of rest; or guard of the king's chamber or bed; or prince of the presents, distributor of the king's liberalities, his almoner, or intendant of the offerings the king made to the temple; or rather, in this deputation. Seraiah was charged with the tributes or presents that Zedekiah sent to Nebuchadnezzar; and this acceptance of the words corresponds with that of the Vulgate, *princeps prophetiæ*, head of the embassy, or deputation.

When therefore Seraiah went to Babylon with king Zedekiah, or was sent there by king Zedekiah, as some interpreters understand the original, Jeremiah sent a letter by

him, which was to be read to the captives there. This letter contained a prophecy of the fall of Babylon; and after it was read, Seraiah was ordered to tie it to a stone, and to throw it into the Euphrates, and say; 'Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her.' Baruch went with his brother Seraiah, upon this commission.

SERAPHIM, שרפים, signifies *burning, full of fire*. Seraphim (Isai. vi. 2.) denotes a kind of angels, who were around the throne of the Lord: each had six wings; with two of which he covered his face, with two he covered his feet, and flew with the two others. They cried to one another, and said; Holy, holy, holy, is the Lord of hosts! the whole earth is full of his glory. In the distinction of angels, Seraphim is put first, above Cherubim.

SERGIUS, Σέργιος. The etymology is unknown. Sergius Paulus, proconsul, or governor, of the island of Cyprus, was converted by St. Paul, A.D. 45. (Acts xiii. 7.) This proconsul was a man of prudence, but had a magician about him, whom he considered as a man favoured by God. Having heard of the arrival of Paul and Barnabas in the island of Cyprus, he sent for them, and desired to hear the word of God. Elymas did what he could to hinder him from it, but was struck by Paul with blindness. When Sergius Paulus beheld this, he embraced the Christian faith.

SERPENT; *serpens*; in Greek ὄφις, *Ophis*; in Hebrew, נחש *Nachash*. Interpreters have much speculated concerning the nature of that serpent which tempted Eve. Some have thought, that then the serpent had feet. But there is no probability that this animal was otherwise than what it is now. And it cannot be doubted, but that under the name of serpent, (*Nachash*) we are to understand the devil, who made use of a real serpent to seduce the first woman. (Gen. iii. 13.)

Dr. Adam Clarke supposes that the creature which beguiled Eve, was a monkey, and of that species called the *ouran outang*. But, as Mr. Bellamy has observed on this subject, there are two things which decidedly make against Doctor Clarke's opinion. 'It is expressly said, that the serpent should go on its belly, "on thy belly shalt thou go;" now these words are more evidently against the monkey than the serpent, as an agent in this business. The Doctor informs us, that if it had been a serpent, it must, before the fall, have walked on its tail, and I contend, that if it had been a monkey, the divine command was not obeyed, for that animal does not go on its belly, any more than the whole race of quadrupeds: and as to the tale of its walking erect before the Fall, it walked no more erect then, than it does now; for the ouran outang monkey always goes erect, when it has occasion; he will

frequently attack men, and has the power of rendering himself more formidable, by fighting with offensive weapons. The second, which this writer has forgot to notice with due effect, is concerning its speech. We are told that it conversed with Eve, and though it had not the power of walking, or going erect, which we are necessarily led to believe was the case if it were a literal serpent, or a monkey, the Scripture does not say that it should lose the gift of speech; though we might reasonably suppose, that if by this organ the fall of man had been brought about, God would have pronounced a curse on it, and would have taken away the gift of speech by a solemn denunciation to that effect; instead of condemning it to go on its belly. Therefore, whether it were the serpent or the monkey, the gift of speech must necessarily have remained, as that power was not by the divine command taken away. Dr. Clarke says, "God did not qualify the serpent with speech for the occasion,"—true; neither has he proved that God qualified the monkey "with speech for the occasion," but by supposing that this was the case; and supposition proves nothing.'

We are told that Eve was deceived and tempted to transgress the law of God by some moral agent, who could speak and argue, called by Moses *Nachash*, the serpent; which, he saith, was more subtil than any other beast of the field which the Lord God had made. But a beast of the field, how subtil or sagacious soever, could not speak and reason. Who then was the moral agent that deceived Eve? St. Paul (2 Cor. xi. 3.) speaks of this deceiver in the same manner as Moses doth: 'I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.' The apostle did not suppose the Corinthians might be corrupted by the subtilty of an irrational creature; consequently he did not suppose that Eve was beguiled by the subtilty of an irrational creature. But St. John comes nearer to the point, (Rev. xii. 9.; xx. 2.) where he speaks of the serpent as a 'deceiver,' and describes him after this manner;—'and the great dragon was cast out, that old serpent, called' otherwise in Scripture, 'the Devil, and Satan, which deceiveth the whole world.' A dragon is a huge overgrown serpent. That old serpent, means that serpent, which of old, at the beginning of the world, deceived Eve, and still was deceiving the world. And in several other places of Scripture, the Devil's temptation of Eve is plainly alluded to. Therefore this serpent, and the Devil, and Satan, are synonymous, and mean one and the same being. Hence divines have justly concluded, that it was the Devil or Satan, an evil or malignant spirit, which tempted Eve, in the body, or assuming the form and

shape of a serpent; which then might be a very beautiful as well as sagacious animal, familiar with Adam and Eve, and much admired by them.

The craft, the wisdom, the subtilty of the serpent, are insisted on in Scripture, as qualities distinguishing this animal from others. Moses, intending to prepare the mind of his reader for the relation of Eve's temptation, begins with affirming, (Gen. iii. 1.) 'Now the serpent (*Nachash*) was more subtil than any beast of the field which the Lord God had made.' And Jesus Christ himself recommends to his apostles, the wisdom of the serpent. (Matt. x. 16.) They bring several proofs of this subtilty of the serpent. They tell us, that the *Cerastes* hides himself in the sand, in order to bite the horse's foot, that he may throw the rider. Jacob alludes to this in the blessing of Dan: (Gen. xlix. 17.) 'Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward.'

Epiphanius brings several proofs of the wisdom of the serpent; among which is that property of stopping up its ears, that it may not hear the voice of the charmer or enchanter. The Psalmist takes notice of this piece of subtilty of the adder: (Psalm lviii. 4, 5.) 'Like the deaf adder that stoppeth her ear, which will not hearken to the voice of the charmers, charming never so wisely.'

Among the kinds of serpents mentioned in Scripture, are those fiery flying serpents, that made so great a destruction among the Israelites, and were the death of so many people in the desert. (Numb. xxi. 6.) The Hebrew word here used for serpent is *saraph*, which properly signifies to *burn*; and it is thought, that this name was given it, either because of its colour, or because of that heat and thirst it creates by its biting. Herodotus, who had seen these serpents, says, they had great resemblance to those which the Greeks and Latins called *hydræ*. Bochart endeavours to prove they were real *hydræ*. The same Herodotus tells us, he went on purpose to the city of Butus, to see those flying serpents of which he had heard. He saw near this city great heaps of bones, and the spines of those animals that had been killed and devoured by the Ibis. The place, says he, is a narrow neck of ground that widens towards Egypt. When, therefore, at the beginning of spring, these serpents come out of Arabia into Egypt, the Ibis attacks them, and destroys great numbers of them. The wings of these serpents are not feathers, like the wings of birds, but membranes rather like those of bats.

He also says, that these serpents are not large; they are speckled, or of several colours; and are in such great quantities in Arabia, that the inhabitants could not subsist for them, if Providence had allowed them to multiply according to the usual

laws of nature. But the Arabians affirm, that the female puts the male to death when they engender; and that the young ones at their birth kill their mother.

BRAZEN SERPENT (Numb. xxi. 9.) was a figure of the serpent *saraph*, which Moses elevated on the top of a pike, promising the Hebrews, that all who were bitten by serpents, and who should look towards this image, should be healed; as the event proved. Our Saviour (John iii. 14.) informs us, that this serpent was a representation of his crucifixion. This brazen serpent was preserved in Israel to the time of Hezekiah, who, being informed that the people paid a superstitious worship to it, had it broken in pieces, and in contempt gave it the name of *Nehushtan* [a play on the word *Nachash*] a brazen bawble, or trifle. (2 Kings xviii. 4.)

The worship of the serpent is observed through all Pagan antiquity. The devil, who tempted the first woman under the shape of a serpent, takes a pleasure to deify this animal, as a trophy of his victory over mankind. The Babylonians, in Daniel's time worshipped a dragon, which was demolished by this prophet 'This species of idolatry,' says a late writer, 'in its origin did not consist in the unmeaning adoration of the image, or figure, but was introduced to represent the passions and affections in man; such was the principle of circumspection, subtilty, or prudence of the sensual principle. For which qualities it was then, and is allowed now by the best writers on those subjects, to be more famous than any other animal: and therefore a more proper subject could not have been chosen in outward nature to represent those qualities in man. This was the custom of the first race of men, as is obvious from the Scriptures, where we find that clean and unclean beasts are introduced by the inspired writers, to signify the pure and impure affections; agreeing with the natural propensities of the animals mentioned. Thus, as the serpent among the primeval people signified in a good sense the principle of circumspection, or prudence, to watch over the appearance of evil; so in an opposite sense it also was meant by them to represent the subtilty of the sensual principle in those who were perpetually watching to commit evil, by the gratification of that passion to the injury of others; for perpetual watching is a peculiar property of this creature,' *Bellamy's History of all Religions*, pp. 92, 93; *Bellamy's Ophion*, pp. 6—8.; *Watson's Theological Tracts*, vol. i. p. 49; *Calmet's Dictionary of the Holy Bible*.

SERVANT. This word generally signifies a slave: because formerly among the Hebrews, and the neighbouring nations, the greater part of servants were slaves; they belonged absolutely to their masters, who had a right to dispose of their persons,

their bodies, goods, and even of their lives in some cases.

2. The Hebrews had two sorts of servants, or slaves. (Lev. xxv. 44, 45, &c.) Some were strangers, bought, or taken in war, and their masters kept them, exchanged them, or sold them, as their goods. The others were Hebrew slaves, who, being poor, sold themselves, or were sold, to pay their debts; or were delivered for slaves by their parents in cases of necessity. This sort of Hebrew slaves continued in slavery only to the year of Jubilee, when they might return to liberty, and their masters could not detain them against their wills. If they desired to continue with their masters, they were brought before the judges; here they made a declaration, that for this time they disclaimed the privilege of the law, and had their ears bored with an awl against the door posts of their master's house; after which they had no longer any power of recovering their liberty, till the next year of Jubilee after nine and forty years. (Exod. xxi. 2, 5, 6, 7, &c.)

3. Servant, a man who dedicates himself to the service of another, by his own choice, will, and inclination. Thus, Joshua was the servant of Moses, Elisha of Elijah, Gehazi of Elisha; St. Peter, St. Andrew, St. Philip, &c., were servants of Jesus Christ.

4. Servants, the subjects [rather the officers] of a prince. The servants of Pharaoh, the servants of Saul, of David, that is, their subjects in general; and their domestics in particular. In like manner the Philistines, the Syrians, and other nations, were servants of David; that is, they obeyed him, they paid him tribute.

5. Servants of God, the servants of the Lord, the priests, the prophets, those who make profession of a particular piety. The name, man of God, and servant of God, is often given to Moses by way of eminence; and St. Paul often takes the same character. He gives excellent rules of morality to Christian slaves. (1 Cor. vii. 21, 22, &c. Ephes. vi. 5, 6, 7. Coloss. iii. 22. 2 Tim. ii. 9.)

6. Servants, or slaves; as opposed to those who are free, and to the Children of the Promises, represents the Jews, in contradistinction from the Christians. The Jews were the slaves represented by Hagar and Ishmael; Christians are the children of liberty, represented by Sarah and Isaac.

SE/RUG, שרר, signifies *branch, layer*; otherwise *twining*. Serug was son of Reu, and father of Nahor. (Gen. xi. 20, 21, 22. 1 Chron. i. 26.) It is pretended that Serug was the first after the deluge that began to worship creatures. In his time men formed a multitude of idols, by which the devil performed many prodigies. Serug thought he might adore the images of men who had

distinguished themselves by their virtues, and by their good deeds performed for mankind. This introduced the worship of the dead, and by consequence, idolatry and polytheism. 'From him, Bochart conjectures, that the town of Sarug was named, which was near Charræ in Mesopotamia.' *Hales's New Analysis of Chronology*, vol. ii. book i. p. 53.

SETH, שֵׁט, signifies *put*, or *who puts*. Seth, son of Adam and Eve, was born in the year of the world 130. (Gen. v. 3. 6. 10, 11.) Seth, at the age of one hundred and five years, begat Enos, in the year of the world 235. He lived after this eight hundred and seven years; in all, nine hundred and twelve years: and he died in the year of the world 1042. Seth was the chief of the race of the saints, and of the sons of God, as the Scripture calls them, (Gen. vi. 2.); who preserved the true religion and piety, when the descendants of Cain had abandoned themselves to wickedness.

SHAKERS, the name of a sect which first appeared in North America, in 1774, and which seems to be a branch of the Welsh Jumpers. The enthusiasm of this sect is vented in jumping, dancing, and violent exertions of the body, which causing *shaking*, or shuddering, as if under an ague, occasioned their being termed *Shakers*. Anna Leese, or Lecos, whom they styled the Elect Lady, was the founder and head of their first society, at Harvard, Massachusetts; or, according to Hannah Adams, at Nisqueneia, above Albany, in the state of New York, 'whence they have spread their doctrine, and increased to a considerable number.' A. Leese died in 1784, when her power devolved on James Whitaker, who was succeeded by Joseph Meacham, whom they look up to, not only as their head, but also as a *prophet*. The chief elders are his deputies and substitutes in their different settlements.

The Shakers assert that A. Leese was the woman spoken of in the twelfth chapter of the Revelation;—that she spoke seventy-two tongues, and that though those tongues were unintelligible to the living, she conversed with the dead, who understood her language. They further add, that she was the mother of all the elect; that she travailed for the whole world; and that no blessing can descend to any person, but only by and through her, and *that* in the way of her being possessed of their sins, by confessing and repenting of them, one by one, according to her direction.

The tenets which peculiarly distinguish the Shakers are comprised in seven articles. 1. They assert that the first resurrection is already come; that now is the time to judge themselves; and that, under this new dispensation, the people of God are not to be guided by the written word, but by the immediate influence of the Holy

Ghost. 2. They believe that they have power to heal the sick, to raise the dead, and to cast out devils. This, they say, is performed by the preaching of the word of God, when it is attended with the divine power—the wonderful energy and operation of the Holy Spirit, which performs those things, by healing the broken-hearted—raising up those who are dead in trespasses and sins to a life of holiness and righteousness, which causes the devils to be cast out. (Matt. x. 8.) 3. That they have a correspondence with angels, the spirits of the saints, and their departed friends. This they attempt to prove from 1 Cor. xii. 8—10. 4. That they speak with divers kinds of tongues in their public assemblies. This they think is done by the divine power and influence of the Holy Spirit. 5. That it is lawful to practise vocal music, with dancing, in the Christian churches, if it be practised in praising the Lord. 6. That they, being the children of the resurrection, must neither marry nor be given in marriage; but that their church is come out of the order of natural generation to be as Christ was; and that those who have wives ought to be as though they had none;—that, by these means, heaven begins upon earth, &c. They suppose that some of their people are of the number of the 144,000, *who were redeemed from the earth, that were not defiled with women.* 7. That the word everlasting, when applied to the punishment of the wicked, refers only to a limited space of time; excepting in the case of those who fall from their sect; but for such 'there is no forgiveness, neither in this world, nor in that which is to come.' To prove this, they quote St. Matthew, (xii. 32.)

The Shakers also maintain, with the Quakers, that it is unlawful to swear, game, or use compliments to each other; and that water baptism and the Lord's Supper are abolished. They deny the imputation of Adam's sin to his posterity; and they seem to be less Calvinists in other respects likewise, than their brethren, the Jumpers, in Wales.

Their form of government is said to be republican, under the chief elder, whom they elect, and whose power is unlimited. Like the Moravians, they are divided into classes; and subordinate to the chief elder are inspectors of all classes, invested with different degrees of authority. Their discipline is founded on the supposed perfection of their leaders. Confession is made of every secret, by all, from the oldest to the youngest; and the people are made to believe that they are seen through in the Gospel glass of perfection by their teachers, who behold the state of the dead, and innumerable worlds of spirits, good and bad.

As marriage is prohibited by them, and married persons are admitted to become members only on condition that they re-

nounce each other, their society is recruited merely by proselytes. They send missionaries through the country to make proselytes; and their meetings, which sometimes continue 'day and night for a considerable time,' are often attended by converts from a great distance, who stay from 'two to twenty days.' In these meetings they have praying, preaching, singing, and dancing; the men in one apartment, the women in another.

They vary their exercises of devotion. Their heavy dancing, as it is called, is performed by a perpetual springing from the house-floor, about four inches up and down, both in the men's and women's apartment, moving about with extraordinary transport, singing, sometimes one at a time, and sometimes more. They sometimes clasp their hands, and leap so high as to strike the joists above their heads. This elevation affects the nerves so that they have intervals of shuddering, as if they were in a violent fit of the ague. They even throw off their outside garment, in these exercises, and spend their strength very cheerfully in this way; and when the chief speaker calls for their attention, after joining in prayer with him, or listening to his harangue, they immediately renew their dancing with increased vigour. 'Sometimes there will be short intermissions, but in a minute or two one of the chiefs will spring up, crying, "As David danced, so will we before God;" the others follow this signal; and thus alternately, dancing, praying, and singing, they pass night after night, and often until morning.'

They assert that their dancing is the token of the great joy and happiness of the Jerusalem state, and denotes the victory over sin. One of their most favourite exertions is turning round very swiftly for an hour or two; and this, they say, is to show the great power of God. They sometimes fall on their knees, and make a sound like the roaring of many waters, in groans and cries to God, as they say, for the wicked world who persecute them. It is, however, observed, that though, at first, they used these violent gesticulations, now they have 'a regular, solemn, uniform dance, or genuflection, to as regular, solemn, a hymn, which is sung by the elders, and as regularly conducted as a proper band of music.' *Adam's View of Religions*, pp. 283—285; *New York Theological Magazine*, November and December 1795; *Adam's Religious World Displayed*, vol. iii. pp. 442—447.

SHALMANE'SER, שלמנאסר, signifies *peace tied or chained, or perfection and retribution, or peace taken away, or that withdraws.* Shalmaneser or Salmaneser, king of Assyria, succeeded Tiglath-pileser, and had Sennacherib for his successor. He began to reign in the year of the world 3276, reigned fourteen years, and died in

the year of the world 3290. (2 Kings xvii. 3.) It is very probable he is called Enemessar in the Greek of Tobit, (i. 2.) and Shalman in Hosea, (x. 14.) The Scripture tells us of Shalmaneser, that he came into Palestine, subdued Samaria, and obliged Hoshea, the son of Elah, to pay him tribute; but in the third year, being weary of paying tribute, Hoshea took secret measures with So, king of Egypt, to remove this subjection. Shalmaneser brought an army against him, ravaged Samaria, and besieged Hoshea, in his capital city. Notwithstanding the resistance of Hoshea, who held out three years, (2 Kings xvii. 1. 5, 6, 7, &c.; xviii. 9, 10.) he took the city, put Hoshea into bonds, carried away the people beyond the Euphrates; and thus he ruined the city and kingdom of Samaria, which had subsisted two hundred and fifty-four years, from the year of the world 3030 to 3283. Tobit was among the captives carried away by Shalmaneser, but afterwards got into the good graces of this prince, who gave him liberty to do what he pleased, and to live where he would. According to the Greek, he even made him his purveyor, which was an officer to furnish provisions to the king's household.

Profane authors tell us, that this prince made war also with the Tyrians. Eleleus king of Tyre, seeing the Philistines were much weakened by their war with Hezekiah, king of Judah, took this opportunity of recovering to his obedience the city of Gath, which had revolted from him. The Gittites, fearing the power of the king of Tyre, had recourse to Shalmaneser, who marched with all his forces against the Tyrians. At his approach, the city of Sidon, Ace, afterwards Ptolemais (now Acre) and the other maritime cities of Phenicia, submitted to Shalmaneser.

But the Tyrians, with only twelve ships, having in a sea-fight defeated the united fleet of the Assyrians and Phenicians, acquired by this victory so great reputation at sea, and became so formidable, that Shalmaneser durst no more engage them by sea. He withdrew, therefore, into his own dominions, but left a great part of his army to besiege Tyre. The besiegers made but a slow progress, by reason of the brave resistance of the besieged. The troops of Shalmaneser stopped up the aqueducts, and cut the pipes that brought the water into the city, which reduced the Tyrians to the last extremity; but the Tyrians dug wells in their city, and by this means held out five years longer. In the mean time, Shalmaneser dying, they were delivered from the siege. Usher places this siege in the year of the world 3287.

SHAM'GAR, שִׁמְגָר, signifies, *named a stranger*; otherwise, *he is here a stranger*; otherwise, *rumination*, or *desolation of the name*; otherwise, *surprise, astonishment of*

the stranger. Shamgar, or Samgar, son of Anath, was the third judge of Israel, after Ehud, and before Barak. (Judg. iii. 31.) The Scripture only says, that he defended Israel, and killed six hundred Philistines with an ox-goad. From the peace obtained by Ehud, in the year of the world 2679, to whom Shamgar succeeded, till the servitude under the Canaanites, in the year of the world 2699, are twenty years.

SHEAF. The day after the feast of the Passover they brought into the temple a sheaf of corn, as the first-fruits of the barley-harvest, (Levit. xxiii. 10, 11, 12.) with these ceremonies:—On the fifteenth of Nisan, in the evening, when the feast of the first day of the Passover was ended, and the second day was begun, which was a working day, the house of judgment deputed three men to go in solemnity, and gather the sheaf of barley. The inhabitants of the neighbouring cities assembled, to be present. The barley was gathered in the territory of Jerusalem. The deputies demanded, three times, if the sun was set? They were as often answered, that it was. Afterwards they demanded three times, if they might have leave to cut the sheaf? Leave was as often granted. They reaped it out of three different fields, with three different sickles, and put the ears into three boxes, to carry them to the temple.

The sheaf, or rather the three sheaves, being arrived in the temple, were threshed in the court; and they took a full omer, that is, about three pints of the grain; after it had been well winnowed, parched, and bruised, they sprinkled over it a log of oil, that is, near a pint.

To this they added a handful of incense; and the priest who received this offering, waved it before the Lord, toward the four quarters of the world, cross-wise; he cast part of it on the altar, and the rest was his own. After this, every one might begin the harvest.

SHE'BA, שֶׁבָּא, signifies *captivity*; otherwise, *conversion, repose, old age*. The queen of Sheba, (1 Kings x. 1, 2, &c. 2 Chron. ix. 1.) who (Matt. xii. 42. Luke xi. 31.) is called queen of the south, was, according to some, a queen of Arabia; according to others, a queen of Ethiopia. Josephus says, that Sheba was the ancient name of the city of Meroe, before Cambyes gave it that of his sister Meroe, and that from hence the queen came, of whom we are speaking. This opinion has much prevailed. The Ethiopians at this day maintain, that this princess was of their country, and that her posterity reigned there for a long time. They preserve the catalogue of them, their names, and successions. The eunuch of queen Candace, who was converted and baptized by St. Philip, (Acts

viii. 27.) was an officer belonging to a princess of the same country. The ancients acknowledge that women used to govern in this country. The isle of Meroe is sometimes comprehended in Ethiopia; and this country, as well as Egypt, is south of Palestine.

Those, who would have this princess to come from Arabia, rely, first, on the general consent, that there are Sabeans and Cushim, or Ethiopians, in Arabia. This princess was queen of Sheba, or of Cush, and Ethiopia. Secondly, Arabia is south from Judea. Thirdly, Arabia Felix may well be said to be at the uttermost parts of the world, (Matt. xii. 42.) because it borders on the Southern Ocean, and formerly they knew no land beyond it; Terra, finesque, quæ ad orientem vergunt, Arabiâ terminantur, says Tacitus. Fourthly, Arabia abounds in gold, silver, spices, and precious stones, which are the presents this princess made to Solomon; which cannot be conveniently said of the island of Meroe. Lastly, several understand these verses of Claudian, of the Sabeans in Arabia Felix, where he says the women are used to govern:

Medis, levibusque Sabæis,
Imperat hic sexus, reginarumque sub armis
Barbariæ pars magna jacet.

And if popular tradition may be any thing relied on, that of the Arabians may be produced, who think that queen Balkis came from the city of Sheba, otherwise called Marib or Mareb, in Yemen.

Candaule is the name that Josephus and several others give to the queen of Sheba. She came to see Solomon, about the year of the world 3012.

Mr. Bruce has given us the history of the queen of Sheba and her descendants, from the Abyssinian historians; but he thinks the eunuch of Candace (Chandake) was an officer of the queen Hendaqui, whose territories lie beyond the Great Desert, south of Syene in Upper Egypt. 'It is probable, at least,' says a late writer, 'that the Sheba of Solomon's visitor, and the Ethiopia of the Acts, are distinct places, and Sheba the furthest off; which adds to the force of our Lord's comparison, as probably this visitor travelled from the greatest distance, &c. of any that ever came to Jerusalem. But what if the Ethiopians, that is, Abyssinians, at that time ruled in Arabia, also? Then she might come from Arabia, yet be the queen of Ethiopia, which is only across the Red Sea; and which seems to have been the fact.' *Supplement. Addenda to Calmet's Dictionary of the Holy Bible.*

SHEBA, or SHEBO, שבע, signifies *seven*, or *the seventh*; *fulness*, or *oath*. Sheba, son of Bichri, of Benjamin, was a turbulent fellow, who was near engaging Israel in a civil war. After the defeat of Absa-

lom, when the tribe of Judah came to king David, and brought him over the river Jordan, on his way to Jerusalem, the other tribes resented the little notice taken of them. There was provoking language given on both sides; insomuch, that Sheba, the son of Bichri, sounded a trumpet, and proclaimed, 'We have no share in David.' Thus Israel forsook David, and followed Sheba. (2 Sam. xx. 1, 2, 3, &c.)

When David came to Jerusalem, he sent Abishai, with what troops were at hand, in pursuit of this traitor. Joab also took soldiers; and crossing over the country north of Jerusalem, he arrived at Abellibeth-maacha, a city lying at the entrance of the pass between Libanus and Antilibanus, whither Sheba had retired. Joab besieged the place; when a woman of the city, wiser than the rest, persuaded the people to cut of Sheba's head, and to throw it to Joab; upon which Joab and his army retired.

SHEB'ARIM, שברים, signifies the *breakings*, or *hopes*, or *expectation*, otherwise, *corn*; סברים, *surrounding*, or *about the high places*. Shebarim, or Sabarim, a place about Ai and Bethel. The inhabitants of Ai pursued the Israelites from their city to Shebarim. (Josh. vii. 5.) Some take Shebarim in an appellative sense: 'They pursued them till they had entirely routed them.' Thus the Septuagint, "ἕως συνέτριψαν αὐτούς."

SHEB'NA, שבנה, σωβνάς, or Sobnas, signifies *who rests himself*, or *who is now captive*. Shebna, or Shebnah, was secretary under king Hezekiah (2 Kings xviii. 18.) This prince sent Shebna, Joah, and Asaph, to hear what Rabshakeh had to propose. Some pretend, that Shebna had been high priest; but the Scripture calls him the scribe, and the treasurer. See the prophecy pronounced against him by Isaiah (xxii. 15, &c.) which it is supposed was fulfilled in the reign of Manasseh, with whom, it is thought, he was taken captive, and carried to Babylon. Some suppose, from the expression in Isaiah, that Shebna had actually constructed a magnificent monument, *sibi et suis*, as the Latins speak. The contrast of such stability, with the rollings of a ball into a far country, is very strong. *Fragments annexed to Calmet's Dictionary*, No. cex. p. 41.

SHE/CHEM, שכם, שחם, שחם, signifies *part*, *portion*, the *back*, *shoulders*, *early in the morning*. Shechem, son of Hamor, was prince of the Shechemites. He took Dinah, the daughter of Jacob, as she went to see a festival of the Shechemites, and dishonoured her, (Gen. xxxiv.) in the year of the world 2265. Afterwards, asking her in marriage, he obtained her, on condition that he and all the men of Shechem should be circumcised. This was agreed to; but

on the third day after, when the wounds of the circumcision were at the sorest, Simeon and Levi, the two brothers of Dinah by the same mother, entered Shechem, and slew all the males. After this all the sons of Jacob, and their domestics, plundered the city.

SHECHEM, a city of Samaria, otherwise called Sychar, Neapolis, or Naplouse. Josephus says, that the people of the country called it Mabarcha; perhaps because of the vale of Morch, hard by. Joshua (xvii. 7; xx. 7.) appoints this city to Benjamin; it was in the mountains of this tribe. Jacob bought a field in the neighbourhood of this city, which by way of overplus he gave to his son Joseph, who was buried here. (Gen. xlviii. 22.) Near the same city was Jacob's well, or fountain, at which Jesus Christ discoursed with the woman of Samaria. (John iv. 5.) After the ruin of Samaria by Shalmaneser, Shechem was the capital of the Samaritans; and Josephus says, it was so in the time of Alexander the Great. It was ten miles from Shiloh, forty from Jerusalem, and fifty-two from Jericho. Jerome says, that Paula visited the church built on Jacob's fountain. Antoninus Martyr, Adamnanus, and Villibaldus, who wrote in the eighth century, speak of this church. Phocas, who wrote in the twelfth century, makes no mention of it.

'This town,' says Mr. Buckingham, 'is seated between the two hills of Gerizim, on the south, and Ebal on the north, and so fully occupies the valley between them, that the mountains may be said to press it in each side, and leave no room to add any thing to its breadth. Its length, however, is not so limited, as there is an extension of the valley to the east and west, which would admit of the buildings being continued in each of these directions. The town consists chiefly of two long streets, running nearly east and west, through the centre of the valley described, and those again intersected by several smaller ones, mostly crossing them at right angles. At the present time, (in the year 1816,) the town is populous and flourishing, and the grounds around it bear the marks of opulence and industry.'

The resident population of Shechem, or Napolose as it is now called, is thought to amount to ten thousand, though Mr. Buckingham conceives it to be rather less. These are almost all Mahometans; the few Greek Christians there, scarcely amounting to fifty in number. The town is governed by a Mutesellim, or Beg, as he is termed, subject to Damascus; and he has at present about four hundred Amaout soldiers. The men dress partly in the Turkish, and partly in the Arabian fashion; but their general appearance approaches nearer to the former. The women have the whole face covered with a coloured veil, as in the towns of the

Yemen; and the scarf thrown over their head and shoulders is of a yellowish white, with a deep red border; the stuff being, seemingly, a silk manufacture, or, at least, a mixture of that with cotton.

'Napolose,' says Dr. Clarke, 'appears luxuriantly embosomed in the most delightful and fragrant bowers; half concealed by rich gardens, and by stately trees collected into groves, all around the bold and beautiful valley in which it stands. Trade seems to flourish among its inhabitants. Their principal employment is in making soap; but the manufactures of the town supply a very widely extended neighbourhood, and they are carried to a great distance upon camels.

'The history of Shechem, referring to events long prior to the Christian dispensation, directs us to antiquities which owe nothing of their celebrity to any traditional aid. The traveller, directing his footsteps towards its ancient sepulchres, as everlasting as the rocks in which they are hewn, is permitted, upon the authority of sacred and indisputable record, to contemplate the spot where the remains of Joseph, of Eleazar, and of Joshua, were severally deposited. If any thing connected with the memory of past ages be calculated to awaken local enthusiasm, the land around this city is pre-eminently entitled to that distinction.'

Though Napolose is a place of considerable trade with Damascus, and with the towns on the sea-coast, yet there were no Jews here who remained as permanent residents. As for the Samaritans, though a remnant of them still existed so late as the time of Maundrell's journey, or about a century ago, it does not appear that there were in 1816 half-a-dozen families remaining, and they were so obscurely known, and remained in such privacy, that many who had passed all their days in this town, did not know of the existence of such a sect. To so low a state are the people reduced, who once held this city as their metropolis, and who established here the chief seat of their religious as well as of their political power. *Buckingham's Travels in Palestine*, vol. ii. pp. 432-434; *Clarke's Travels*, vol. iv. pp. 268. 270.

SHE'KEL שֶׁקֶל, signifies *weight, money*. Shekel, Siclus, an Hebrew weight and money. (Exod. xxx. 23, 24. 2 Sam. xiv. 26.) Shekel is used to denote the weight of any thing, as iron, hair, spices, &c. Among the different opinions concerning the weight and value of the shekel, we shall adhere to that of Dr. Arbuthnot, who makes the weight of the shekel equal to 9dw. 2½gr. English Troy-weight; and the value equal to 2s. 3½d. sterling money; but the golden shekel was worth 1l. 16s. 6d. English money. Some are of opinion that the Jews had two kinds of shekels, namely, the

common one already noticed, and the shekel of the sanctuary, which last they make double the former. But most authors make them the same, and think that the word sanctuary is added to express a just and exact weight, according to the standards kept in the temple or tabernacle. Moses (Numb. xviii. 16.) and Ezekiel (xlv. 12.) say, that the shekel was worth twenty gerahs. *Arbuthnot's Tables of Ancient Coins, Weights, and Measures.*

SHEK'INAH, שכנה, signifies *Divine presence* [*tabernacling*.] Nothing is more frequently mentioned in the writings of the Jews, than the Shekinah, by which they understand the presence of the Holy Spirit. In the Targums, or Chaldee paraphrases, we find the names Jehovah, or God; Memar, or the word; and Shekinah, or the Holy Ghost. They suppose the Holy Spirit, speaking and communicating itself to men by revelation; first, in the prophets; secondly, in the Urim and Thummim, of the high-priest's breast-plate; thirdly, in what the Hebrews call Bath-col, or the daughter of the voice. The Shekinah is the presence of the Holy Ghost, which resided in the temple of Jerusalem.

The Shekinah was the most sensible token of the presence of God, among the Hebrews; and it rested over the propitiatory, or over the golden cherubim, which adhered to the propitiatory, or covering of the ark. Here the Shekinah abode in a cloud; from hence God gave forth his oracles vocally, as is thought, when consulted by the high-priest on account of his people. Hence it is often said in Scripture, that God sits upon the cherubim, or between the cherubim; that is, he gives the most evident tokens of his divine presence, by answering from hence the inquiries of Israel. The Rabbins tell us, that the Shekinah first resided in the tabernacle prepared by Moses, in the wilderness, and that it descended therein on the day of its consecration, in the figure of a cloud. It passed from thence into the sanctuary of Solomon's temple, on the day of its dedication by this prince; where it continued till the destruction of Jerusalem, and the temple, by the Chaldeans, and was not afterwards seen there.

A late writer observes, that as to the nature of the fire which appeared in the burning bush, possibly it was the Shekinah, or usual token of the divine presence; and if so, it may lead us to think, whether the Shekinah was not of a very mild and gentle, though luminous appearance. *Scripture Illustrated.*

SHELOMITH, שלמים, signifies *my peace, my happiness, my recompence.* Shelomith, Salomith, or Salumith, daughter of Dibri, of the tribe Dan, was mother of that blasphemer, who, having blasphemed the name of the Lord in the camp, was condemned to

be stoned. The Scripture tells us that Shelomith had this blasphemer by an Egyptian; which should be naturally understood of an Egyptian who had married her: but the Rabbins explain it otherwise. They say, Shelomith was a very handsome and virtuous woman, who having been solicited and tempted to criminal conversation by an Egyptian, an overseer of the Hebrews' labour, without complying with him; he at last found an opportunity, by night, of slipping into the house and bed of Shelomith, in the absence of her husband, and abused her simplicity.

The day following, when this woman discovered the injury, she bitterly complained of it to her husband, when he returned. He, at first, thought of putting her away, but kept her some time, to see if she should prove with child by the Egyptian. After some months her pregnancy becoming evident, he sent her away, and with words he assaulted the officer, who had done this outrage. The Egyptian abused him still farther, both by words and blows. Moses, coming hither by chance, and hearing of this injury done by the Egyptian to the Israelite, took up his defence, killed the Egyptian, and buried him in the sand.

The brethren of Shelomith, seeing their sister put away like an adulteress, pretended to call her husband to account for it, and to make him take her again. He refused; and they came to blows. Moses happened to be there again, and wished to reconcile them; but the husband of Shelomith asked him, what he had to do in the matter? Who had made him a judge over them? And, whether he had a mind to kill him also, as yesterday he killed the Egyptian? Moses, hearing this, fled from Egypt into the country of Midian.

The blasphemer stoned in the wilderness (Lev. xxiv. 10, 11.) was, say the Jews, the son of Shelomith and this Egyptian. The officer who inspected the Hebrews' labour is he of whom Moses speaks. (Exod. ii. 11, 12.) And the husband of Shelomith is intimated in the same place. (Exod. ii. 13, 14.) Thus the Jews corrupt the Scripture, by supplying the text, and refining on its narrations.

SHEM, שם, signifies *name, renown; or he that puts, or places, or who is put, or placed.* Shem, or Sem, son of Noah, (Gen. vi. 10.) was born in the year of the world 1558, before the deluge ninety-eight years. We think he was older than Japheth and Ham. He entered the ark with Noah his father. Afterwards when the good old man was overtaken with wine, and was naked in his tent, Shem and Japheth covered him, nor would see in him any thing indecent. When Noah awoke, he foretold blessings on Shem, saying, The Lord God of Shem be blessed [he shall dwell in the tents of

Shem] and let Canaan be the slave of Shem. The great prerogative of Shem was, that from his race was to proceed the Messiah, and the worship of the true God was to be preserved among his posterity. Being an hundred years of age he begat Arphaxad, and died, aged six hundred years, in the year of the world 2158. Shem obtained for his portion the best provinces in Asia.

Shem had five sons, Elam, Asher, Arphaxad, Lud, and Aram, who peopled the finest provinces of the East. The principal design of Moses being to give the history and the laws of the Jews, he has carried the genealogy of Shem farther than those of the other sons of Noah, who were not directly included in his subject. It is pretended that Noah committed to Shem the body of Adam, which he sent and buried on Calvary. It is said, also, he deposited his will with him, by which he distributed the whole earth among his three sons. Among the heathen gods, Ham is Jupiter; Japheth, Neptune; and Shem, Pluto.

SHEMAIAH, שִׁמְעִי, signifies *that hears*; or *that obeys the Lord*. Shemaiah was a prophet, sent to Rehoboam, king of Judah, with a message from God, to forbid his war against Israel. (2 Chron. xi. 2.) Some years after this, Shishak, king of Egypt, came into Judea, against Rehoboam, and took the best places of his kingdom. The prophet Shemaiah told Rehoboam, and the princes of Judah, who had retired into Jerusalem, that they had forsaken the Lord; and now he, in his turn, will forsake them, and deliver them over into the hands of Shishak, king of Egypt. The king and the princes, being in a consternation, answered, 'The Lord is just;' but they humbling themselves, God moderated his anger and their sufferings.—Shemaiah wrote the history of Rehoboam. (2 Chron. xii. 15.)

SHEMAIAH, the Nehelamite, was a false prophet who lived at Babylon while Jeremiah was in Judea, and at Jerusalem. (Jer. xxix. 24, 25—31, 32.) Jeremiah having sent prophecies to the captive Jews at Babylon, Shemaiah the Nehelamite wrote back to the people at Jerusalem, to decry the prophet Jeremiah; and to Zephaniah, prince of the priests, and to the rest of the priests, to reproach them for not seizing and imprisoning Jeremiah, as one possessed with a spirit of false prophecy. Jeremiah, in his turn, wrote back to the Jews in captivity at Babylon. The Lord says, against Shemaiah the Nehelamite, and against his posterity, None of his race shall ever sit in the midst of the people, and he shall not share in the happiness of my people.

SHEPHERDS, or **PASTORS**. When the patriarch Joseph invited his father and brethren to settle in Egypt, he bid them tell Pharaoh they were shepherds, or breeders of sheep, that they might have the land of Goshen assigned for their habitation; Be-

cause, says Joseph, the Egyptians have an abomination to shepherds. It is inquired, Wherefore had the Egyptians such an abhorrence to shepherds? There are two reasons generally assigned for this: first, because the Hebrews, who bred sheep, also killed and ate them, or sacrificed them to their God; whereas the Egyptians worshipped sheep and goats, and thought it a great crime to kill or sacrifice them. Diodorus Siculus says, that sheep were in great veneration throughout all Egypt. And Strabo assures us, that they sacrificed them only in the Nome, or province of Nitria, or in that of Mendese, according to Herodotus.

Tacitus observes, that the Israelites sacrificed sheep and lambs, as if it were to insult Jupiter Ammon, the deity of Egypt; and that they killed oxen without scruple, to affront the ox Apis. But this does not prove that the employment of ox-keepers, or neat-herds, was of itself odious to the Egyptians, as the Scripture insinuates. On the contrary, this office would have recommended them to the esteem of the people, if they had not killed these animals; as in the Nome of Mendese, the keepers of goats were honoured, because the goat was the favourite deity of that district.

We must, therefore, seek another cause of Egyptian aversion from shepherds. Manetho relates, that an army of strangers, from the coasts of Arabia, or from the east, invaded Egypt, and finding it defenceless, they subdued it, and established a succession of kings in Lower Egypt, for about five hundred and eleven years. After this, the kings of Thebais, and of Upper Egypt, after a long war, at last drove them out of the country. These princes were called Hicsos, that is, king-shepherds. Some, says Manetho, affirm they were Arabians; but we find in other books, that they were not kings, but captives. For in Egyptian, the word *hic*, when pronounced *hoc*, signifies a captive. This reason of the hatred of the Egyptians against the shepherds appears to be plausible.

Abel was a keeper of sheep, (Gen. iv. 2.) as were the greater number of the ancient patriarchs. When men began to multiply, and to follow different employments, Jabal, son of Lamech and his wife Adah, was acknowledged as father, that is, founder of shepherds and nomades (Gen. iv. 20.): 'He was the father of such as dwell in tents, and of such as have cattle.' God sometimes takes the name of Shepherd of Israel (Isa. xl. 11.); and kings, both in Scripture and ancient writers, are distinguished by the title of shepherds of the people. The people forsaken, are compared to a flock without a shepherd. Isaiah says, that the Messiah shall feed his flock. God calls Cyrus his shepherd. The prophets often inveigh against the shepherds of Israel, against the kings, who feed themselves, and neglect their flocks; who distress them, treat them ill,

seduce them, and lead them astray. (Ezek. xxxiv. 23.) The Lord says, (Isaiah lxiii. 11.) that he brought his people through the Red Sea, with their shepherds; that is, Moses, Aaron, and the chief of the people at their head. Micah says, (v. 5.) that the Lord shall raise seven shepherds over his people, and an eighth over the land of Assyria, to bring forth thence the people of Israel. We take these seven or eight shepherds, to be the seven princes confederate with Darius, son of Hystaspes, who killed Smerdis the Magian, that had seized the empire of Persia, after the death of Cambyses.

Zechariah (xi. 8.) mentions three shepherds whom the Lord had cut off in one month. These three were Aaron, Moses, and Miriam, who died in the wilderness; not, indeed, within the space of one month, but who all had the sentence of death passed on them in a month, and died at a little distance of time from one another. This is the explication of the Rabbins. Others think these three shepherds were David, Adonijah, and Joab, who all died in the space of one month.

The same Zechariah received order from the Lord, saying, 'take unto thee yet the instruments of a foolish shepherd; for,' says the Lord, 'I will raise up a shepherd in the land, which shall not visit those that be cut off,' &c. (Zech. xi. 14, 15.) The sheep having forsaken Jesus Christ, their lawful shepherd, were delivered up to foolish shepherds, who plunged them into calamities; these are the Roman emperors, successors of Tiberius. Caligula succeeded Tiberius; Claudius, Caligula; and Nero, Claudius. Every one knows the characters of these princes; that they were truly foolish shepherds, mad, wicked, and cruel.

The Messiah is often called a shepherd. 'I will set up shepherds over them, which shall feed them.' (Jer. xxiii. 4, 5.) Isaiah (xl. 11.) speaks in the same manner: 'He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.' And Zechariah (xiii. 7.) says, 'Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts. Smite the shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones.' Jesus Christ refers this passage to his passion. (Matt. xxvi. 31.) He takes on himself the title of the good shepherd, who gives his life for his sheep. (John x. 11, 14, 15.) St. Paul calls him the great Shepherd of the sheep, (Heb. xiii. 20.); and St. Peter gives him the appellation of Prince of shepherds. (1 Pet. v. 4.)

SHE'SHACK, ששק, signifies *bag of linen*; otherwise, *the sixth bag*. By the name of Sheshach, or Sesach, Jeremiah (xxv. 26.; li. 41.) hints at Babylon. Jeremiah was to cause all nations to drink of the cup of the

Lord's fury, and the 'king of Sheshach shall drink after them.' And elsewhere, 'How is Sheshach taken, and how is the praise of the whole earth surprised! How is Babylon become an astonishment among the nations!' But how comes it that he gives this name to Babylon? Jerome thinks he does it out of caution, not to provoke Nebuchadnezzar, who then was besieging Jerusalem. We take Sheshach to be a pagan deity, chiefly worshipped at Babylon. He gives this city the name of its tutelar deity, as he says (Jer. l. 2.) 'Babylon is taken; Bel is confounded; Merodach is broken in pieces.' Bel and Merodach were gods of the country. Sheshach was, probably, the moon. At Babylon they celebrated feasts called Sacæa, which greatly resembled the Roman Saturnalia. The servants then acted the part of masters. Strabo says they were celebrated in honour of Anais, which is Diana, or the moon.

SHIB/BOLETH, שִׁבְּוֶלֶת, Vulgate. *Scibboleth* (Judg. xii. 6.) signifies *burden, ear of corn*; or *current of water*. Shibboleth, or Sibboleth, is an Hebrew word, which signifies an ear of corn, *spica*. After Jephthah had beat the Ammonites, the men of Ephraim were jealous of this advantage obtained by the tribes beyond Jordan, and complained heavily that they had not been called to this expedition. Jephthah answered with much moderation: but that did not prevent the Ephraimites from using contemptuous words toward the men of Gilead; telling them they were only fugitives from Ephraim and Manasseh, a kind of bastards, that belonged to neither of the two tribes. To fighting they went, and the men of Gilead killed a great number of Ephraim. After this, they set guards at all the passes of Jordan; and when an Ephraimite, who had escaped, came to the water-side, and desired to pass over, they asked him, if he was not an Ephraimite? If he said No; they bid him pronounce Shibboleth, which signifies an ear of corn. But he pronouncing it Sibboleth, according to the pronunciation of the Ephraimites, and not well pronouncing the first letter, they killed him on the spot; on this occasion there were killed forty-two thousand Ephraimites.

SHIELD. In Scripture, God is often called the shield of his people, (Gen. xv. 1.); 'I am thy shield,' says God to Abraham. The Psalmist says, (Psalm v. 12.) 'Thou, Lord, wilt bless the righteous; with favour wilt thou compass him, as with a shield.' Princes and great men are also called the shield of the people. 'The shields of the earth belong unto God,' or are dependent upon him. (Psalm xlvi. 9.) The Septuagint have it;—the strong gods of the earth have exalted themselves.

The common materials of a shield were wood: it was covered with leather, with plates of gold, or brass. Sometimes they were all of gold, or brass. Solomon made some of massy gold, which Shishak, king of

Egypt, took away; and Rehoboam made others of brass to serve in their stead. (1 Kings xiv. 26, 27.) Goliath's shield was of brass. Nahum (ii. 3.) describes the shields of the Chaldeans as bright and sparkling. The Psalmist says, that God shall cause peace to reign among his people, and that they shall throw their shields into the fire. (Psalm xlv. 9.) These shields, therefore, were of wood.

They hung their shields around the towers for ornament, and to use on occasion. The tower of David was adorned with a thousand shields, hung round about it: there were deposited arms of all kinds. (Cant. iv. 4.)

SHIGGAION, שִׁיגְיֹון, signifies a *song of trouble*, or *comfort*. Shiggaion, Shigionoth, or Sigaion. This word occurs in the Hebrew. (Psalm vii. title, and Habakkuk iii. 1.) The Septuagint have translated it by Psalm or Canticle; but Aquila, and Symmachus, have rendered it, by *ignorance*, or *sins of ignorance*. Theodotion, in Habakkuk, has it, *for voluntary sins*; but there is reason to doubt whether his text be very entire. Some think Shiggaion is an instrument of music; some a certain air, or tune, to which this psalm was sung. Others translate it, *the error of David*; *the secret of David*; *the delight of David*; *the disquiet of David*. Calmet thinks it ought to be translated, *a song of trouble*, or, *a song of consolation of David*.

SHI'LOH, שִׁילֹה, שִׁלָּה, or Silo, signifies *peace*, or *abundance*; otherwise, *that deceives*, or *mocks*, according to the Syriac. This term is famous among interpreters and commentators, on Scripture. It is used (Gen. xlix. 10.) to denote the Messiah. The Patriarch Jacob foretells his coming, in these words: 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.' The Hebrew text reads עַד כִּי יָבֹא שִׁילֹה, 'Until Shiloh come.' All Christian commentators agree, that this word ought to be understood of the Messiah, of Jesus Christ; but all are not agreed about its literal and grammatical signification. Jerome, who translates it by *qui mittendus est*, manifestly reads Shiloach, sent, instead of Shiloh. The Septuagint translate Ἔως ἀνέλθῃ τὰ ἀποκείμενα αὐτῷ. Or, Ἔως ἀνέλθῃ ὃ ἀπόκειται. As if they had read שִׁלֹּה, instead of שִׁלָּה: 'Until the coming of him to whom it is reserved; or till we see arrive that which is reserved for him.'

It must be owned that the signification of the word Shiloh is not well ascertained. Some translate, 'the sceptre shall not depart from Judah, till he comes to whom it belongs,' שִׁלָּה, or שִׁלֹּה, instead of שִׁלָּה. Others, 'till the coming of the peace-maker, or, the pacific, or of prosperity,' שִׁלָּה, *prosperatus est*. Shalah signifies, 'to be in peace, to be in prosperity.' Others, 'till the birth of him who shall be born of a woman, without the knowledge of

man,' שִׁלֹּה or שִׁלָּה, *secundina, fluxus*. Otherwise, 'the sceptre shall not depart from Judah till its end, its ruin; till the downfall of the kingdom of the Jews.' Some Rabbins have taken the name Silo, or Shilo, for a city of this name in Palestine:—'The sceptre shall not depart from Judah till it come to Shiloh,' שִׁלָּה, or שִׁלֹּה. *It has ceased*, it has *finished*, says Le Clerc in Genesis, till it be taken from him, to be given to Saul, at Shiloh. But where is it said, that Saul was acknowledged as king, or consecrated at Shiloh? If we would understand it of Jeroboam, the son of Nebat, the matter is equally uncertain. The Scripture mentions no assembly at Shiloh, that admitted him king. A modern author derives Shiloh from Shalah, שִׁלָּה, *fatigare*, which sometimes signifies *to be weary*, *to suffer*; 'till his labours, his sufferings, his passion shall happen.'

So much for the grammatical signification of Shiloh: it is sufficient that the ancient Jews are, in this matter, agreed with the Christians, that this word stands for *Messiah the king*; so the paraphrasts Onkelos and Jonathan, the ancient Hebrew commentaries on Genesis, and the Talmudists themselves explain it. The sceptre continued among the Jews: they had kings of their own nation, in the persons of the Herods; but soon afterwards the sceptre was entirely taken away from them, and has never been restored to them since.

The Jews seek in vain to put forced meanings on this prophecy of Jacob, saying, for example, that the sceptre intimates the dominion of strangers, to which they have been in subjection; or, the hope of seeing, one day, the sceptre or supreme power settled again among themselves. It is easy to perceive that this is contrived to deliver themselves out of perplexity. In vain, likewise, they take refuge in certain princes of the captivity, whom they pretend to have subsisted beyond the Euphrates, exercising an authority over the nation, little short of absolute; and being of the race of David. This pretended succession of princes is perfectly chimerical; and though at certain times they could show a succession, it never continued long; and their authority was too obscure, and too limited, to be the object of a prophecy so remarkable as this.

SHILOH, a famous city of Ephraim, (Josh. xviii. xix. xxi.) twelve miles distant from Shechem, according to Eusebius; ten miles, according to Jerome: it was in Acrabatene, according to both. In Jerome's time Shiloh was ruined, and nothing remarkable was found there, but the foundation of the altar of burnt-offerings, which had been erected when the tabernacle was there. At Shiloh Joshua assembled the people, to make the second distribution of the Land of Promise. (Josh. xviii. 1, 2, 3.) Here the tabernacle of the Lord was set up, when the people

were settled in the country. (Josh. xix. 51.) The ark and the tabernacle of the Lord continued at Shiloh from the year of the world 2560, when it was set up by Joshua, to the year of the world 2888, when it was taken by the Philistines, under the administration of the high-priest Eli. At Shiloh Samuel began to prophesy. (1 Sam. iv. 4.) Here the prophet Ahijah dwelt. (1 Kings xiv. 2.) Jeremiah foretold that the temple of Jerusalem should be reduced to the same condition as Shiloh was. (Jer. vii. 12. 14.; xxvi. 6. 9.) After the return of the ark out of the country of the Philistines, instead of returning it to Shiloh, the ark was taken to Kirjath-jearim. (1 Sam. vi. 21.)

Reland conjectures, that, from the name Shiloh, Pausanias took occasion to say that Silenus, the companion of Bacchus, was buried in Palestine. Benjamin of Tudela affirms that the tomb of Samuel was to be seen here. On the medals of Shechem, or Neapolis, we see Silenus represented; which should make us think that it was rather at Shechem than at Shiloh they might expect to find the tomb of this demi-god.

SHIM'EI, שִׁמְעִי, signifies *that hears*, or *obeys*; otherwise, *name of the heap*. Shimei, son of Gera, a kinsman of Saul's, who, when David was obliged to retire to Jerusalem, began to curse him, and throw stones, &c. (2 Sam. xvi. 5, 6, 7, 8, &c.)

But when David returned to Jerusalem after the defeat and death of Absalom, Shimei hastened with the men of Judah, and with a thousand men of Benjamin, to come before David: he threw himself at his feet, desiring him to forget and forgive his fault. Abishai, the son of Zeruiah, expostulated in an angry manner; but David disapproved of Abishai's zeal, and promised Shimei, with an oath, that he would not put him to death. And, in truth, he suffered him to live in peace, while he himself lived; but before his death he recommended to Solomon not to let Shimei go entirely unpunished, but to exercise his discretion upon him.

When Solomon therefore ascended the throne, he confined Shimei to Jerusalem, where Shimei dwelt three years, till some of his slaves ran away from him, and took sanctuary with Achish, king of Gath. Shimei went after them, and brought them to Jerusalem. The king, being informed of this, caused Shimei to come before him, and said to him; Did not I assure you, that the day you quitted your confinement, you should be put to death? So he gave orders to Benaiah, the son of Jehoiada, to kill him.

SHI'NAR, שִׁנְעָר, signifies *watch of him that sleeps*; otherwise, *spoil of the tooth*. Shinar, or Sennaar, a province of Babylonia, in which the tower of Babel was built. (Gen. xi. 2.) Calneh was built in the same country. (Gen. x. 10.) Amraphel,

king of Shinar, was a potent prince in the time of Abraham. (Gen. xiv. 1.) Daniel says, (i. 2.) that Nebuchadnezzar carried away the sacred vessels of the temple of Jerusalem, and put them in the temple of his god, in the land of Shinar. There is a great probability that the mountains of Singares, or Zagras, as well as the city and river of Singare, take their name from Shinar, Sennaar, or Sengar.

'Shinar,' says a late writer, 'was certainly a considerable extent of level country; it included Babylon, and probably extended further south; but how much we cannot very well tell. It is extremely probable that the city Singara marks some part of this province; in which case, Babylonia would be a part of the land of Shinar, rather than the land of Shinar a part of Babylonia; and indeed this would lead us to consider the land of Shinar as that extent between the rivers Tigris and Euphrates, which was afterwards called Mesopotamia. To this agrees the opinion of Michaelis, which extends Shinar so far north, as to include Nisibis and Edessa: Shinar might be the original name of this whole extent, which might afterwards be divided into Padan-aram and other parts, like as Mesopotamia was, under the Roman government.' *Taylor's Sacred Geography*.

SHI'SHAK, שִׁשָּׁק, signifies, *present of the bag, of the pot, of the thigh*; otherwise, *of the kiss*. Shishak, or Sesac, king of Egypt, declared war against Rehoboam, king of Judah, in the fifth year of Rehoboam. The king of Egypt had twelve thousand war chariots, and sixty thousand horse, with an innumerable multitude of people, out of Egypt, the countries of Lubim, of Sachim, and of Cush. He entered Judea, and made himself master of the strongest places in the country, advancing to Jerusalem. Then the prophet Shemaiah came to Rehoboam, and the princes of Judah, in Jerusalem, and said, thus saith the Lord, As you have forsaken me, so I have delivered you up into the hands of king Shishak. But they acknowledging their fault, God seeing their humiliation, said to Shemaiah; Since they have humbled themselves under my hand, I will not destroy them.

Shishak entered Jerusalem, but soon withdrew, taking with him the treasures of the Lord's house, and those of the king's palace. He carried away with him the golden bucklers that Solomon had made. The rabbins are of opinion, that the chief motive of this prince's war against Rehoboam, was because he coveted to possess the ivory throne of Solomon, with which he was charmed. This is the Shishak to whom Jeroboam fled, toward the end of Solomon's reign; and when Shishak came into Judea, he did no harm to Jeroboam's territories, (2 Chron. xii. 2, 3, 4. 1 Kings xiv. 25, 26, &c.) in the year of the world 3033.

Perhaps Jeroboam might invite him to invade Rehoboam's country. Till the time of Shishak the Scripture mentions the kings of Egypt by the general name of Pharaoh; Shishak is the first whose proper name is mentioned. Chronologists are not agreed as to the correct order of Shishak in the Egyptian dynasties. Some will have him to be the same as Sesonchis; others Sesostris, or Sesothis. Usher thinks him to be Sesonchis, and places the beginning of his reign in the year of the world 3026.

This Shishak, or Sesac, according to Sir Isaac Newton, in his chronology of ancient kingdoms amended, was the greatest conqueror, and the most celebrated hero, of all antiquity, being the son of Ammon, or the Egyptian Jupiter, and known to the Greeks by the name of Bacchus, Osiris, and Hercules; was the Belus of the Chaldeans, the Mars, or Mavors, of the Thracians, &c. He made great conquests in India, Assyria, Media, Scythia, Phenicia, Syria, Judea, &c. His army was at length routed in Greece by Perseus; which disgrace, together with the attempts of his brother Danaus to usurp his kingdom in his absence, obliged him to return into Egypt in the ninth year of his expedition. From hence he drove his brother Danaus, who took refuge in Greece, and was there celebrated by the name of Neptune, Japetus, Tiphon, Python, &c.

SHIT'TIM, שִׁטִּים, *sarritin*, signifies *that turn away, or divert*; otherwise *scourges, rods, or thorns*. Shittim was a sort of precious wood, of which Moses made the greater part of the tables, altars, and planks, belonging to the tabernacle. The Septuagint have rendered this word *incorruptible wood*. Jerome says, the Shittim wood grows in the deserts of Arabia, and is like white-thorn as to its colour and leaves: but the tree is so large as to furnish very long planks. The wood is hard, tough, smooth, without knots, and extremely beautiful. It is thought that this wood is the black acacia, because, as they say, this is the only tree found growing in the deserts of Arabia. It is so hard and solid, as to become almost incorruptible. When cut, it is of the colour of a Lotos-tree, and planks are taken from it twelve cubits long. Its branches do not rise up in height; its leaves are round and large, like those of a pear tree, soot-colour underneath, and green above.

Prosper Alpinus says, that the Acacia is called Sant by the Egyptians; that it is found in Egypt, in places distant from the sea; is very common about Mount Sinai, on the mountains which border on the Red Sea; that it grows about as tall as a mulberry tree; its trunk is of the thickness of a plumb-tree, its bark is black, rough, and covered with very sharp thorns. Its leaves are oblong, small, and very short. It bears a pale, yellowish, or white, flower. The male bears no fruit, but is close set

with thorns. The female bears fruit twice a year, and has much fewer thorns. This, they say, is the true description of the Acacia of Arabia.

SHOSHAN'NIM, שׁוֹשַׁןִּים, signifies *an instrument of six strings*. Shoshannim is a word in the titles of Psalms xlv. lxxx. which the Septuagint translate ὑπὲρ τῶν ἀλλοιωθησομένων, *those that shall be changed*; Aquila, ἐπὶ τοῖς κρίνοις, *the lilies*; Symmachus, ὑπὲρ τῶν ἀνθῶν, *the flowers*. Le Clerc takes this to signify only the master of a musical instrument, called shoshannim; and Calmet thinks shoshannim to have been the name of a musical instrument of six strings, or a *song of rejoicing*.

SHOULDER. To give or lend his shoulder for bearing of a burden, signifies to submit to servitude, (Gen. xlix. 15.); 'Isachar bowed his shoulder to bear, and became a servant unto tribute.' The preacher advises his pupil to submit his shoulder to the yoke of wisdom. (Ecclus. vi. 26.) The Messiah has delivered his people from the rod, or from the yoke to which they were subject. (Isa. ix. 4.) The same prophet, (x. 27.) comforting Israel with the promise of deliverance from Assyria, says, 'His burden shall be taken away from off thy shoulder.' The Scripture calls that a rebellious shoulder, a withdrawing shoulder, that will not submit to the yoke; and those that bear it together with joint consent, 'serving with one shoulder.'

Marks of honour and command were worn on the shoulder. Job (xxxi. 36.) desires of God to decide his cause: 'Surely I would take it upon my shoulder, and bind it as a crown to me.' Isaiah (ix. 6.) says, that the Messiah shall bear the insignia of his government on his shoulder. God promises Eliakim, the son of Hilkiah, to give him 'the key of the house of David, and to lay it upon his shoulder.'

'To be borne upon shoulders,' sometimes stands for a kind of honour and distinction. God says, that when he shall bring back his people from the captivity of Babylon, he will give a signal to the people, 'and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.' (Isa. xlix. 22.)

Sometimes, on the contrary, this denotes great weakness, great disgrace. God commanded Ezekiel to make a breach in the wall, and carry out his goods thereby, on his shoulder, in the night-time; to represent the taking of Jerusalem, and the captivity of the king and people. (Ezek. xii. 6, 7.)

SHU'NAM, שׁוֹנָם, signifies *their change, their repeating*; otherwise, *their second*; otherwise, *sleep*.

SHU'NAMITE, or SUNAMITE, a daughter, or woman, born at Shunem. This surname was given to Abishag, the spouse of David, married in his old age to keep him warm. (1 Kings i. 3. 15.; ii. 17. 21, 22.) It was given also to the hostess of Elisha, who en-

tertained that prophet when he came to Shunem. (2 Kings iv. 12. 25. 36.) It is given to the spouse in Canticles (vi. 13.) by a corrupt reading of Sunamitis, instead of Sulamitis.

SHU'SHAN, שושן, σουσολ, signifies the *lily*, or *rose*; otherwise *joyful*. This word is met with in the title of Psalm lx. Calmet takes it to be the name of a musical instrument of six strings. The Vulgate reads *Pro his qui Immutabuntur*. Le Clerc confesses his ignorance of the import of this word.

SHUSHAN, or SUSAN, the capital city of Susiana, or the country of Elam, that is, Persia. (Dan. viii. 2.) Daniel always calls it the Palace: 'I was at Shushan, in the palace;' perhaps Shushan royal, because the kings of Chaldea had here a royal palace. After Cyrus, the kings of Persia took a custom of passing the winter here, and the summer at Ecbatana. The winter was very moderate at Shushan, but the heat of the summer was so great that the very lizards and serpents, if surprised by it in the streets, were even burned up by the heat of the sun. This city stands upon the river Ulai. In this city, and on this river, Daniel had the vision of the ram with two horns, and the goat with one horn, &c., in the third year of the reign of Belshazzar (Dan. viii. 1, 2, 3, &c.), in the year of the world 3447.

Also in this city of Shushan, the history of Esther happened. Here Ahasuerus, or Darius, the son of Hystaspes, generally resided and reigned. (Esther i. 1, 2. 5. &c.) Pliny says, he rebuilt Shushan, enlarged, and adorned it. Nehemiah was also at Shushan, when he obtained from king Artaxerxes permission to return into Judea, and to repair the walls of Jerusalem. (Nehem. i. 1.) Benjamin of Tudela, and Abulfarage, place the tomb of Daniel at Chuzestan, which is the ancient city of Shushan, the capital of the province of Elam.

Lightfoot says, that the outward gate of the eastern wall of the temple, was called the gate of Shushan, and that upon this gate was carved the figure of the city of Shushan, in acknowledgment of the decree granted at Shushan by Darius, son of Hystaspes, which permitted the rebuilding of the temple. Some, however, question whether this might not rather be the arms, or insignia, of the city Shushan, as, for instance, three lilies, proper.

The modern name of this province, is Khuzistan, or Chuzestan, while that of the ruins of the capital is the same as before, being Shus or Shushan. Mr. Macdonald Kinnier observes, that Shus is a Pehlivi word, signifying pleasant; and that when Shapoor, the conqueror of Valerian, erected his royal city on the banks of the Karoon (not fifty miles from this ancient capital) he called it Shus-ter, which means, more pleasant.

The ruins of Susa, in themselves, present

an appearance not at all unlike those of Babylon, being a succession of similar mounds, covered with fragments of bricks, tiles, &c. and stretching over a space of country to the extent of ten or twelve miles. Of these mounds two stand pre-eminent and of enormous expanse; one being in circumference a mile, and the other nearly two; their height measures about 150 feet. They are composed of huge masses of sun-dried bricks, and courses of burnt brick and mortar, and stand not very far from the banks of the Kerrah, or Kara-Sou; from whose eastern shore the vestiges of this famous capital are yet traceable nearly to the banks of the Abzal, the river Euleus, or Ulai, approaching the town of Desphoul. The people of the country distinguish those two great mounds, by the names of the Castle and the Palace; and at the foot of the largest appears a little dome-like building, under which travellers are shown the tomb of the prophet Daniel. A dervise resides there, impressed with a belief of its peculiar sanctity, and points to the grave of the inspired son of Judah, with as much homage as if it belonged to one of his own most respected imauns. Though covered by this modern structure, no doubt is held by Jew, Arab, or Mussulman, of the great antiquity of the tomb beneath; all bearing the same tradition, that it indeed contains the remains of the prophet.

Josephus mentions a famous edifice built by Daniel at Susa, in the manner of a castle, which, the Jewish historian adds, was remaining in his time, and had been finished with such wonderful art, that even then it seemed as fresh and beautiful as if only newly built. Within this edifice, he continues, was the place where the Persian and Parthian kings used to be buried; and for the sake of the founder, the keeping of it was committed to one of the Jewish nation, even at that day. It must be observed, that the copies of Josephus, now extant, do indeed place this building in Ecbatana in Media; but St. Jerome, who also gives an account of it, and professes to do so word for word out of Josephus, places it in Susa in Persia; and this makes it plain, that the copy of Josephus, from which Jerome quoted, had it as he says. And this most likely is the true reading; for Susa having been within the Babylonian empire (before it came into the possession of Cyrus), the Scriptures tell us that Daniel sometimes resided there; and a common tradition has existed in those parts for ages, that Daniel died in that city, and there they show his monument unto this day. Besides, it is to be observed, that Josephus calls this building 'Baris,' which is derived from the Chaldee *berah*, and which is often met with in the sense of a *palace*, a great house enclosed on all sides, in the form of a tower, in the Hebrew books written after the captivity, as in the books of Daniel, Ezra, Nehemiah,

and Esther. It is the same by which Daniel himself distinguishes the castle or palace of Shushan; for what we translate 'at Shushan in the palace,' (Dan. viii. 2.) is in the original *Besh Shushan Ha Birah*: here, no doubt, the Birah of Daniel is the same as the Baris of Josephus, and both signify the palace or castle built at Shushan by Daniel, while governor of its province.

The site of Susa or Shushan, the once noble metropolis of the ancient princes of Elamis, is now a mere wilderness, given up to beasts of prey; no human being disputing their reign, excepting the poor dervise who keeps watch over the tomb of the prophet. *Sir R. K. Porter's Travels in Georgia, Persia, &c.*; vol. ii. pp. 411—414.

SI'DON, צִידוֹן, signifies *hunting, or craft*; otherwise, *food, or sustenance*; otherwise, *the ship of the judge*. Sidon, or Zidon, the eldest son of Canaan, (Gen. x. 15.) was founder of the very ancient city of Sidon, the capital of Phenicia.

SIDON, or Zidon, a very ancient, and famous city, founded by Sidon the eldest son of Canaan. Strabo places Sidon four hundred stadia from Berytus, and two hundred from Tyre.

The name Sidon is commonly derived from the Hebrew or Tyrian word צִידָה, *Zada*, which signifies to fish. Joshua (xi. 8.) calls it Sidon the Great, by way of eminence. Hence some have taken occasion to say, that in his time there were two Sidons, a greater and a less. But no geographer has mentioned any other Sidon than Sidon the Great. Joshua assigned Sidon to the tribe of Asher, (Joshua xix. 28.); but this tribe could never get possession of it. (Judg. i. 31.) It is situated on the Mediterranean, in a fine country, one day's journey from Paneas, or from the fountains of Jordan. It has a fine harbour. Abulfeda places it sixty miles from Damascus. This city has been always famous for its great trade and navigation. At present it is called Saïde. There are extant some ancient medals of Sidon, on which are seen ancient Phenician characters, which are the same as the Hebrew characters before the captivity of Babylon. The principal deities of the Sidonians were Baal and Astarte, or, the sun, and moon, also Hercules. The Hebrews often fell into the idolatry of the Phenicians, especially after Ahab, king of Israel, married Jezebel, the daughter of Eshbaal, king of the Zidonians. (1 Kings xvi. 31.) There is frequent mention of this city in the Scriptures.

The following is Volney's account of Sidon: 'As we return to the sea coast, we must first remark Saïde, the degenerate offspring of ancient Sidon. This town, formerly the residence of the pacha, is, like all the Turkish towns, ill-built, and full of modern ruins. Saïde is a considerable trading town, and is the chief emporium of

Damascus, and the interior country. The French, who are the only Europeans to be found there, have a consul, and five or six commercial houses. The exports consist in silk; and particularly in raw and spun cotton. The manufacture of this cotton is the principal art of the inhabitants, the number of whom may be estimated at about five thousand.'

The city, as it exists at present, rises immediately from the strand; and, when seen from a slight distance, presents a rather imposing appearance. The interior, however, is wretched and gloomy. 'About half-way between Saïde (or Sidon) and Soor (or Sour, Tyre) are very extensive ruins of towns which once connected these two cities; but of these ruins there is now scarcely one stone left upon another. They consist chiefly of lines which show, rased even with the soil, the foundation of houses—many stones irregularly scattered—a few cisterns with half-defaced sculpture on them; and, at a considerable distance from the path, there are at one spot several low columns, either mutilated or considerably sunk in the earth. These relics show, what it needed, indeed, no such evidence to prove, that in peaceable and flourishing times, on this road between two such considerable cities as Tyre and Sidon, there must have been many smaller towns for business, pleasure, and agriculture, delightfully situated by the sea-side; but peaceful security has long been a blessing unknown to these regions; and we may apply to them the language of Judges (v. 7.) 'The villages ceased; they ceased in Israel.' *Jowett's Christian Researches in Syria*, pp. 129, 130; *Horne's Introduction*, vol. iii. p. 623; *Taylor's Sacred Geography*; *Volney's Travels*, vol. ii. p. 207.

SIGN. This word is taken for whatever serves to express, or represent, another thing; as, when God gave to Noah the rainbow, as a sign of his covenant, (Gen. ix. 12, 13.): when he appointed circumcision to Abraham, as the seal of the covenant made with him and his posterity. (Gen. xvii. 11.) The sun and the moon are appointed by God for signs and seasons. It is often rendered *token* in the English translation. (Gen. i. 14.)

2. Sign is put for a miracle: Thou shalt do these signs and wonders, in the midst of Egypt, says the Lord to Moses, (Exod. iv. 7, 8, 9.); and if the Egyptians do not believe the first sign, they will believe the second, &c. The word sign is very frequent in this sense, in Scripture.

3. Sign, or token, is often put for the proof, or evidence, of a thing: so, (Exod. iii. 12.) 'This shall be a token (or sign) unto thee, that I have sent thee.' 'Show me a sign, that thou talkest with me,' that is, a proof. (Judg. vi. 17.) 'What shall be the sign (or evidence) that the Lord will heal me?' (2 Kings xx. 8.) This accepta-

tion agrees with the first mentioned; also, (Gen. iv. 15.) 'And the Lord set a mark (*a sign*) upon Cain;' he put a token upon him that he might be known, or rather, according to Shuckford, he gave him a *sign* of security to ease his mind.

4. Signs of Heaven; signs of the Magicians; phenomena of the heavens; impostures of magicians, which they use to deceive the unwary. 'The Lord frustrateth the tokens (or signs) of the liars, and maketh diviners mad.' (Isaiah xlv. 25.) And in Jeremiah, (x. 2.) 'Be not dismayed at the signs of Heaven, for the heathen are dismayed at them.'

5. 'Behold I and the children whom the Lord hath given me, are for signs and for wonders in Israel,' (Isaiah viii. 18.); that is, what shall happen to me shall be a prophetic similitude of what shall happen to the people. (Ezekiel iv. 3.) The Lord pours down his vengeance upon sinners, and makes them a sign, as a public and sensible proof of his wrath. (Ezek. xiv. 8.)

SI'HON, סִיחֹן, signifies *rooting out*; otherwise, *conclusion*. Sihon, king of the Amorites, not only refusing passage to the Hebrews, but coming to attack them, was slain, and his army routed. (Numb. xxi. 21, 22. Deut. i. 4. 11. 24. 26. 30. Psalm cxxxv. 11.; cxxvi. 19.) Heshbon his capital city was taken, and his dominions were distributed among Israel. This war happened in the last year of Moses's life, some months before the Israelites entered the Land of Promise; in the year of the world 2553. Moses observes, that Sihon had made a conquest from the Moabites, of the best part of the country he then possessed, and had settled himself in their place. On this account, in the time of Jephthah, the Ammonites and Moabites demanded that country which Israel had formerly conquered from Sihon, pretending it belonged to them. (Judg. xi. 12, 13, 14.) But Jephthah answered, that Moses and the Hebrews having taken it from Sihon, who was then in peaceable possession of it, and having conquered it in a fair war, it belonged to Israel, and that neither Moab nor Ammon had any right to it.

SI'HOR, סִיחֹר, סָוֶס, signifies *black, trouble, or early in the morning*. Sihor, or Sichor, is a name of the Nile. (Josh. xiii. 3.) The water of the Nile is generally turbid.

SIHOR is thought to be a city in the western part of the tribe of Asher. It cannot be far from Carmel. Reland imagines that this may be the city, or the river, of Crocodiles, which Pliny and Strabo place in this country. Strabo says, it is between Ptolemais and the Tower of Straton, or Cæsarea of Palestine. The Hebrew reads Shihor-libnath, (Josh. xix. 26.); and Calmet thinks Libnath to be the white promontory

between Ecdippe and Tyre, and Sihor to be a rivulet in this neighbourhood.

SILAS, Σίλας, signifies the *third*. It is thought to be the same as Silvanus, which signifies *one that loves the woods or forests*. Silas, or Silvanus, was, according to St. Luke, (Acts. xv. 22.) one of the chief men among the brethren; which gives room to judge, that he was of the number of the seventy. When a dispute was raised at Antioch, about the observance of the legal ceremonies, they chose Paul, Barnabas, Judas, and Silas, to go to Jerusalem, to advise with the apostles on this question. He is believed by Hieron, to be the same Silas, mentioned by the name of Silvanus, in the two Epistles of St. Paul to the Thessalonians. St. Peter sent his first Epistle by him from Rome, in which he entitles him a faithful brother. Silas joined himself to St. Paul; and, after Paul and Barnabas had parted on account of John Mark, (Acts xv. 37—41.) Silas went with St. Paul, to visit the churches of Syria and Cilicia. Thence they passed into Lycaonia, Phrygia, and Galatia; and lastly, they crossed the sea, and came into Macedonia.

At Philippi, they found a woman who was possessed with a spirit of Python, from which St. Paul dispossessed her. Her masters, therefore, seized Paul and Silas, dragged them before the magistrates, and accused them of introducing customs contrary to those of the Romans. The magistrates ordered Paul and Silas to be publicly whipped and imprisoned. In the night there was a great earthquake; and the gaoler was converted, and received baptism with his whole family. The day following the magistrates sent orders to liberate Paul and Silas; but Paul replied, that Roman citizens were not to be used thus, and that the magistrates themselves should come and liberate them. These words of St. Paul give room to judge that Silas also was a freeman of Rome.

From Philippi they went to Thessalonica and Berea; St. Paul proceeding to Athens, he sent for Silas thither, who however did not join him again till they met at Corinth, in the year of Christ 52; here they wrote the two Epistles to the Thessalonians. Silas was very useful to him in preaching the Gospel. (2 Cor. i. 19.) The Greeks improperly distinguish between Silas and Silvanus. Some refer to Silas what St. Paul says to the Corinthians, (2 Cor. viii. 18, 19.): 'And we have sent with him the brother, whose praise is in the Gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord,' &c. Some have thought that Silas was the same as the evangelist St. Luke; Silas referring to woods, and Lucus to groves.

SILOAM, שִׁלּוֹם, *silwām*, or Shiloah, signifies *sent*, or *who sends*; otherwise, *dart*, *branch*, or *whatever is sent*; or, *otherwise*, according to the Syriac, *that spoils*, or *is spoiled*. Siloam, says Calmet, was a fountain under the walls of Jerusalem, east, between the city and the brook Kidron. Epiphanius writes, that God gave this fountain at the intercession of the prophet Isaiah. But it was in being long before this prophet; and there is great probability that it is the same as the fountain En-rogel, or the fuller's fountain in Joshua, Samuel, and the Kings. (Josh. xv. 7.; xviii. 16. 2 Sam. xvii. 17. 1 Kings i. 9.) The situation of the fountain of Rogel east of, and below, the walls of Jerusalem, the same as the fountain of Siloam, convinces us that it must be the same fountain; for there was but one on this side. Josephus often speaks of the waters of Siloe, or Siloam; he says, that, when Nebuchadnezzar besieged Jerusalem, this fountain increased its waters; and that the same happened when Titus besieged the city. So that whereas before, water could hardly be bought for money, during the siege it abundantly supplied the Roman army, and was besides sufficient for watering the gardens.

Reland says that there was a custom of drawing water out of the fountain of Siloam; and pouring it out before the Lord, in the temple, at the time of evening sacrifice; to which there seems to be some allusion in John vii. 37. A learned writer is of opinion, that Siloam was the nearest fountain to the temple, and not far from it. The man blind from his birth, was directed by our Lord to 'wash in the pool of Siloam.' Now if, observes this writer, our Lord went out of the temple by one of the western gates into the city, then he might meet with this blind man pretty close to the temple; and most likely he sent him to Siloam, as the nearest fountain in which he might wash; so that there was no affectation in our Lord's conduct (such as directing him through the most public streets, &c. of the city, in order to give this cure the greater publicity, &c.) but a simplicity, readiness, and neatness, very agreeable to his general character; while, at the same time, it continued that allusion to the benefits derivable from the pool of Siloam, which is by interpretation *sent*.

'Having descended Mount Sion,' says Chateaubriand, 'on the east side, we came at its foot, to the fountain and pool of Siloe, where Christ restored sight to the blind man. The spring issues from a rock, and runs in a silent stream, according to the testimony of Jeremiah, which is contradicted by a passage of St. Jerome. It has a kind of ebb and flood, sometimes discharging its current like the fountain of Vaucluse, at others retaining and scarcely suffering it to run at all. The pool, or rather the two

pools of the same name, are quite close to the spring. They are still used for washing linen as formerly. The water of the spring is brackish, and has a very disagreeable taste; people still bathe their eyes with it, in memory of the miracle performed on the man born blind.'

'The pool of Siloam,' says Mr. Buckingham, 'is now a dirty little brook, with scarcely any water in it; and even in the rainy season, it is said to be an insignificant muddy stream. The illusion created by Milton's sublime invocation to it, in the opening of the *Paradise Lost*, is entirely done away by the sight of the spot itself.' *Buckingham's Travels in Palestine*, vol. i. p. 291; *Chateaubriand's Travels in Greece, Palestine, Egypt, and Barbary*, vol. ii. pp. 34—36; *Fragments annexed to Calmet's Dictionary of the Holy Bible*, No. cxl. p. 83.

The Tower of Siloam. (Luke xiii. 4.) It is said that the Tower of Siloam fell upon eighteen men, and buried them in its ruins. It is thought this Tower was near the fountain of Siloam.

SILVER. This metal does not appear to have been used before the Deluge; at least, Moses says nothing of it; he speaks only of brass and iron, (Gen. iv. 22.); but in Abraham's time it was become common, and traffic was carried on by it. (Gen. xiii. 2.) The Scripture observes, that this patriarch was rich in gold and silver; that he bought a sepulchre for his wife Sarah for four hundred shekels of silver. (Gen. xxiii. 15.) This silver (apparently) was not coined, but was in bars or ingots; in commerce it was always weighed.

SIMEON, שִׁמְעוֹן, signifies *that hears*, *that obeys*, or *is heard*. Simeon, son of Jacob and Leah, was born in the year of the world 2247. (Gen. xxix. 33.) He was brother to Dinah by the same mother; and after Shechem, the son of Hamor, had defiled Dinah, Simeon and Levi revenged the affront, entered Shechem, killed all the men they found, and brought away their sister, (Gen. xxxiv. 25.) in the year of the world 2265. It is thought Simeon was one who showed most inhumanity to his brother Joseph; and advised his brethren to kill him. (Gen. xxxvii. 20.) This conjecture is founded on Joseph's keeping him prisoner in Egypt, (Gen. xlii. 24.) and treating him with more rigour than the rest of his brethren. Jacob, on his death-bed, showed his indignation against Simeon and Levi:—'Cursed be their anger, for it was fierce, and their wrath for it was cruel: I will divide them in Jacob, and scatter them in Israel.' (Gen. xlix. 5.)

In effect, the tribes of Simeon and Levi were scattered and dispersed in Israel: Levi had no compact lot or portion; and Simeon received for his portion only a district dismembered from the tribe of Judah, (Josh. xix. 1, 2, &c.) and some other lands

they over-run in the mountains of Seir, and in the desert of Gedor. (1 Chron. iv. 24. 39. 42.) The Targum of Jerusalem, and the Rabbins, followed by some ancient fathers, believe that the greater part of the Scribes and men learned in the law were of this tribe: and as these were dispersed throughout Israel, we see in this the accomplishment of Jacob's prophecy, which foretold that Simeon and Levi should be scattered among their brethren. Perhaps Jacob meant the dispersion of Simeon and Levi as an evil, a degradation; but Providence overruled it to be an honour: so Levi had the priesthood, and Simeon had the learning—or writing-authority, of Israel, whereby both these tribes were honourably dispersed throughout Israel. Judith (ix. 2.) seems to vindicate this notion of Simeon; but she approved only of his zeal, and not of the other circumstances of the action.

The Testament of the twelve patriarchs intimates, that Simeon died at the age of one hundred and twenty years; that he was a man of an intrepid, implacable, and severe temper.

The sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul. (Exod. vi. 15.) Their descendants amounted to 59,300 men, at the coming out of Egypt (Numb. i. 22.); but only 22,200 entered the Land of Promise, the rest dying in the desert, because of their murmurings and impiety. (Numb. xxvi. 14.) The portion of Simeon was west and south of that of Judah; having the tribe of Dan and the Philistines north, the Mediterranean west, and Arabia Petræa south. (Josh. xix. 1—9.)

SIMEON, an holy old man who was at Jerusalem, full of the Holy Ghost, and expecting the redemption of Israel. (Luke ii. 25, 26, &c.) The Holy Ghost had assured him, that he should not die before he had seen the Christ of the Lord; he therefore came into the temple, prompted by inspiration, just at the time when Joseph and Mary presented Jesus Christ there, in obedience to the law. Simeon took the child into his arms, gave thanks to God, &c. After this, Simeon blessed Joseph and Mary. It is believed, with good reason, that he died soon after he had given his testimony to Jesus Christ.

It has been pretended, that Simeon, who received Jesus Christ into his arms, was the same as Simeon the Just, the son of Hillel, and master of Gamaliel, whose disciple St. Paul was. It is also said, that as Simeon one day was explaining that passage of Isaiah, 'A virgin shall conceive, and bring forth a son,' &c. and not being able to penetrate this mystery, it was revealed to him, that he should not die before he had seen the accomplishment of it.

SÝMON, Σίμων, signifies *that hears or obeys*. SIMON MACCABÆUS, surnamed Thas-si, was son of Mattathias, and brother of

Judas and Jonathan. He was chief, prince, and pontiff of the Jews, from the year of the world 3860 to 3869. He had for his successor John Hyrcanus his son. Mattathias, the father of the Maccabees, just before his death, said to his other sons, 'I know that your brother Simon is a man of counsel; give ear unto him always, he shall be a father unto you.' He gave proofs of his valour in the battle between Judas Maccabæus and Nicanor. (2 Macc. viii. 22, 23.) On another occasion (2 Macc. xiv. 17.), Simon was sent into Galilee, to succour the Jews there, who were threatened with destruction by the inhabitants of Tyre, Sidon, and Ptolemais. Simon obtained a great booty, brought into Judea the Israelites that were in Galilee, and returned triumphant. He again signalized his valour in the battle between his brother Jonathan and Apollonius, the governor of Cælo-Syria, whom they defeated, and killed above eight thousand of his men. Simon was made governor of the whole coast of the Mediterranean Sea, from Tyre to the frontiers of Egypt, by the young king Antiochus Theos. He also took Bethsura and Joppa, and built Adida, in the plain called Sephale. All these things he did while his brother Jonathan was chief and high priest of the Jews. (1 Macc. x. 82; xii. 33. 48, &c.)

But Jonathan being surprised by Tryphon, and a report being spread that he was put to death, Simon came to Jerusalem, and having assembled all the people, they chose him as their chief. Then Simon had the walls of Jerusalem repaired; and knowing that Tryphon was coming into Judea with a great army, he marched out, resolving to give him battle.

When Tryphon came to Bascama, he there slew Jonathan and his two sons, and then returned into Syria. Simon fetched away the bones of his brother, and buried them honourably, at Modin, in the sepulchre of his fathers; which he adorned with pillars, pyramids, and trophies of sculpture.

Tryphon, coming into Syria, there killed the young king Antiochus, and usurped his kingdom. Simon Maccabæus would not acknowledge him, but his competitor, Demetrius Nicator, as king of Syria; to whom he applied for confirming the ancient franchises of Judea, and for freedom from tribute. Demetrius granted Simon more than he asked; so that this year, which was the hundred and seventieth of the Greeks, he began to write on the tables and public registers, 'The first year under Simon, sovereign pontiff, chief, and prince of the Jews.' After this he took Gaza; and the Syrians that were in the citadel of Jerusalem capitulated to him. He appointed an annual festival in commemoration of the reduction of this fortress; which had been so long in the hands of foreigners.

All Israel beheld with pleasure the pru-

dent administration of this great man. His whole study was to advance the happiness of his nation, and to render it prosperous and secure. He took Joppa, and made a harbour of it, to improve the trade of the Jews, and every way extended the limits of his country.

He renewed the alliance of the Jews with the Romans and with the Lacedæmonians. The whole Jewish nation concurred in registering a public act, by which they acknowledged their obligations to Simon and his family, and recognised him and his children as perpetual prince and pontiff of their nation, till a faithful prophet should arise from among them. They ordered that he should be obeyed in all things, that all public acts should pass in his name, that he should be clothed in purple, and adorned with gold. This declaration was written upon a table of brass, and placed in the galleries of the temple.

Antiochus Sidetes, king of Syria, son of Demetrius Soter, and brother to Demetrius Nicator, being informed that Demetrius Nicator was taken by the Parthians, wrote to Simon from the Isle of Rhodes, to engage him on his side against Tryphon. He confirmed to him whatever had been granted by Demetrius Nicator, allowed him the privilege of coining money, remitted to him all debts owing to the kings of Syria, and declared Jerusalem to be a free and an holy city. Simon sent him men and money to assist him in the reduction of Dora; in which Tryphon had shut himself up. But Antiochus would not receive them, nor would he confirm the articles of his treaty with Simon. He even sent Athenobius to him, to demand the surrender of several places, or a thousand talents of silver; threatening, in case of refusal, to enter Judea with troops, and to treat him as an enemy. Simon, not discouraged by his threats, answered that he had usurped nothing from him, but had only taken possession of the inheritance of his fathers. He offered an hundred talents for the city of Joppa and Gazara, of which he had made himself master, because they occasioned great calamities to his country.

Antiochus sent Cendebeus with an army on the coasts of the Mediterranean; but Cendebeus was defeated by John Hyrcanus, son of Simon. Three years afterwards, Simon visited the cities of Judea, and came to the castle of Docus, or Dagon; where his son-in-law Ptolemy, son of Ambubus, resided. Ptolemy made him a great entertainment; but in the midst of it caused him to be massacred, with his two sons, Mattathias and Judas, hoping by this to make himself master of Jerusalem and the whole country. But John Hyrcanus was beforehand with him, and came first to Jerusalem.

SIMON, the Cyrenean. When Jesus Christ was going to Calvary, and unable to bear the weight of his cross, the soldiers met a man,

a native of Cyrene in Libya, named Simon, who was father of Alexander and Rufus, whom they compelled to carry the cross after Jesus; that is, to carry it whole and entire according to some; according to others, to carry one end of it with Jesus; according to others, to carry the cross beam. (Matt. xxvii. 32. Mark xv. 21.) It is asked, whether Simon was a Jew or a Pagan? Several fathers thought him a Gentile, and considered him as a type of that idolatrous people, which afterwards should be called to the profession of the Gospel, and to carry the cross after Christ.

SIMON, the Canaanite, or Simon Zelotes, an apostle of Jesus Christ. It is doubtful whether the name of Canaanite was derived to him from the city Cana in Galilee; or whether it might not be written Chananean, or Canaanite; or, lastly, whether it should not be taken according to its signification in the Hebrew, by deriving it from the root *Kana*, to be *zealous*. St. Luke (vi. 15. Acts i. 13.) gives him the surname of Zelotes, the zealous or zealot, which, says, Calmet, seems to be the translation of the surname Canaanite, given by the other evangelists. (Matt. x. 4. Mark iii. 18.) Some fathers say, he was of Cana, of the tribe of Zebulun or Naphtali. The learned are still divided about the signification of the term Zelotes, what it may denote. Some take it only for the zeal he showed in embracing the Gospel of Jesus Christ; others think he was of a certain sect called Zealots, of which mention is made in Josephus.

SIMON, brother of our Lord, (Matt. xiii. 55. Mark vi. 3.) that is to say, his cousin-german, and son of Mary, the sister of the Holy Virgin. Calmet believes him to be the same as Simeon, bishop of Jerusalem, and son of Cleophas.

SIMON, the Pharisee, with whom Jesus dined after he had raised the child of the widow of Nain. (Luke vii. 36, 37, &c.) While he was at table with Simon, a woman noted for her ill life, entered the room, poured out a box of perfume on the feet of Jesus, wiped them with her hair, washed them with her tears, &c. Simon seeing this, was astonished at it, but was reproved by Jesus, who forgave the sinner, but condemned the unforgiving Pharisee by a similitude.

SIMON the Leper, dwelt at Bethany, near Jerusalem. (Matt. xxvi. 6. Mark xiv. 3. John xi. 1, 2; xii. 3, 4, 5.) Jesus coming thither a few days before his passion, was invited by Simon the Leper to eat with him. Lazarus, whom our Saviour had raised from the dead some time before, was at table with them. Martha, his sister, was very busy in attending on them; and Mary, his other sister, to show her love and respect for our Saviour, brought a box of perfumes, which she poured on his feet. This entertainment is very different from that at which

our Saviour had been about two years before, in the house of Simon the Pharisee; as Mary the sister of Lazarus was a different person from the sinner-woman of Nain.

SIMON Magus, or the Sorcerer, was, as is said, of the village of Gitton, in the country of Samaria. Philip the deacon coming to preach at Samaria, (Acts viii. 5—13.) converted several persons, and this Simon, also believed, and was baptized. The apostles Peter and John visiting Samaria, communicated the Holy Ghost to those baptized by Philip; on which Simon, full of admiration, offered money to the apostles, saying, 'Give me also this power.' But Peter said to him with great indignation, 'Thy money perish with thee: thou art in the gall of bitterness, and in the bond of iniquity.' Simon made answer, 'Pray ye to the Lord for me.'

St. Luke adds, (Acts viii. 9, 10, 11.) that Simon had addicted himself to magic before Philip came to Samaria, and, by his impostures and enchantments, had seduced the people of this city, who said, 'This man is the great power of God.'

But after St. Peter had rejected, with horror, his proposal of selling the power of imparting the Holy Ghost, Simon fell into much greater errors and abominations; applying himself to magic more than ever, taking pride in withstanding the apostles, and infecting a great number of persons with his impious errors. For this purpose it is said he left Samaria, and travelled through several provinces; seeking places where the Gospel had not yet reached, that he might prejudice the minds of men against it.

At Tyre, in Phenicia, says Theodoret, he bought a public prostitute, called Selene or Helene, and carried her with him, committing crimes in secret with her. Having run through several provinces, and made himself admired by vast numbers of persons for his false miracles and impostures, he came to Rome in the time of the emperor Claudius, about A.D. 41. It is said he was honoured as a deity by the Romans, and by the senate itself, who decreed a statue to him, in the isle of Tyber, with this inscription,—'To Simon the holy God.' Several other apocryphal stories are related concerning Simon Magus, which it is thought unnecessary to repeat.

As to the heresies of Simon, besides those imputed to him, (Acts viii. 10.) the fathers accuse him of pretending to be the great power of God, and that he came down as the Father in respect of the Samaritans, as the Son in respect of the Jews, and as the Holy Ghost in respect of the Gentiles: but that it is indifferent which of these names he went by. St. Jerome quotes these blasphemous expressions out of one of his books: 'I am the word of God, I am the beauty of

God, I am the Comforter, I am the Almighty, I am the whole essence of God.' He was the inventor of the Eons, which were as so many persons, of whom they composed their deity. His Helen he called the first intelligence, the mother of all things; he sometimes called her the Holy Ghost, Prunice, or Minerva. He said, that by this first intelligence he had originally a design of creating the angels; but that she, knowing this will of her father, had descended lower, and had produced the angels, and the 'other spiritual powers, to whom she had given no knowledge of her father; that these angels and powers had afterwards made angels and men: that Helen had passed successively into the bodies of women, and among others, into that of Helen, the wife of Menelaus, who occasioned the war of Troy; and that she had at last descended into the body of this Helen of Tyre.

He did not acknowledge Jesus Christ as Son of God, but considered him as a rival, and pretended himself to be the Christ. He believed not the resurrection of the body, but barely a resurrection of the soul. He taught that men need not trouble themselves about good works, for all actions were indifferent, and that the distinction of actions into good and evil, was only introduced by the angels, to render men subject to them. He rejected the law of Moses, and said he was come to abolish it. He ascribed the Old Testament to the angels; and though he every where declared himself an enemy to angels, yet he paid them an idolatrous worship, pretending men could not be saved without offering to the supreme Father abominable sacrifices, by means of the principalities that he placed in each heaven. He offered them his sacrifices, not to obtain assistance from them, but to prevail with them that they might not oppose men. Simon formed a sect of heretics, which were called Simonians.

SIN, סִין, signifies *bush*. Sin, or Zin, was a city, and desert south of the Holy Land, in Arabia Petrea: it gave name to the wilderness of Sin. The Scripture distinguishes two cities, and two deserts of Sin, one is writ סִין, *sin*, with *samech*: the other זִין, *tzin*, with *trade*.

The first was near Egypt and the Red Sea. The Hebrews were no sooner out of this sea, than they were in the wilderness of Sin, which is between Elim and Sinai. (Exod. xvi. 1.; xvii. 1.) Here God rained manna on them.

The second is also south of Palestine, but toward the Dead Sea. Kadesh was in the desert of Zin, (Deut. xxxii. 51.); from this wilderness they sent out the spies. Here Moses and Aaron offended the Lord, at the waters of strife. (Numb. xiii. 21.) The land of Canaan and the tribe of Judah had the desert of Zin, or Zina, for their

southern limit. (Numb. xxvii. 14.; xxxiv. 3. Josh. xv. 3.)

SIN is any thought, word, action, omission, or desire, contrary to the law of God. God was not the author of sin, or of death; but sin and death entered into the world by the malice of the devil. (James i. 13.) Adam by his disobedience rendered us all guilty in the eyes of God; his sin merited death for us; he is the cause that we are all born children of iniquity, and that we are inclined to evil from the womb. Jesus Christ, by his death, hath restored life to us; his obedience has reconciled us to God; he has merited for us the character of children of God.

SIN *against the Holy Ghost*, is differently explained by different interpreters. 'The sin or blasphemy against the Holy Ghost,' says Bishop Tomline, 'is mentioned in the first three Gospels. It appears, that all the three evangelists agree in representing the sin of blasphemy against the Holy Ghost as a crime which would not be forgiven; but no one of them affirms that those, who had ascribed Christ's power of casting out devils to Beelzebub, had been guilty of that sin, and in St. Luke it is not mentioned that any such charge had been made. Our Saviour, according to the account in St. Matthew and St. Mark, endeavoured to convince the Jews of their error; but so far from accusing them of having committed an unpardonable sin in what they had said concerning him, he declares that, 'Whosoever speaketh a word against the Son of man, it shall be forgiven him,' that is, whatever reproaches men may utter against the Son of man during his ministry, however they may calumniate the authority upon which he acts, it is still possible that hereafter they may repent and believe, and all their sins may be forgiven them; but the reviling of the Holy Ghost is described as an offence of a far more heinous nature: 'The blasphemy against the Holy Ghost shall not be forgiven unto men.'—'He that shall blaspheme against the Holy Ghost, hath never forgiveness.'—'Unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.' It is plain that this sin against the Holy Ghost could not be committed while our Saviour was upon earth, since he always speaks of the Holy Ghost as not being to come till after his ascension into heaven. A few days after that great event, the descent of the Holy Ghost enabled the Apostles to work miracles, and communicated to them a variety of other supernatural gifts. If men should ascribe these powers to Beelzebub, or in any respect reject their authority, they would blaspheme the Holy Ghost, from whom they were derived; and that sin would be unpardonable, because this was the completion of the evidence of the divine authority of Christ and his religion; and

they who rejected these last means of conviction, could have no other opportunity of being brought to faith in Christ, the only appointed condition of pardon and forgiveness. The greater heinousness of the sin of these men would consist in their rejecting a greater body of testimony; for they are supposed to be acquainted with the resurrection of our Saviour from the dead, with his ascension into heaven, with the miraculous descent of the Holy Ghost, and with the supernatural powers which it communicated; circumstances, all of which were enforced by the apostles when they preached the Gospel; but none of which could be known to those who refused to acknowledge Jesus as the Messiah, during his actual ministry. Though this was a great sin, it was not an unpardonable one, it might be atoned for by subsequent belief, by yielding to subsequent testimony. But, on the other hand, they who finally rejected the accumulated and complete evidence of Jesus being the Messiah, as exhibited by the inspired apostles, precluded themselves from the possibility of conviction, because no farther testimony would be afforded them, and consequently, there being no means of repentance, they would be incapable of forgiveness and redemption. Hence it appears, that the sin against the Holy Ghost consisted in finally rejecting the Gospel, as preached by the apostles, who confirmed the truth of the doctrine which they taught 'by signs and wonders, and divers miracles and gifts of the Holy Ghost.' (Heb. ii. 4.) It was unpardonable, because this was the consummation of the proofs afforded to men of that generation of the divine mission of Christ. This sin was manifestly distinct from all other sins; it indicated an invincible obstinacy of mind, an impious and unalterable determination to refuse the offered mercy of God.'

Dr. Doddridge thus paraphrases the passages on this subject in the Gospels of St. Matthew and St. Mark: 'I therefore give you the most solemn and compassionate warning of your danger, for you are on the brink of a most dreadful precipice. That malignity of heart which leads you to ascribe these works of mine to a confederacy with Satan, may incline you to pass the same impious sentence on the greatest and fullest confirmation which is to be given to my Gospel by the effusion of the Spirit on my followers; and therefore, to prevent, if possible, such guilt and ruin, verily, I say unto you, that all other sins shall be forgiven to the children of men, and even all the other blasphemies with which they shall blaspheme; but the blasphemy against the Spirit of God, in this most glorious dispensation of it, shall not be forgiven to those impious and incorrigible men, who shall dare to impute to diabolical operation those glorious works of divine power and good-

ness. And I add, that whosoever speaks a contemptuous and impious word even against the Son of man himself, while here on earth, in this obscure form, he may possibly be brought to repentance for it; and so it shall be forgiven him, and, consequently, even your case, bad as it is, is not entirely hopeless; but whosoever shall maliciously speak any thing of this nature against the Holy Spirit, when the grand dispensation of it shall open in those miraculous gifts and operations that will be attended with the most evident demonstrations of his mighty power, it shall never be forgiven him at all, either in this world or in that which is to come; but he is obnoxious to eternal damnation, and must irrecoverably sink into it; nor will all the grace of the Gospel, in its fullest display, afford a remedy for so aggravated a crime, or furnish him with means for his conviction and recovery.' *Bishop Tomline's Elements of Christian Theology*, vol. ii. pp. 287—291; *Dr. Doddridge's Family Expositor*, vol. i. pp. 324, 325, edit. 1810.

Original SIN was the rebellion of the first man Adam against his Creator, which was a sin of universal efficacy, and which derives a guilt and stain to mankind in all the ages of the world. The account the Scripture gives of it is grounded on the relation which all men have to Adam, as their natural and moral principal or head. It is said that all men are born children of wrath, (Ephes. ii. 3.); that by the fault of one alone, sin came into the world, and death by sin. (Rom. v. 12.) 'By one man sin entered into the world, and death by sin, and so death passed upon all men.' And this is what we call original sin, so well described by Job, who says (xiv. 1—4.) 'Man that is born of a woman, &c. Who can bring a clean thing out of an unclean? Not one.' And David says, 'Behold I was shapen in iniquity, and in sin did my mother conceive me.' (Psalm li. 5.)

'We are (says the apostle) by nature children of wrath.' (Ephes. ii. 3.) Not only by depravation or custom, and ill-contracted habits, but by nature, the first principle and source of action. And nature, we know, is as entire, though not as strong, in an infant as in a grown man. Indeed, the strength of man's natural corruption is so great, that every man is born an adult sinner. Sin is the only thing in the world which never had an infancy. *Tantillus puer, tantus peccator*, says Austin. Could we view things *in semine*, and look through principles, what a nest of impurities might we see in the heart of the least infant! Like a knot of little snakes wrapped up in a dunghill. What a radical productive force of sin might we behold in all his faculties, ready, upon occasion and the maturity of age, to display itself with a cursed fertility! When a man is grown up, his cor-

ruption does not begin to exist, but to appear, and to spend upon that stock which it had long before. Pelagius, indeed, tells us that the sons of Adam came to be sinners only by imitation. But then I would know of him what those first inclinations are which dispose us to such bad imitations? Certainly that cannot but be sinful, which so powerfully and almost forcibly inclines us to sin. We may conclude, therefore, that even this original, native corruption renders the persons who have it obnoxious and liable to death. An evil heart will condemn us, though Providence should prevent its running forth into an evil life. Sin is sin, whether it rests in the inclinations, or shoots out into the practice: and a toad is full of poison, though he never spits it.'

It seems impossible to deny the doctrine of original sin, without at the same time impugning the wisdom of God, as manifested in the scheme of redemption. In this scheme there is an amazing apparatus, for which, upon the hypothesis of those who deny the doctrine of human depravity, there can be no necessity; for there certainly can be no necessity that Christ should die 'for all,' if *all* have not sinned. According to this scheme, every human creature must be born of 'God,' be created 'anew,' 'be quickened,' 'be reconciled to God by Jesus Christ,' 'be washed from his sins in his blood.' Here, therefore, are requirements and provisions where none are needed, if the doctrine of human depravity be unfounded. God, who alone can see and provide for future contingencies, has fancied there would be a universal apostacy, when there has been no such thing,—foretold by his prophets, that he would provide a way for the restoration of his people, when no restoration was required;—appointed a Saviour to die for the sins of the whole world, and whose blood was to wash away the sins of many, who had no sins to be thus cancelled. This, even this, is called 'rational religion;' a religion that evidences the wisdom and goodness of God, conformably to the most liberal, and pure, and philosophical principles! See FALL OF MAN. *Dr. Olinthus Gregory's Letters on the Evidences, Doctrines, and Duties of the Christian Religion*, vol. ii. pp. 40, 41; *South's Sermons*.

SINAI סיני signifies *bush*; according to the Syriac, *enmity*. Sinai, or Sina, a famous mountain of Arabia Petræa, on which God gave the law to Moses. (Exod. xix. 1.; xxiv. 16.; xxxi. 18.; xxxiv. 2, 4. &c. Levit. xxv. 1.; xxvi. 46.) It stands in a kind of peninsula, formed by the two arms of the Red Sea, one extended north, called the Gulf of Kolsum; the other extending east, called the Gulf of Elan. The Arabs call Mount Sinai by the name of Tor, that is, the mountain, by way of excellence; or Gibel Monsa, the Mountain of Moses: it is 260 miles from Cairo, which is a journey of ten days. The wilder-

ness of Sinai, where the Israelites continued encamped almost a year, and where Moses erected the tabernacle of the covenant, is considerably elevated above the rest of the country; the ascent to it is very craggy, the greater part cut out of the rock; then one comes to a large space of ground, which is a plain surrounded on all sides by rocks and eminences, whose length is nearly twelve miles.

Toward the extremity of this plain, on the north, two high mountains appear; the highest is called Sinai, the other Horeb. They are of very steep ascent, and do not stand on much ground, in comparison with their extraordinary height. Sinai is at least one third part higher than the other, and its ascent more upright, and difficult. The top of the mountain terminates in an uneven and rugged space, which might contain about sixty persons. On this eminence is built a little chapel, called St. Catherine's, where it is thought the body of this saint rested for 360 years; but afterwards it was removed into a church at the foot of the mountain. Near this chapel issues a fountain of very good fresh water; it is looked on as miraculous, it not being conceivable how water can flow from the brow of so high and so barren a mountain.

Mount Horeb stands west of Sinai; so that at sun-rising the shadow of Sinai covers Horeb. Besides the little fountain at the top of Sinai, there is another at the foot of Horeb, which supplies the monastery of St. Catherine. Five or six paces from thence they show a stone whose height is four or five feet, and breadth about three, which, they say, is the very stone from whence Moses caused the water to gush out; its colour is of spotted grey, and it is, as it were, set in a kind of earth, where no other rock appears. This stone has twelve holes or channels, which are about a foot wide, from whence they say the water issued which the Israelites drank.

'Sinai,' says Sandys, 'has three tops of a marvellous height; that on the west side, where God appeared to Moses in a bush, fruitful in pasturage; far lower than the middlemost, and shadowed when the sun riseth thereon; which is that wheron God gave the law to Moses, and which is now called the Mount of Moses, at the foot of which stands the monastery called St. Catherine's, from which there were steps formerly up to the very top of the mountain, and were computed 14,000 in number. At present some of them are broken, but those that remain are well made, and easy to go up and down. There are in several places of the ascent, good cisterns, and especially near the top a fair and good one. The third or most easterly summit is called by the religious in those parts, Mount Catherine; on the top of which there is a dome, under which they say was interred the body of this saint, brought hither by angels after

she was beheaded at Alexandria.' 'One may judge of the height of St. Catherine's Mount, which certainly is not so high as that of Moses by a third part, from this circumstance, that Thevenot found much snow on both when he was there, which was in February. The Monastery of St. Catherine's is from Cairo some eight days' journey over the deserts.' *Hales's New Analysis of Chronology*, vol. i. p. 408.

SINCERITY, freedom from hypocrisy or dissimulation. As this grace or virtue respects God, it imports the sincerity of our piety towards him; that we heartily believe, fear, and honour him; that the outward expressions of our piety and obedience proceed from our inward apprehensions of, and affections towards him; that we sincerely love God and his truth, and readily embrace it. Our piety is sincere, when it proceeds from rational religious motives; that is, when the principal and prevailing motives of our piety are a sense of God's authority over us, and of our duty and obligation to him; a fear of his displeasure and threatenings; and the hope of that glorious reward which he hath promised to obedience. A man may be assured his heart is not right towards God, when his piety and zeal for true religion doth either cease, cool, or abate; for if we drop the profession of our religion, or neglect the practice of it; this is a plain demonstration of the insincerity of our former piety. A sincere piety must be rooted in the heart, and be a living principle within us; and without this, all acts of piety and devotion are hypocrisy; a picture of religion and form of godliness, without its life and power. Another evidence of sincere piety is, when men are religious in private as well as in public. He is truly devout, who is so in his family and closet, where he hath no other witness than God, and his own soul, as well as in the church. He is a real honest man, who as readily performs his word and promise when no proof can be made, no law compel him to it, as if there had been any number of witnesses. He is sincerely just, who will not wrong any man, though he could do it with the greatest secrecy and safety; nor impose upon others' ignorance and unskilfulness, though ever so much to his own benefit and advantage. He is truly charitable, who chooses to give alms in secret, rather than in the sight of men. A sincere piety consists in the constant practice of goodness, in the general course of our lives. The habits of any known sin, the wilful deliberate neglect of our duties, and even the single act of more heinous crimes, will bring our sincerity in question, and cannot be screened under the name of infirmity. Another evidence of a sincere piety is, that our obedience to God be uniform and universal, equally respecting all the laws of

God, and every part of our duty. We must not regard some precepts of the law, and allow ourselves in the breach or neglect of the rest; observe the duties of one table of the law, and omit the other; nor obey all the commandments of God, one only excepted. For, he that keeps the whole law, saving that he offends in one point, is guilty of all; that is, his obedience is not sincere to the rest.

Sincerity with regard to men, signifies a simplicity of mind and manners in our behaviour and conversation; discovering itself in a constant, plain, honest, and open carriage, free from craft and cunning, and all deceitful appearances in word or deed; in a word, to speak as we think, to perform what we promise, to be in reality what we would be thought to be. We may be prudently silent, but we must not make a false show, and appear to be what we are not, either by word or action. Contrary to this virtue, is, I fear, much of that complaisant conversation among us, that pretended kindness and esteem for persons which we have not, or to that degree our expressions import. This we call flattery, which is an odious sort of insincerity, because it abuses men into a vain opinion of themselves, and of the kindness of others towards them. Indeed all hypocrisy and insincerity are mean in themselves; and are often used to the prejudice of others, in their rights and interests. As dissimulation is contrary to sincerity, because it consists in a deceitful representation of our virtues, qualities, and character; so falsehood, fraud, and perfidiousness, which men too often practise one towards another, is yet of a more injurious and mischievous consequence. The former betrays great vanity, the latter gross iniquity.

With the sincerity of our piety towards God, let us join simplicity and integrity in our conversation with men. Let us use truth and plainness in all our words and actions; that our tongue may be ever the true interpreter of our minds, our expressions the lively image of our thoughts and affections, and our actions exactly agreeable to our inward purposes and intentions. The general want of sincerity in our conversation, is one of the great corruptions and degeneracy of our age. The world is so full of dissimulation and compliment, that men's words are scarcely any signification of their thoughts. Hypocrisy and insincerity are vain and foolish, and though designed to cheat others, are in truth deceiving ourselves. No man would flatter or dissemble, if he thought that he was seen and discovered. But all his hypocrisy is open to the eye of God, from whom nothing can be hid. The ways of man are before the eyes of the Lord, and he seeth all his goings; there is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. Truth and sincerity have every advantage over insincerity: and whoever

dissembles, and seems to be what he is not, thinks it right to have such a quality as he pretends to; for to counterfeit and dissemble, is to put on the appearance of some real excellence. But the best way is, for a man to be in reality what he would seem to be. For it is difficult to personate, and act a false part long; because where truth does not exist, nature will endeavour to return, and make a discovery. Truth carries its own light and evidence along with it; and not only commends us to every man's conscience, but to God, the searcher of our hearts. Hence sincerity is the truest wisdom. For integrity hath many advantages over all the artful ways of dissimulation and deceit. It is a more plain and easy, more safe and secure mode of dealing. It hath less of trouble and difficulty, of danger and hazard; it is the shortest and nearest way to our end, and will carry us thither in a straight line.

A dissembler must be always upon his guard, lest he contradict his own pretences; for he acts an unnatural part, and puts a continual force and restraint upon himself. Truth always lies uppermost; and he that acts sincerely, hath an easy task, because he follows nature, and so needs not to invent pretences before, or excuses afterwards, for any thing he says or does. Sincerity is firm and substantial, plain and open, and fears no discovery, of which the crafty man is always in danger. Sincerity is the most compendious wisdom, and an excellent instrument for the dispatch of business. It creates confidence in those we deal with, saves many inquiries, and brings things to a short issue. The inconvenience attending falsehood and dissimulation is perpetual, because it brings a man under a constant jealousy and suspicion; so as not to be believed when he speaks truth, nor trusted when perhaps he means honestly. *Warner's System of Divinity and Morality*, pp. 315—325.

SINEW. The Hebrews do not eat the sinew of the thigh of animals in memory of the sinew of Jacob's thigh, which the angel touched, and which contracted such a numbness, that, according to some interpreters, he went lame of it all his life after. This abstinence from the sinew of the thigh of animals, is not commanded to Israel by the law, for they must have abstained from it even before the law, according to the observation in Genesis, (xxxii. 32.) Some interpreters think this forbearance is only voluntary devotion. In some places they abstain wholly from the hind-quarter of animals; in other places they content themselves with taking away the sinew. See JACOB.

SIN'ITE, סיני, or Sinaus, signifies *bush, enmity*. By the name Sinite (Gen. x. 17.) is denoted the eighth son of Canaan. The Sinites dwelt near Arce, in Mount Libanus. Strabo mentions the fortress of Sinnai in the

mountains. By Sinai, the Arabic means the inhabitants of Tripoli, in Phenicia.

S'I'ON, שִׁיאוֹן, שְׁהוֹן, signifies *noise, tumult*. Sion (Deut. iv. 48.) is one of the names of Mount Hermon, or rather of a mountain, or of a chain of mountains; the whole being called mountains of Hermon, from Mount Hermon, the principal. Probably of this mountain the Psalmist speaks, (cxxxiii. 3.) 'As the dew of Hermon, and as the dew that descended upon the mountains of Zion,' which is thought to be put for Sion. The union and the good understanding of brethren, is as agreeable as the dew which falls on Hermon and Sion, two contiguous mountains.

'Mount Sion,' says a late traveller, 'of a yellowish colour, and barren appearance, is open in form of a crescent towards Jerusalem. This sacred summit is distinguished by three monuments, or more properly by three ruins: the house of Caiaphas, the place where Christ celebrated his Last Supper, and the tomb or palace of David. From the top of the hill, you see, to the south, the valley of Ben-Hinnon; beyond this the Field of Blood, purchased with the thirty pieces of silver given to Judas; the Hill of Evil Council, the tombs of the Judges, and the whole desert towards Hebron and Bethlehem. To the north, the wall of Jerusalem, which passes over the top of Sion, intercepts the view of the city, the site of which gradually slopes from this place towards the valley of Jehoshaphat. The residence of Caiaphas is now a church, the duty of which is performed by the Armenians. David's tomb is a small vaulted room containing three sepulchres of dark-coloured stone; and on the spot where Christ held his Last Supper, stand a mosque and a Turkish hospital, formerly a church and monastery occupied by the fathers of the Holy Land.' *Chateaubriand's Travels in Greece, Palestine, Egypt, and Barbary*, vol. ii. p. 31.

SIS'ERA סִיסְרָא, signifies *that sees a horse, a swallow*. Sisera, or Sisara, was general of the army of Jabin, king of Hazor; (Judg. iv. 2.) in the year of the world 2719 he was sent by his master against Barak and Deborah, who had an army of ten thousand men on Mount Tabor. Sisera marched against them with nine hundred chariots armed with scythes, and a great number of infantry. Barak with his small army attacked Sisera with such impetuosity, that he entirely routed him. Sisera himself fled; quitted his chariot, and ran on foot towards Harosheth of the Gentiles. Approaching the tent of Heber the Kenite, Jael, the wife of Heber, desired him to enter and hide himself. She covered him with a mantle, and gave him milk to drink. Sisera said to her, 'Stay at the door of the tent, and if any ask you who is here, answer, Nobody.' Jael afterwards returning, and

finding him fast asleep, she drove a tent nail through his temples with a hammer, and fastened him to the ground. When Barak arrived, she showed him Sisera weltering in his blood, dead.

SISTER, Soror, in the style of the Hebrews, has equal latitude as a brother. It is used not only for a sister by natural relation from the same father and mother, but also for a sister only by the same father, or by the same mother; or a near relation only. Sarah is called sister to Abraham, (Gen. xii. 13.; xx. 12.), though only his niece, according to some, or sister by the father's side, according to others. In the law (Lev. xviii. 18.) it is forbidden to take to wife the sister of a wife; to marry two sisters; or, according to some interpreters, to marry a second wife, having one already. Literally, Thou shalt not take a wife over her sister to afflict her, as if meaning to forbid polygamy. In the Gospel, the brothers and sisters of Jesus Christ are his cousins; children of the sisters of the Holy Virgin. (Matt. xiii. 56. Mark vi. 3.)

In the Song of Songs (Cant. iv. 9, 10. 12.; v. 1, 2.) the name of sister is a name of tenderness between the spouses. Sometimes the word sister shows a resemblance of conditions and inclinations. The prophets (Jer. iii. 8. 10.; Ezek. xvi. 46.) call Jerusalem the sister of Sodom and Samaria, because it delighted in the imitation of their idolatry and iniquity.

Jesus Christ says, that those who keep his commandments, are his brothers and his sisters. (Matt. xii. 50.) Job exclaims, 'I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister.' The wise man advises his pupil to say to wisdom, (Prov. vii. 4.) 'Thou art my sister,' that is, to love her, and become familiar with her. St. Paul asks, whether it were not as lawful for him, as for the other apostles, to carry with him in his journeys some pious Christian sister. (1 Cor. ix. 5.) As Christians saluted each other by the name of brother, so they call Christian women sisters. St. James says, (ii. 15, 16.) 'If a brother or a sister be naked, and destitute of daily food,' &c.

SLANDER may be defined the fabrication or the utterance of false and malicious reports against others. Of slander, as thus explained, there are some species which rise to such a pitch of iniquity, as to endanger not only the security, but the very existence of all that is most dear to us; our reputation, our property, and our lives. Indeed, who is there that can detail with sufficient accuracy, or express with sufficient energy, the mass of evil to which judicial falsehoods may expose us? But there are species of slander which, in many cases, are as detrimental to the peace, the character, or the fortune of others, as any judicial lie could be; which are practised with more frequency, because they may in general be cir-

culated with more secrecy, with less danger of detection, and less dread of punishment. Nothing is so precious as character: and yet what character is so fair which the backbiter may not revile, which the foul breath of the slanderer may not taint? How easy is it to impute to men vices which they have not, or to deny the virtues which they have? We may call a sober man a drunkard, an honest man a knave, a religious man a hypocrite; and the slander, originating at first in secret whispers, or uncharitable suggestions, may be propagated from mouth to mouth, till it become impossible to trace it to its source, to stop its diffusion, to allay its virulence, or to hinder its effects. Slander is well described as the pestilence that walketh in darkness, against whose contagious influence no vigilance can guard, and whose destructive consequences no caution can avert.

Those who are subject to the corrosive influence of envy and malevolence, are ever ready to put a wrong construction on the actions of others, to impute them to false motives, or to draw from them inferences unfavourable to the moral character of the individual. Such misrepresentations are among the most common effects of slander, and are the most certain indications of malevolence. Thus frugality is imputed to avarice, gravity to moroseness; the cheerful are termed dissipated, the considerate crafty, the charitable ostentatious, the devout hypocritical. As we cannot read the hearts of others, as we see not their thoughts, and feel not their sensations, it is both presumptuous and uncharitable in us to judge their motives, or to measure the good or the evil of their minds and affections, by any other criterion than their outward conduct. Nor are we rashly to determine the bent of a man's character and disposition from any single action, but from a series of actions; for it is not any one insulated act, but an habitual course of action, which clearly and indisputably shows the character of the individual. Hence we cannot determine a man's real character, nor the leading tendencies of his conduct, from a casual glance or a momentary observation. Yet it is from a superficial knowledge, and an imperfect acquaintance, that we form our opinions and make up our judgments on the characters of our fellow-creatures. But surely, as the character of a man is the aggregated influence of his habits, no man's character can be ascertained from a few single and isolated acts; for every habit is the result, not of a few scattered and disjointed, but of many successive and concatenated acts. We are not to call a man a drunkard, who has, once or twice, been known to violate the precepts of sobriety; nor can we rightly denominate a man covetous or cruel, who, in one or two instances, has manifested a niggardly spirit, a love of money, or a want of humanity,

who, in his general conduct, and in his ordinary behaviour, which is the clearest indication of character, is found generous and humane. The best men are subject to occasional offences; and, as there is hardly any rule so general that it admits of no exceptions; so there, perhaps, never was any habit in any individual so firmly cemented, and so uniformly obeyed, that no deviations from it were ever observed. Hence we may see into what fatal mistakes, what unjust and uncharitable judgments, we may be led by a cursory or casual insight into the actions of others, and how wary we ought to be to pronounce on the motives of men, or on the general bent of their thoughts and dispositions, their minds and hearts, except on that evidence which is derived from an intimate acquaintance with, or a diligent inquiry into, the habits of their lives. Let us remember, that as, in passing judgment on the conduct of others, it is never safe to determine without a sufficiency of information, so it is always sinful, whether our information be great or little, to err from want of charity. Yet it will be found to be want of charity, rather than want of knowledge, and perverseness rather than ignorance, which gives rise to all the slanderous aspersions, malicious stories, and evil reports, which are current in the world.

'The tongue of the slanderer,' says the eloquent Massillon, 'is a devouring fire, which blackens whatever it touches; which directs its fury on the good grain, equally as on the chaff; on the profane as on the sacred; which, wherever it rages, produces nothing but devastation and ruin; digs even into the bowels of the earth, and fixes itself on things the most hidden; turns into vile ashes what, only a moment before, appeared to us so precious and brilliant; acts with more violence and danger than ever, in the time when it was apparently stifled; which blackens what it cannot consume; and sometimes sparkles and delights before it destroys. I would have told you, that evil speaking is an assemblage of iniquity; a secret pride, which discovers to us the mote in our brother's eye, but hides the beam which is in our own; a mean envy, which, hurt at the talents or prosperity of others, makes them the subject of its censures, and studies to dim the splendour of whatever outshines itself; a disguised hatred, which sheds in its speeches the hidden venom of the heart; an unworthy duplicity, which praises to the face, and tears in pieces behind the back; a shameful levity, which has no command over itself, or its words, and often sacrifices both fortune and comfort to the imprudence of an amusing conversation; a deliberate barbarity, which goes to pierce your absent brother; a scandal, where you become a subject of shame and sin to those who listen to you; an injustice, where you ravish from your brother what is dearest to

him. Slander is a restless evil, which disturbs society; spreads dissension through cities and countries; disunites the strictest friendships; is the source of hatred and revenge; fills, wherever it enters, with disturbances and confusion; and, every where, is an enemy to peace, comfort, and Christian good-breeding. Lastly, it is an evil full of deadly poison; whatever flows from it is infected, and poisons whatever it approaches; even its praises are empoisoned; its applauds malicious; its silence criminal; its gestures, motions, and looks, have all their venom, and spread it, each in their way. It is, above all, by the innocence of the intention that slanderers pretend to justify themselves; that you continually say, that your design is not to tarnish the reputation of your brother, but innocently to divert yourselves with faults which do not dishonour him in the eyes of the world. But what is that cruel pleasure, which carries sorrow and bitterness to the heart of your brother? Where is the innocence of an amusement, whose source springs from vices which ought to inspire you with compassion and grief? If Jesus Christ forbid us in the Gospel to invigorate the languors of conversation by idle words, shall it be more permitted to you to enliven it by derisions and censures? If the law curses him who uncovers the nakedness of his relations, shall you, who add raillery and insult to the discovery, be more protected from that malediction? If whoever call his brother fool, be worthy, according to Jesus Christ, of eternal fire, shall he who renders him the contempt and laughing-stock of a profane assembly escape the same punishment? If you love your brother as yourself, can you delight in what afflicts him? Ah! the church formerly held in horror the exhibitions of gladiators, and denied that believers, brought up in the tenderness and benignity of Jesus Christ, could innocently feast their eyes with the blood and death of these unfortunate slaves, or form an harmless recreation of so inhuman a pleasure. But you renew more detestable shows, to enliven your languor. You bring upon the stage, not infamous wretches, devoted to death, but members of Jesus Christ, your brethren, and there you entertain the spectators with wounds which you inflict on persons devoted to God.

On this subject Dr. Barrow observes as follows: 'If we do mark what is done in many (might I not say in most?) companies, what is it but one telling malicious stories of, or fastening odious characters upon another? What do men commonly please themselves in so much, as in carping, and harshly censuring, in defaming and abusing their neighbours? Is it not the sport and divertisement of many, to cast dirt in the faces of all they meet with; to bespatter any man with foul imputations? Doth not in every corner a Momus lurk, from the

venom of whose spiteful or petulant tongue no eminency of rank, dignity of place, or sacredness of office, no innocence or integrity of life, no wisdom or circumspection in behaviour, no good nature, or benignity in dealing and carriage, can protect any person? Do not men assume to themselves a liberty of telling romances, and framing characters concerning their neighbour? Do they not usurp a power of playing with, of tossing about, of tearing in pieces, their neighbour's good name, as if it were the veriest toy in the world? Do not many, having a form of godliness (some of them demurely, others confidently, both without any sense of, or remorse for what they do) backbite their brethren? Is it not grown so common a thing to asperse causelessly, that no man wonders at it, that few dislike, that scarce any detest it? That most notorious calumniators are heard, not only with patience, but with pleasure; yea, are even held in vogue and reverence, as men of a notable talent, and very serviceable to their party? So that slander seems to have lost its nature, and not to be now an odious sin, but a fashionable humour, a way of pleasing entertainment, a fine knack, or curious feat of policy; so that no man at least taketh himself or others to be accountable for what is said in this way. Is not, in fine, the case become such, that whoever hath in him any love of truth, any sense of justice or honesty, any spark of charity towards his brethren, shall hardly be able to satisfy himself in the conversations he meeteth; but will be tempted, with the Holy Prophet, to wish himself sequestered from society, and cast into solitude; repeating those words of his, "Oh that I had in the wilderness a lodging-place of way-faring men, that I might leave my people, and go from them: for they are an assembly of treacherous men, and they bend their tongues like their bow for lies?"' *Barrow's Works*, vol. i. pp. 242, 243; *Massillon's Sermons*, vol. i. pp. 142—146, *Eng. Translation*; *Fellowes's Body of Theology*, vol. ii. pp. 318—324.

SMYR'NA, *Σμύρνα*, from a Greek word that signifies *myrrh*. Smyrna is a city of Asia Minor, on the Archipelago, having a fine harbour. Jesus Christ, by the mouth of St. John, addresses the angel or bishop of Smyrna. (Rev. ii. 8, 9, 10.)

It is asked, who was this angel, or bishop? The generality think it was Polycarp, who was made Bishop of Smyrna by the apostle John. The commendations given to the angel of Smyrna agree with Polycarp; and it is observable, that here is not one word of reproach. There is some probability that the martyrdom of Germanicus and others, of Smyrna, who suffered under Marcus Aurelius, was what St. John had in view, when he says, the devil shall put some of them in prison.

SO, סו, *savá*, a measure for grain, or dry matters, Heb. Seah, which the Greeks translate by *σάρον*. But it is better to acknowledge, that the true etymology of this Egyptian word is not to be found in the Hebrew tongue.

So, king of Egypt: he made an alliance with Hoshea, king of Israel, and promised him assistance, yet gave him none; nor prevented Shalmaneser, king of Assyria, from taking Samaria, and subverting the kingdom of Israel, in the year of the world 3283. (2 Kings xvii. 4.)

Usher and Marsham think So, otherwise Soos or Sous, is the Sabacan king of Ethiopia, who is taken for the first king of the dynasty of Egyptians in Egypt. Usher says, he began to reign in the year of the world 3277, having taken and burnt alive Bocchoris, king of this country. He reigned eight years. He had for his successor Sevechus, whom Usher thinks to be the Sethon of Herodotus.

SOBER-MINDEDNESS. In the whole progress of tender years, till wisdom has become our favourite study; till virtue is become a settled habit in the soul, and all our ways are established; we stand in need of the directions of wise and religious instructors, and of being kept under prudent discipline. It cannot be reasonably expected that young persons, left to their own counsels, should be careful to enrich their minds with a treasure of Divine knowledge, and to form them to an exalted, arduous, and heavenly virtue. The discreet and pious tutor will labour to bring his pupil to reflect seriously on the design of his beneficent Creator in making him a religious and reasonable being; that he may be disposed in every occurrence, during the whole course of life, to behave in character; to avoid the pernicious sweets, the delusive joys of vice, and attain to the dignity and perfection of a devout Christian, an heir of eternal felicity, in regions enlightened by the Almighty and the Lamb. Happy they! who are 'brought up in the nurture and admonition of the Lord;' whose minds are led into an early knowledge of God, an unfeigned love of the duties that result from it, and a just aversion to every thing that defiles and depraves the human heart; who are sedate in the flower and pride of life, amidst gay expectations and a long prospect of pleasurable enjoyments.

When we exhort young men to be sober-minded, the advice is undoubtedly very useful and seasonable; peculiarly adapted to their situation and circumstances, as they are in great danger of being deceived with glittering toys, enamoured of sensual pleasures, and conformed to the world and the vain customs of a degenerate age. If they can be persuaded to take heed to their ways in that dangerous period of life, so as

not to be betrayed into vice; if they can be prevailed upon to fly youthful lusts, not to allow themselves in what is contrary to the rules of right reason, and which they have just cause to condemn in their sober moments; if they can be induced to act upon all occasions as becometh thinking and accountable beings, uncertain how soon they may be consigned to happy mansions, or to horrid and dismal abodes; they will, it may reasonably be expected, persist in a religious course, and not depart from the way in which they have been taught to walk. However unwilling young people are to be reminded of the uncertainty of life and all the enjoyments of it, however unwilling they are to believe that all their strength and vivacity cannot preserve them one moment from the stroke of death, such admonitions are far from being unseasonable. There is too much occasion for reminding them of their precarious situation; for repeating the solemn truth, and exhorting them frequently to make a prudent and religious use of their rational faculties. Could they be persuaded to consider their latter end, and often to reflect that their everlasting state will be determined according to their behaviour in the present life, such considerations would cool the heat of passion, stop indecent sallies, and render them desirous of having 'God for the guide of their youth.'

When we exhort young persons to be sober-minded, we must carefully distinguish between a sober mind and a gloomy countenance, between innocent mirth and the affectation of unseasonable gravity. We must let them know that religion does not forbid pleasantries; that a cheerful countenance and a joyful heart are not only consistent with it, but arise naturally out of a clear conscience, and a mind that has just reason to be satisfied with its dispositions and actions. Religion was never intended to debar us from the delights of conversation. Social entertainments are suitable to human beings, render us useful to our fellow-creatures, and a comfort to one another. Innocence and piety are the duties of every age and condition; but those rigid austerities, which give religion a forbidding aspect, and with which superstitious souls torment themselves, are not required of any by the good and gracious Creator. Pure and undefiled religion forbids all levity of behaviour, all profane, vicious, and dissolute mirth; but gives her votaries in the room of them a perpetual serenity of mind, and joys which no man taketh from them. It consists not in enthusiastic abstractions, superstitious penances, and a retreat from the conversation of human beings; but in making a right use of our reason, and in a constant and uniform practice of all divine and moral virtues. It does not extirpate but regulate our passions, and directs our

affections to their proper objects. *Richardson's Divine and Moral Essays*, pp. 19—28.

SO'DOM, שְׂדֹמָה, signifies *their secret*; otherwise, *calx*, or *their cement*. Sodom, the capital city of Pentapolis, was for some time the dwelling-place of Lot, the nephew of Abraham. (Gen. xiii. 12, 13.) The crimes of this city rose to such a height, that God destroyed it by fire from heaven, with three other neighbouring cities, Gomorrah, Zeboim, and Admah; which were as wicked as itself, (Gen. xix.) in the year of the world 2107. The plain in which they stood was before pleasant and fruitful, like an earthly paradise. It was first burned, and was afterwards overflowed by the waters of the Jordan, which there formed the Dead Sea, or Lake of Sodom. It is believed Sodom was one of the southern cities that were destroyed; because it was near Zoar, which was beyond the southernmost point of the Dead Sea.

It is doubted whether it stood within the space of land now possessed by this sea, or only upon its border. The prophets mention the destruction of Sodom and Gomorrah, or allude to it, and insinuate, that these places shall be desert and dried up, and uninhabited, (Jer. xlix. 18.; 1. 38.); that they shall be covered with briars and brambles, a land of salt and sulphur, where there can be neither planting nor sowing. (Amos iv. 11.) In all parts of Scripture, the ruin of Sodom and Gomorrah is represented as one of the most signal effects of God's anger.

The following is Volney's description of the present state of this district: 'The south of Syria, that is, the hollow through which the Jordan flows, is a country of volcanos; the bituminous and sulphureous sources of the lake Asphaltites, the lava, the pumice-stones thrown upon its banks, and the hot-baths of Tabaria, demonstrate that this valley has been the seat of a subterranean fire, which is not yet extinguished. Clouds of smoke are often observed to issue from the lake, and new crevices to be formed upon its banks. If conjectures in such cases were not too liable to error, we might suspect that the whole valley has been formed only by a violent sinking of a country which formerly poured the Jordan into the Mediterranean. It appears certain, at least, that the catastrophe of five cities destroyed by fire must have been occasioned by the eruption of a volcano then burning. Strabo expressly says, "that the tradition of the inhabitants of the country (that is, of the Jews themselves) was, that formerly the valley of the lake was peopled by thirteen flourishing cities, and that they were swallowed up by a volcano." This account seems to be confirmed by the quantities of ruins still found by travellers on the western border. These eruptions

have ceased long since; but earthquakes, which usually succeed them, still continue to be felt at intervals in this country. The coast in general is subject to them, and history gives us many examples of earthquakes, which have changed the face of Antioch, Laodicea, Tripoli, Berytus, Tyre, Sidon, &c. In our time, in the year 1759, there happened one which caused the greatest ravages. It is said to have destroyed in the valley of Balbec upwards of twenty thousand persons; a loss which has never been repaired. For three months the shock of it terrified the inhabitants of Lebanon so much, as to make them abandon their houses, and dwell under tents.' *Volney's Travels*, vol. i. p. 303.

SOL'OMON, שלמה, signifies *peaceable*, or *perfect*, or *that recompences*. Solomon, or Salomon, son of David and Bathsheba, was born in the year of the world 2971. The Lord loved him, and sent Nathan to David, to declare his affection toward this child, and to give Solomon the name of Jedidiah, or, 'beloved of the Lord.' (2 Sam. xii. 24, 25.) This was, probably, when Nathan assured David that his son should succeed him, and that he should inherit those promises the Lord had made him some years before, when he had conceived the design of building a temple to the Lord; for then God told him, by the prophet Nathan, that the honour of building a temple should be reserved for his son. (2 Sam. vii. 5, &c.)

From this time David prepared what was necessary for building the temple, and gave Solomon an education proportionate to the great designs God had ordained him to. But, toward the end of David's reign, Adonijah, David's eldest son, began to act as if he were to succeed to the crown. David did not restrain him; Joab, Abiathar, and several of the principal men of the court, were in his interest: but Zadok the high-priest informed Bathsheba, the mother of Solomon, of his designs; and by her application to David procured the king's orders for the immediate coronation of Solomon. These orders were obeyed; Solomon was anointed king of Israel; brought back amid the acclamations of the people, and placed on the throne of David: who said, Blessed be the Lord, who has this day permitted me to see with my own eyes my son Solomon sitting on my throne.

Adonijah, and his guests, being alarmed, fled for safety; and were assured of it by Solomon. Adonijah then quitted his asylum, and came to pay his duty to king Solomon.

David's death being at hand, he earnestly recommended to Solomon a strict fidelity and piety towards God: bid him punish Joab and Shimei; but show friendship to the sons of Barzillai, who had succoured him in his distress. He put into his hands plans for building the temple,

and accounts of his treasures for erecting this edifice; with many other regulations civil and sacred. Lastly, in a general assembly of the people, and of the great men, David delivered to him his gold, silver, and valuable materials, collected for building the temple, and exhorted all present to make each an offering to the Lord, according to his abilities.

Solomon now entered on the full possession of the kingdom. Soon after this, his brother Adonijah made interest with Bathsheba, that she would entreat Solomon to give him Abishag, the Shunamite to wife. Bathsheba recommended this request; but Solomon perceiving Adonijah's evil intentions, ordered Adonijah to be put to death. He also banished the high-priest Abiathar to his country-house, because he had been of Adonijah's party. When Joab heard what had happened to Adonijah and Abiathar, he fled into the tabernacle as a place of refuge. Solomon commanded him to be put to death. Solomon also ordered Shimei to build a house in Jerusalem, and not quit that city. Shimei obeyed this order for a time, but transgressing it, Solomon sent Benaiah, the son of Jehoiada, to kill him.

Solomon being confirmed in his kingdom, contracted an alliance with Pharaoh, king of Egypt, and married his daughter, in the year of the world 2991. He brought her to Jerusalem, and had apartments for her in the city of David, till he should build her a palace, which he did some years afterwards, when he had finished the temple. It is thought, that on occasion of this marriage, Solomon composed the Canticles, which are a kind of Epithalamium. To the same is referred Psalm xlv. This marriage has not been generally approved. Scripture speaks of the daughter of Pharaoh, as contributing to pervert Solomon, (1 Kings xi. 1, 2. Nehem. xiii. 26.) and it is very likely, that if at first this princess might seem converted to the Lord, she afterwards might retain her private disposition to idolatry, and engage her husband in it.

Solomon, accompanied by his troops, and all Israel, went up to Gibeon, where was then the brazen altar, upon which he offered a thousand burnt-offerings. The night following God appeared to him in a dream; and said, Ask of me what you desire. Solomon begged of God a wise and understanding heart, and such qualities as were necessary for the government of the people committed to him. This request was agreeable to the Lord; and was fully granted by him. Solomon returned to Jerusalem, where he offered a great number of sacrifices on the altar before the ark of the Lord, and made a great feast for his servants.

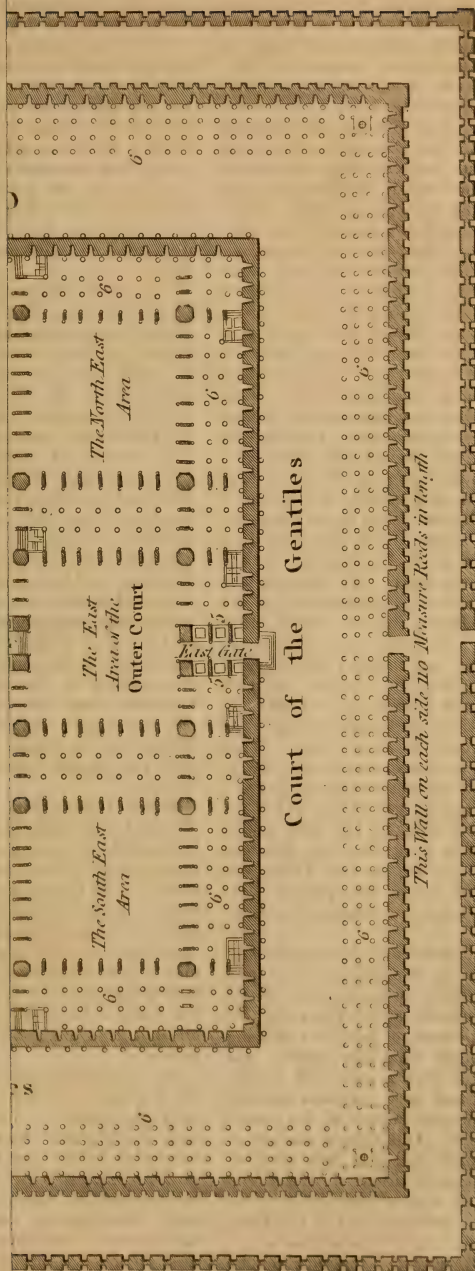
Two women, who lived together in one house, came before the king, and complained that one of them had stifled her child in

her sleep, and having privately conveyed it to her companion, had stolen her living child, and pretended it to be her own. As each of these women eagerly claimed the living child, the king ordered to cut this child in two equal parts, that each of the women might have half of it. But the real mother of the child, moved by natural affection, said to the king, Let not the child be divided, rather let her take the whole child. Solomon, without hesitation, determined that the child should be given to her, for she was the mother of it. All Israel hearing of this decision, were filled with reverence for their king, perceiving his great wisdom, and knowledge of the human heart.

Solomon enjoyed a profound peace throughout his dominions: Judah and Israel lived in security; and his neighbours either paid him tribute, or were his allies; he ruled over all the countries and kingdoms, from the Euphrates to the Nile, and his dominions extended even beyond the Euphrates: he had abundance of horses and chariots of war: he exceeded the Orientals, and all the Egyptians, in wisdom and prudence: he was the wisest of mankind, and his reputation was spread through all nations. He composed, or collected, three thousand proverbs, and one thousand and five canticles. He knew the nature of plants and trees, from the cedar on Libanus, to the hyssop on the wall; also of beasts, of birds, of reptiles, of fishes. There was a concourse of strangers from all countries to hear his wisdom; and ambassadors from the most remote princes. He made gold and silver as common in Jerusalem as stones in the street; and cedars as plentiful as the sycamores in the valley.

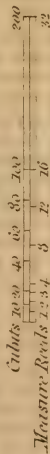
When Hiram, king of Tyre, knew that Solomon was made king of Israel, he sent ambassadors to congratulate his accession to the crown. Some time afterwards, Solomon desired him to supply wood and workmen, to assist in building a temple to the Lord. Hiram gladly undertook what Solomon desired. Solomon, on his part, obliged him to give 20,000 measures of wheat, and 20,000 measures of oil. The Hebrew and the Vulgate have only twenty measures of oil; but it is thought it ought to be twenty thousand.

Solomon began to build the temple in the fourth year of his reign, and the second after the death of David; four hundred and eighty years after the Exodus. He employed in this great work seventy thousand proselytes, descendants of the ancient Canaanites, in carrying burthens; four-score thousand in cutting stones out of the quarries; and three thousand six hundred overseers of the works. Besides thirty thousand Israelites in the quarries of Libanus.



This Wall on each side 110 Measure Rods in length

This Outermost Wall on each side 125 Measure Rods in length



Needle re strand.

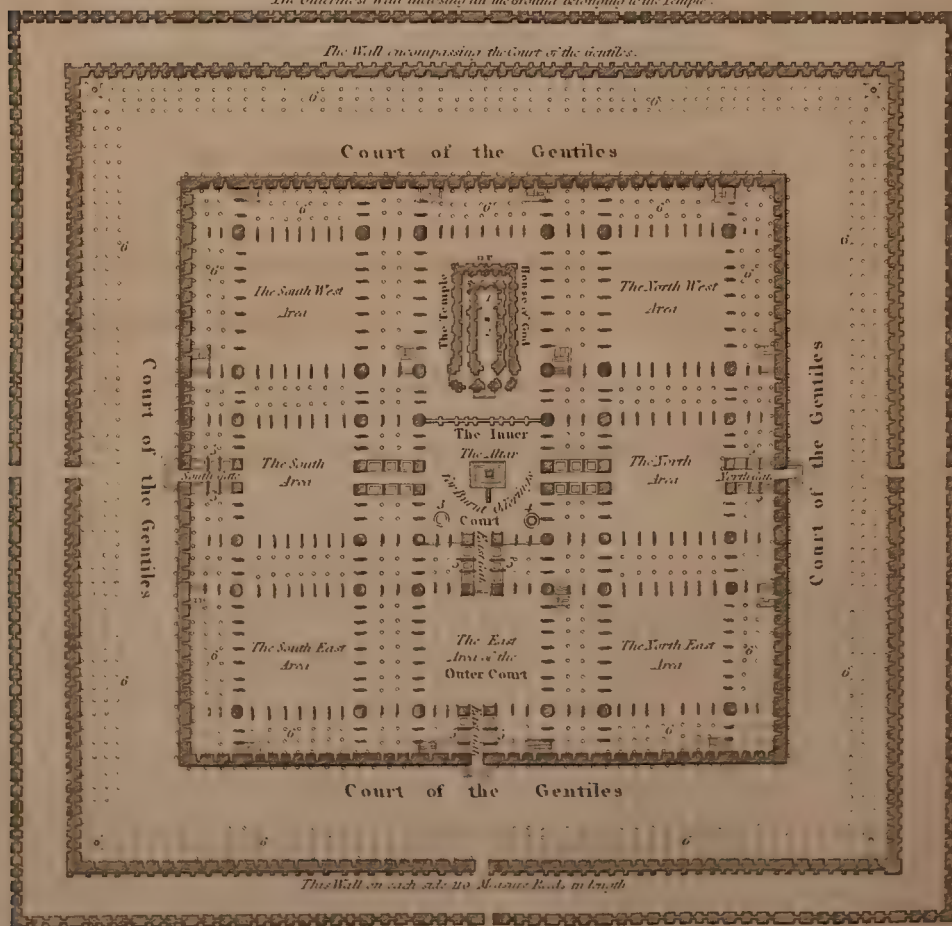
Published Nov. 20, 1834, by Sherwood, Gilbert & Piper, London.

GROUND PLAN OF SOLOMONS TEMPLE.

1. The Holy of Holies. 2. The Sanctuary or Holy Place. 3. The Brazen Sea. 4. The Kings Seat, according to some, or as others suppose, the Pulpit where the Priests expounded the Law. 5. Chambers on each side of the several Courts. 6. Porches or Porticoes.

The outermost Wall inclosing all the Ground belonging to the Temple.

The Wall encompassing the Court of the Gentiles.



This Wall on each side 10 Measure Rods in Length

This outermost Wall on each side 1 1/2 Measure Rods in Length

| | | | | | |
|--------------|-----|--------|--------|--------|-------|
| Cubits | 100 | 50 | 25 | 12 1/2 | 6 1/4 |
| Measure Rods | 125 | 62 1/2 | 31 1/4 | 15 5/8 | 7 7/8 |

The temple was completed in the eleventh year of Solomon, so that he was but seven years in performing this vast work. The dedication was made in the year following, in the year of the world 3001. To make this ceremony the more august, Solomon chose for it the eighth day of the seventh month of the holy year, which was the first of the civil year, and answered to our October. The ceremony of the dedication lasted seven days, at the end of which began the feast of tabernacles, which continued seven days longer; so that the people continued at Jerusalem fourteen or fifteen days, from the eighth to the twenty-second of the seventh month.

When the ark was placed in the sanctuary, while the priests and the Levites were celebrating the praises of the Lord, the temple was filled with a miraculous cloud; so that the priests could no longer continue there, nor perform the functions of their ministry. Then Solomon, being on his throne, prostrated himself with his face to the ground; then rising up, and turning toward the sanctuary, he addressed his prayer to God, and besought him, that the house which he had built might be acceptable to him, that he would bless and sanctify it, and hear the prayers of those who should address him from this holy place. He besought him also to fulfil the promises he had made to David his servant, in favour of his family, and of the kings his successors. Then he turned himself to the people, and blessed them. Fire coming down from heaven consumed the victims and burnt-sacrifices on the altar, and the glory of the Lord filled the whole temple; so that even the priests could not enter the temple, to perform their offices.

On this day the king caused to be sacrificed 22,000 oxen, and 120,000 sheep for peace-offerings. And because the altar of burnt-offerings was not sufficient for all these victims, the king consecrated the court of the people. The Lord appeared a second time to Solomon in a dream; probably in the night that followed the first day of the dedication, and said to him, I have heard your prayer, and have chosen this temple to be my house of sacrifice. I will bless you and your posterity, if you are constant in my worship; but if not, I will punish you, and destroy this edifice.

Solomon afterwards built a palace for himself, and another for his queen, the king of Egypt's daughter. He was thirteen years in finishing these buildings, and employed therein whatever the most exquisite art, or the most profuse riches could furnish. The palace in which he generally resided was called the house of the forest of Lebanon; probably because of the great quantity of cedar used in it. He gave Hiram twenty cities in the province of Galilee. Hiram went to see them, but did not like them.

Hiram also sent Solomon six-score talents of gold; probably he lent them Solomon to go on with his buildings. (1 Kings ix. 14.)

Solomon also built the walls of Jerusalem, the place called Milo, in this city; he repaired and fortified Hazor, Megiddo, Gezer, the two Beth-horons, Upper and Lower, Baalath, and Palmyra, in the desert of Syria. He also fortified the cities where he had magazines of corn, wine, and oil; and those where his horses and chariots were kept. He brought under his government the Hittites, the Hivites, the Amorites, and the Perizzites, which remained in the land of Israel. He made them tributaries, and compelled them to work at the public works.

He fitted out a fleet at Ezion-geber, and at Elath, on the Red Sea to go to Ophir. Hiram, king of Tyre, furnished him with mariners, who instructed the subjects of Solomon. They performed this voyage in three years, and brought back gold, ivory, ebony, precious wood, peacocks, apes, and other curiosities. In one voyage they brought Solomon four hundred and fifty talents of gold, (2 Chron. ix. 21.) or only four hundred and twenty. (1 Kings ix. 28.)

About the same time, the queen of Sheba came to Jerusalem, attracted by the great fame of king Solomon. She brought rich presents of gold, spices, and precious stones. She proposed several enigmas, and hard questions; to which Solomon gave her such satisfactory answers, that she owned what had been told her of his wisdom and magnificence was far short of what she had found. The king, on his part, made her rich presents.

Solomon was one of the richest, if not the very richest, of all princes that have ever lived; and the Scripture expressly tells us he exceeded in riches and wisdom all the kings of the earth. His annual revenues were six hundred and sixty-six talents of gold, without reckoning tributes from kings and nations, or paid by Israelites, or sums received for customs. The bucklers of his guards, and the throne he sat on, were overlaid with gold. All the vessels of his table, and the utensils of his palaces, were of gold. From all parts he received presents, vessels of gold and silver, precious stuffs, spices, arms, horses, and mules; the whole earth desired to see the face of Solomon, and to hear the wisdom God had put into his heart.

But the latter actions of his life sadly disgraced his character. Besides Pharaoh's daughter, he married wives from among the Moabites, Ammonites, Idumeans, Sidonians, and Hittites. He had 700 wives, who were so many queens, besides 300 concubines. These women perverted his heart, in his declining age, so that he worshipped Ashtoreth, goddess of the Sidonians, Moloch,

idol of the Ammonites, and Chemosh, god of the Moabites. To these he built temples on the Mount of Olives, over against, and east of Jerusalem. Wherefore the Lord said to him in a dream, Since you have not kept my covenant, nor obeyed my commandments, I will rend and divide your kingdom, and will give it to one of your servants. Solomon, before his death, saw the beginnings of revolt, in the troubles raised by Jeroboam, and by Hadad the Idumean.

Solomon died after he had reigned forty years, in the year of the world 3029. We think he might be about fifty-eight years of age; for he was about eighteen when he began to reign. Josephus allows him eighty years of reign, and ninety-four years of life; but this is a manifest error. The history of this prince was written by the prophets Nathan, Ahijah, and Iddo. He was buried in the city of David, and Rehoboam his son reigned in his stead, but not over all Israel.

Several interpreters are of opinion that the book of Ecclesiastes is a monument of the repentance of Solomon, being composed by him after his fall.

Of all the ingenious works composed by Solomon, we have nothing remaining but his Proverbs, Ecclesiastes, and the Canticles. Some have ascribed to him the book of Wisdom, and Ecclesiasticus; but these opinions are very improbable.

There has also been published, The Psalter of Solomon, containing eighteen Psalms, found in Greek, in the library of Augsburg, by Andrew Schott; which have been translated into Latin, and given to the public by Father de la Cerda. The learned are agreed that they are none of Solomon's, but of some Hellenistic Jew, much conversant in the sacred authors, who has composed them in imitation of the Psalms of David, of which he has pretty closely imitated the style; and has inserted in them several fragments of the prophets Isaiah and Ezekiel, which he has well enough accommodated to his design.

SONG. See CANTICLES.

SO'REK, שֹׂרֵק, signifies *vines*, or *grapes*; otherwise, *whistle*, or *whistling*. Sorek was the name of a brook that passed through the tribe of Dan; and also a valley where dwelt the famous Delilah, Samson's mistress. (Judg. xvi. 4.) This valley of Sorek was famous for its choice wines. (Gen. xli. 11. Isaiah v. 2. Jer. ii. 21.)

SOSIP'ATER, Σωσίπατρος, signifies *that saves the father*, or *safety of the father*. Sosipater, of whom St. Paul speaks, (Rom. xvi. 21.) was his kinsman, as some think. 'Lucius, and Jason, and Sosipater, my kinsmen, salute you.' But there is some difficulty in this, since Jason was of Thessalonica, and Sosipater was of Berea, in Macedonia, very distant from Tarsus, the coun-

try of St. Paul. In what sense then does he call them kinsmen? Is it because they were of the same nation, of the same tribe, of the same city, of the same religion, or only allied to him? Calmet thinks it may be confidently asserted, that this Sosipater, who was at Rome, A.D. 58, when St. Paul wrote to the Romans, cannot be the Sosipater of Berea; since he accompanied St. Paul the same year 58, to Jerusalem, and probably went with him from Corinth, whence the Epistle to the Romans was written, to go by way of Macedonia to Jerusalem. (Acts xx. 4, 5, 6, &c.) In our English translation he is called Sopater.

SOS'THENES, Σωσθένης, signifies *saviour*, *strong* and *powerful*. Sosthenes was chief of the synagogue of Corinth. The Jews of Corinth laying hold of St. Paul, carried him before the tribunal of Gallio, the proconsul, but he sent them away. Then they seized Sosthenes, the chief of the synagogue, and began to beat him before the tribunal; but Gallio disregarded it. It is disputed whether they were Jews or Gentiles, who seized Sosthenes and beat him. The printed Greek of the Acts intimates that they were Gentiles. St. Austin and Bede read in the same manner. They imagined that the Pagans, seeing Gallio's ill reception of the Jews, abused this chief of their synagogue; whether merely out of hatred to the Jews, or out of friendship to St. Paul. This opinion is followed by Cajetan, Lyran, Grotius, and some others. (Acts xviii. 17.)

Others think that Sosthenes, though head of the synagogue, yet might be a friend and secret disciple of St. Paul; and that the other Jews, seeing themselves neglected by Gallio, might vent their malice on Sosthenes.

SOUL, that vital, immaterial, active substance, or principle in man, by which he perceives, remembers, reasons, and wills. We are too apt to suppose that our powers of perception are constituted by the organized fibres of which our bodies are composed; and because in this present state of things we have no other means of communication with the sensible world than through the medium of our senses; or, because we see with our eyes, hear with our ears, taste with our palate, smell with our nose, and feel with our touch, that therefore death, which proves the destruction of these organic powers, must annihilate that consciousness which we have of the existence of other beings, and of our own existence. But it does not follow that the organs of sensation are the same thing as the sentient being; or that the one ceases to be when the others are destroyed. May we not conceive it very probable that we may exist, and be conscious of existence, or be in respect to perception and intelligence the same beings that we are at present, without either eyes, or ears, or smell, or taste,

or touch, in short, without any corporeal integument?

Those who maintain that death destroys the mind and the body of man, seem to suppose that the organs of perception are the same as the percipient power; and that what destroys one, of course destroys the other. But there are certain facts and analogies which seem to prove that the sensual organs do not constitute the perceptive faculty, but are only the means or channel of correspondence between that faculty and the external world. We can have no original perception of external objects with which we have not been previously made acquainted by the senses; but when the mind has acquired such sensual ideas, it can retain and compound them when the sight, or hearing, or any other sense by which they were originally communicated, is destroyed. If the perceptive power and the perceptive organs were one and the same thing, the ideas of sense being so intimately identified with the organs of sense, could not survive their destruction; and thus he who had lost his sight could no longer have any visible ideas. But we know that those who have corporeally lost their sight, do not mentally cease to see; or, in other words, do not cease to retain those perceptions of visible objects, which they were originally assisted in acquiring by the faculty of vision; and in dreams we all know that the perceptive faculty is often very active, when the organs of perception are in a state of suspension or temporary death. Hence it follows, that we may perceive without organs of perception, and that the perceptive faculty is something very different from the perceptive organs.

The will, which puts the limbs in motion, must be something very different from the limbs, which are put in motion; for the limbs are evidently the instruments of the will, as the will, which is the moving faculty, is as active after the destruction of the limb as it was before; for the will can apply an artificial limb to the same purposes as the natural; but this could not be effected if the faculty of motion resided in the limb, rather than in the mind. But the power of willing, or the actual faculty of perception, seems no more to reside in the organs of sense, as in the eye, or ear, than in the spectacles or the trumpet which we often use to assist the operation of those organs. And hence we infer that our organs of sense, which some philosophers make to constitute the perceptive faculty itself, and consequently in which they suppose our personal identity to reside, do not constitute ourselves, and consequently that they may be annihilated without the annihilation of our consciousness. The relation between us and our senses is of the same kind, though more intimate and entire than that between us and other external objects; and the destruction of the one no more necessitates the

destruction of our personality, than the destruction of the other. But if the perceptive faculty remain after the destruction of the perceptive organs; if the power of motion survive the natural instruments of motion; if the will continue full of life and activity, when the material fibres on which it is to operate are perished or decayed, we have good reason to believe that the same power of perception survives the shock of death; for, if we may lose some of our most material organs without its being impaired, is it not highly probable that when the whole corporeal frame is dissolved, the percipient faculty will not be destroyed?

The power of the mind principally resides in activity of reflection; but we have seen in many remarkable instances that the vigour of reflection often remains without being in the least affected by the decay of the body, and has sometimes shone with the brightest lustre, and displayed its fullest strength, when the lamp of animal life was on the point of going out. And if the reflective faculty be not affected by the sickness, the decay, or the debility of the body, it becomes almost morally certain that it will remain after the total dissolution of the corporeal frame, and that death will not only not destroy the mind, but not even for a moment suspend its operations.

It is demonstrably clear that the decay of the sensual organ does not impair the vigour or impede the exercise of the thinking faculty, and consequently we may infer that that faculty may remain entire even after the destruction of the whole corporeal frame. The powers of reflection differ from those of sensation, and death, which extinguishes the one, may only cause the more vigorous expansion of the other.

If, therefore, death, which destroys the corporeal organs, and makes the body moulder into dust, have no effect on the mind, as many circumstances concur to prove; if it neither extinguish, nor even suspend its active powers; death itself ought to be regarded as the period of our nativity to a more exalted and refined state of being. Thus after death there will be a continuation of our present existence, but under happier circumstances, in which all the privations and sufferings of this life will be removed; and the mind, freed from the terrene grossness which now surrounds it, will be susceptible of pleasures as pure as they are permanent. *Fellowes's Body of Theology*, vol. i. pp. 138—146.

STAR, *Stella*; in Hebrew, כוכב, *cocah*. Under the name of stars, the Hebrews comprehended all the heavenly bodies, constellations, and planets; all the luminaries, except the sun and the moon. The Scripture often expresses itself as if it should seem to attribute sense and understanding

to the stars. The sun and moon were called by the idolatrous Israelites, king and queen of heaven; and the stars were (as it were) their army and militia. (Deut. xvii. 3.) Both received those honours which were due only to their Creator.

The number of the stars was considered as infinite: the Psalmist, to exalt the power and omniscience of God, says that he numbers the stars, and calls them by their names. He is described as a king taking a review of his army, and knowing the name of every one of his soldiers. The Scripture, to express a very extraordinary increase and multiplication, uses the similitude of the stars of heaven, or of the sands of the sea: 'I will multiply thy seed as the stars of the heaven, and as the sand upon the sea shore.' (Gen. xv. 5.; xxii. 17.; xxvi. 4. Exod. xxxii. 13, &c.) Job says, (xxv. 5.) that in the eyes of God, the stars themselves are impure; that they formed a kind of concert song to his honour at the beginning of the creation, (xxxviii. 7.); that God locks them up, as with a key, and hinders them from appearing, but when he pleases. (Job ix. 7.)

In times of disgrace and public calamity, it is said, the stars withhold their light, and are covered with darkness; that they fall from heaven, and disappear. These figurative and emphatic expressions, it seems probable, frequently refer to the governing powers of nations. Amos (v. 26.) says, that the Israelites in the wilderness carried with them a star to which they paid divine honours: 'Ye have borne the star of your God, which ye made to yourselves.' See CHIUN.

Job (ix. 9.; xxxviii. 31.) speaks of Arcturus, Orion, Pleiades, and the star of the south. See ARCTURUS.

STEPHEN, Στέφανος. Stephen; in Greek, *Stephanos*, which signifies a *crown*. Stephen, the first martyr, was probably of the number of those Hellenistical Jews that believed in Jesus Christ. Epiphanius thinks he was of the number of the seventy-two disciples of Jesus Christ: but this is not certain. Jesus Christ appointed his seventy-two disciples to teach and preach; but it seems that Stephen, and the six other first deacons, had not that particular designation, when they were chosen to serve tables; which was in the year 34. St. Stephen is always put at their head; and it is believed he had studied at the feet of Gamaliel. As he was full of the Holy Ghost, and of zeal, (Acts vi. 5, 6, &c.) he performed many wonderful works and miracles, and some of the synagogue of the freed-men of the Cyrenians, of the Alexandrians, and others, disputing with him, could not withstand his wisdom and spirit.

Then they suborned false witnesses, to testify that they heard him blaspheme against Moses, and against God; and they drew him before the Sanhedrim. Stephen

appeared in the midst of this assembly, with a countenance like that of an angel; and the high-priest asking him, what he had to answer? In his defence, he showed—he had not said any thing either against Moses or the temple; but that the Jews had always opposed themselves to God and his prophets; he upbraided them with the hardness of their hearts, with their putting the prophets to death, and, lastly, with slaying Jesus Christ himself.

At these words they were enraged, and gnashed their teeth against him. But Stephen, lifting up his eyes to Heaven, said, 'I see the heavens opened, and the Son of Man standing at the right hand of God.' Then the Jews cried out, stopped their ears, and falling on him, they drew him out of the city, and stoned him. The witnesses laid down their clothes at the feet of a young man called Saul, then one of the most eager persecutors of the Christians, but afterwards one of the most zealous preachers of Christianity. Stephen called upon the Lord, and said, Lord, impute not this sin to them. After this he fell asleep in the Lord, and some pious persons took care to bury him, and accompanied his funeral with great mourning. (Acts viii. 2.)

STOICS, Στωικοί, thus called by the Greeks, because they assembled and conversed together under a porch or portico, in Greek Στόα, *Stoa*. Stoics were heathen philosophers who took their name from the Greek word *Stoa*, signifying a porch, or portico, because Zeno, the head of the Stoics, kept his school in a porch of the city of Athens. Diogenes Laertius in his life of Zeno, and others, have treated of these philosophers. Josephus says, that the Pharisees approach very near to the sentiments of the Stoics. They affected the same stiffness, patience, apathy, austerity, and insensibility. The sect of the Stoics was considerable at Athens when St. Paul came thither, since he had conferences with them. (Acts xvii. 18.) The Stoics placed the supreme happiness of man in living agreeably to nature and reason. They seem to have looked on God as the soul of the world.

STONES. For the names of the precious stones which were in the high-priest's breast-plate, (Exod. xxviii. 17, &c.) see BREAST-PLATE.

The Hebrews sometimes give the name of stone or rock to kings, to princes, or to God himself. Joseph in Egypt became 'the stone of Israel.' (Gen. xlix. 24.) They also give the name of stones to their weights used in commerce. (Lev. xix. 36.) 'Just weights shall ye have,' the Hebrew says, 'just stones.'

The corner-stone, or the head stone of the corner, is that which is put at the angle of a building, whether at the foundation, or on the top of the wall. Jesus Christ was that corner-stone which, though rejected by

the Jews, is the corner-stone of the church, (Psalm cxviii. 22.) and the stone that binds and unites the synagogue and the Gentiles in the union of the same faith. (Eph. ii. 20. Matt. xxi. 42.)

Shower of stones. Joshua (x. 11.) speaks of its raining stones upon the Canaanites. 'And it came to pass as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died. They were more that died with hail-stones than they whom the children of Israel slew with the sword.' Some pretend that this was ordinary hail, but larger and more violent than usual. Others maintain that Joshua is to be understood literally of a shower of stones. The text seems to be express for this sentiment, and the thing is not impossible. We have several instances of showers of stones. When the Scripture speaks of these events, it speaks of them as of a prodigy. But a common shower of hail has nothing of a miracle in it. Masius, Bonfrere, Grotius, explain it literally of a shower of stones. Moses (Deut. xxviii. 24.) speaks of a shower of dust and sand, with which he threatens Israel. The Romans, who looked on showers of stones as very disastrous, in their annals have noticed many instances of them. It is probable, however, that the stones mentioned by Livy came from an eruption of Mount Vesuvius, being brought by a tempest. But whence could those come that fell on the Canaanites? The instances of enormous hail-stones are amply sufficient. (Exod. ix. 25. Rev. xvi. 21.)

The knives of stone used by the Jews in circumcision were not enjoined by the law; but the use was founded, either on custom, convenience, or experience of this kind of instrument, being less dangerous than those of metal. Zipporah used a stone to circumcise her son. (Exod. iv. 25.) Joshua did the same, when he caused such of the Israelites to be circumcised at Gilgal, as had not received circumcision during their journey in the wilderness. (Josh. v. 2.) The Egyptians used these knives of stone to open dead bodies that were to be embalmed. Pliny assures us that the priests of the mother of the gods had sharp stones with which they cut themselves, which they thought they could not do with any thing else without danger.

Solomon says, (Prov. xvi. 8.) 'As he that bindeth a stone in a sling, so is he that giveth honour to a fool.' When a stone is fastened to a sling, the slinger hinders his own design of throwing it; he loses his labour; so does the man who gives honour to a fool. But the words may be rendered, 'As he that putteth a precious stone in a heap of stones,' where it is obscure and lost; and as this little stone does not augment the heap, nor is so much as

seen upon it, so honour heaped on a fool does not render him more worthy of consideration. Others translate it, 'to tie a stone in a piece of purple is to give honour to a fool.' As nothing can be so ill placed as a stone in a piece of fine cloth; so are honours ill placed upon a fool.

Heaps of Stones, raised in witness of any memorable event, and to preserve the remembrance of some matter of great importance, are the most ancient monuments among the Hebrews. In early ages, these monuments were instead of inscriptions, pyramids, medals, or histories. Chardin says, 'Upon the left hand of the road are to be seen large circles of hewn stone, which the Persians affirm to be a great sign that the Caous, making war in Media, held a council in that place: it being the custom of those people, that every officer that came to the council brought with him a stone to serve him instead of a chair: these Caous were a sort of giants. What is most to be admired, after observation of these stones, is this, that they are so big that eight men can hardly move one, and yet there is no place from whence they can be imagined to have been fetched, but from the next mountains, which are six leagues off.' Jacob and Laban raised such a monument on Mount Gilead, in memory of their covenant. (Gen. xxxi. 46.) Joshua erected one at Gilgal, made of stones, taken out of the Jordan, to preserve the memorial of his miraculous passage over this river. (Josh. iv. 5, 6, 7.) The Israelites that dwelt beyond Jordan also raised one on the banks of the river, as a testimony that they constituted but one nation with their brethren on the other side. (Josh. xxii. 10.) Sometimes they heaped such a collection of stones on the burying-place of odious persons, as Achan and Absalom. (Josh. vii. 26. 2 Sam. xviii. 17.)

A heart of stone, may be understood several ways. Job, (xli. 24.) speaking of the Leviathan, says, that his heart is as hard as stone; 'his heart is as firm as a stone, yea, as hard as a piece of the nether mill-stone:' that is, he is of a very extraordinary strength, boldness, and courage. It is said, (1 Sam. xxv. 37.) that Nabal's heart died within him, and he became as a stone; when he was told of the danger he had incurred by his imprudence, his heart became immoveable like a stone, it was contracted or convulsed, and this convulsion was the occasion of his death. Ezekiel says, (xi. 19.; xxxvi. 26.) that the Lord will take away from his people their heart of stone, and give them a heart of flesh; that he will convert them, and inspire them with milder and more gracious feelings. Pretty near in the same sense John the Baptist said, (Matt. iii. 9.) that God was able to raise up to Abraham children from the stones of the desert.

A stone is sometimes put for an idol of stone: 'Woe unto him that saith unto the wood, Awake, and to the dumb stone, Arise, it shall teach.' (Hab. ii. 9.) The Assyrians threw into the fire the gods of the nations; for they were no gods, they were only wood and stone. (Isaï. xxxvii. 9.) And Jeremiah (ii. 27.) says, 'Saying to a stock, Thou art my father, and to a stone, Thou hast brought me forth.'

To be reduced to a heap of stones, is said of a city or a house which is entirely ruined and demolished; 'I will make Samaria as an heap of the field, and as plantings of a vineyard.' (Mic. i. 6.) Isaiah says, (xvii. 1.) that Damascus shall cease to be a city, and shall be reduced to a heap of stones. Thus also our Saviour, speaking of the destruction of Jerusalem, says, that one stone shall not remain upon another, (Matt. xxiv. 2.) *Fragments annexed to Calmel's Dictionary*, No. cxlvi. p. 167.

STONING, to stone, to put to death by casting stones. Lapidation was a punishment much in use among the Hebrews, and the rabbins reckon up many crimes that were subject to it.

Lapidation, say the rabbins, was performed after two manners. The first was when stones were thrown upon the guilty person till he died; the witnesses throwing the first stones at him. The second manner was, when the criminal was brought to a steep place, whose height was at least that of two men, from whence one of the two witnesses threw him headlong, and the other rolled a large stone upon his body. If he did not die by his fall from the rock, they dispatched him by throwing stones upon him. Some suppose a reference to these two manners of stoning in the Gospel. (Matt. xxi. 44.) We see more than one instance in Scripture of the first manner of stoning; but we have no example of the second; for that of Jezebel, who was thrown out of a window, proves nothing. (2 Kings ix. 33.)

What we have said, that they generally stoned criminals out of the city, is true only of regular executions. For in some cases the Jews stoned those whom they thought deserved it, wherever they found them: for example, when by a transport of zeal, they stoned to death a blasphemer, an adulterer, or an idolater. Thus when they brought to Jesus a woman surprised in adultery, (John viii.) he said to her accusers, Let him who is without fault cast the first stone at her; and when the Jews, pretending he blasphemed, took up stones to stone him, even in the temple. (John viii. 59.; x. 31.) On such occasions they did not stay for the usual formalities, but followed the first transports of their passion. This they called the judgment of zeal.

We are told that after a man had been stoned they fastened his body to a stake

by tying his hands together; and so left him till sun-set; then they untied him, and buried him in the Vale of Carcasses, with the stake to which he had been fastened. This, they say, was done only to blasphemers and idolaters; but it would be very difficult to prove this practice by Scripture.

SUBMISSION of our wills to the will of God, imports the performing of those things which he commands; or patiently suffering the evils which God either permits, or inflicts on us. The one may be called an active, the other a passive, submission to the will of God. Had man continued in that state of innocence in which God at first created him, there would have been only required of him an active submission to the will of God; for, by obeying the laws and commands of God, he would have attained to the perfection of his nature, and then both himself and his posterity had been happy for ever. But by transgressing the divine law, he introduced sin, with all its fatal consequences into the world, and became subject to those innumerable afflictions and calamities, which have since been the lot and portion of his miserable posterity. However, as this is now the melancholy condition of mankind, it becomes us patiently to submit ourselves, and to behave with resignation and composure of mind, whenever any calamity or affliction befalls us.

This submission of ourselves to God's will consists in the habit, and not in the act; and properly denotes such a temper and frame of mind, as is prepared cheerfully to bear whatever can happen to us. We must repose ourselves under God's protection, continue resigned and contented in adversity, as well as prosperity; when God writes bitter things against us, as well as when we enjoy the light of his countenance. It is a duty but of low attainment, to submit our wills to the divine, only when we enjoy all our hearts can wish: but can we take contentedly the spoiling of our goods, the loss of our children, the ingratitude of our friends, a painful and acute distemper, and then say with Job, 'the Lord gave, and the Lord taketh away; blessed be the name of the Lord?' And yet we ought cheerfully to submit to the will of God; to rejoice and be exceeding glad, when we suffer for righteousness' sake; 'for whom God loveth he chasteneth, and correcteth every son whom he receiveth.'

The reasonableness of performing this duty will plainly appear, if we consider that God is the great creator and governor of the world. He made us, and not we ourselves, and therefore may justly dispose of us according to his own will and pleasure: 'Shall the clay say to the potter, Why hast thou made me thus?' may not God do what he will with his own? Besides, God has

not only an absolute unlimited power over us, but he is also a Being of infinite wisdom, to conduct and bring about the great designs of his providence. How reasonable is it then that such blind ignorant beings as we are, should resign ourselves to the conduct of an infinitely wise God; to observe his directions, execute his commands, govern our lives and conversations by his laws, and submit all our concerns to his disposal! For God is not only infinitely wise and powerful, but also a most good and merciful Being, and naturally inclined to help and assist the distressed and miserable. Let me desire you to consider, whether, if some powerful friend had placed you in an opulent and comfortable station, and in the general conduct of your affairs had discovered the most disinterested kindness, you would not ascribe any occasional discouragements you received, to some unknown reason or cause, rather than to his unfaithfulness or cruelty? Ought not the experience which we have had, and the discovery which all nature affords, of the Divine goodness, to lead us to put a like construction on the evils which we suffer from a hand that hath so frequently loaded us with good? Have we forgotten, in the midst of our complaints, who brought us into the light of day; who watched over our helpless infancy; who reared our growing childhood, and, through ten thousand surrounding dangers, has been our protector and guardian until this day? How often has he rescued us from sickness and death, and made our hearts glad with unexpected comforts? Now, that some cloud is thrown over our prosperity, or some blessing withdrawn, in which, for a time, we had rejoiced, can we imagine that there is no good cause for this change of his proceeding?

The good things, which at different times we have received and enjoyed, are much greater than the evils which we suffer. Of this fact I am sensible it will be difficult to persuade the afflicted. But would they weigh, in a fair balance, the whole of their circumstances, they would find it true. Whatever persons feel at the present makes so strong an impression upon them as very commonly to obliterate the memory of all the past. When one is impressed with some painful disease in his body, or wrung with some sore distress of mind, every former comfort, at that moment, goes for nothing. Life is beheld in all its gloom; a dark cloud seems to hang over it; and it is reviled as no other than a scene of wretchedness and sorrow. But this is to be unjust to human life, as well as ungrateful to its Author. Let me only desire you to think how many days, how many months, how many years, you have passed in health, and ease, and comfort; how many pleasurable feelings you have had; how many friends you have en-

joyed; how many blessings, in short, of different kinds, you have tasted; and you will be forced to acknowledge, that more materials of thanksgiving present themselves than of lamentation and complaint. Not only the goods of life are, upon the whole, greater than its evils; but the evils which we suffer are seldom, or never, without some mixture of good. If we are deprived of friends whom we tenderly loved, are there not some still remaining, from whom we may expect much comfort? If our bodies are afflicted with sore disease, have we not reason to be thankful that our mind continues vigorous and entire; that we are in a situation to look around us for whatever can afford us ease; and that after the decay of this frail and mouldering tabernacle, we can look forward to a 'house not made with hands, eternal in the heavens?' In the midst of all distresses, there remains to every sincere Christian that mixture of pure and genuine consolation, which springs from the promises and hopes of the Gospel. As the evils which we suffer are thus alleviated by a mixture of good, so we have reason to believe that the evils themselves are, in many respects, good. When borne with patience and dignity, they improve and ennoble our character. They bring into exercise several of the manly and heroic virtues; and, by the constancy and fidelity with which we support our trials on earth, prepare us for the highest rewards in heaven. It has always been found that the present constitution of human nature cannot bear uninterrupted prosperity, without being corrupted by it. The poisonous weeds which spring up in that too luxuriant soil require the hand of adversity to extirpate them. It is the experience of sorrow and distress that subdues the arrogance of pride, tames the violence of passion, softens the hardness of the selfish heart, and humanizes the temper to feel for the woes of others. Many have had reason to say, that 'it was good for them to be afflicted.' (Psalm cxix. 71.) *Blair's Sermons*, vol. ii. pp. 352—357; *Warner's System of Divinity and Morality*, vol. iii. pp. 39—42.

SUC^{COOTH}, סֻכּוֹת, signifies *tabernacles*, or *tents*. Succoth, or Sochoth, the first encampment of the Israelites, after they left Egypt. (Exod. xii. 37.) Succoth signifies tents; perhaps the Mischenoth, or cities of tents. (Exod. i. 11.) Our translation renders Mischenoth treasure-cities.

Succoth, a city beyond Jordan, between the brook Jabbok and this river. Jacob at his return from Mesopotamia, passing over the brook Jabbok, set up his tents at Succoth, where afterwards they built a city. (Gen. xxxiii. 17.) Joshua assigned it to the tribe of Gad. (Josh. xiii. 27.) Solomon cast his large brazen vessels for the service of the temple, between Succoth and Zarthan. (1 Kings vii. 46.) Jerome says, Succoth

was within the district of Scythopolis. The Jews tell us, the name of Darala was afterwards given to Succoth. Gideon tore the flesh of the principal men of Succoth with thorns and briers, because they returned him an haughty answer, when pursuing the Midianites. (Judg. viii. 7.)

SUC'COTH-BE'NOTH, סוּכּוֹת-בְּנוֹת, signifies the tabernacles of young women, or the tents of prostitutes. (2 Kings xvii. 30.) The Babylonians who were brought into the country of Samaria by Shalmaneser, or by Esar-haddon, king of Assyria, continued the worship of their false gods, and made there Succoth-Benoth, that is, the tents of the young women, or places of prostitution, where all young women, once in their lives, prostituted themselves in honour of the goddess Milytta. Herodotus says, this was thus practised at Babylon: all the young women of the country are obliged, once in their lives, to prostitute themselves to a stranger, in honour of Milytta, or Venus. The rich present themselves in covered chariots before the temple, attended by a great number of domestics. They go only out of ceremony, and do not abandon themselves to strangers, as others do. But the common sort stand before the temple, having crowns on their heads, and being separated from one another by small cords, which, however, do not hinder strangers from going in, and choosing which they like best. They throw money in their laps, saying, 'I invoke the goddess Milytta for you.' The women must not refuse this money, be it ever so little, because it is appointed to uses which they call sacred; nor must they reject such persons as offer themselves. These lead them away, and after they have accompanied them, they may return to their own houses. Probably, the Babylonians brought with them this abominable custom into the country of Samaria. The Rabbins insist, that Succoth-Benoth signifies a hen and chickens. Eusebius and Jerome seem to think it is a city which these people built in Samaria.

SUN, the great luminary which enlightens the world, and by its presence constitutes day. It is eight hundred and ninety thousand miles in diameter, and more than one hundred and twelve times larger than the diameter of the earth. It has been discovered, that the sun moves round its own axis, without moving considerably out of its place, in about twenty-five days; and that not only the earth, but all the planets, move round the sun in periodical times, which produces the different seasons, and the length of days and nights.

This great luminary God created at the beginning to preside over day; as he created the moon to preside over night. It is thought it was the sun which the Phenicians worshipped under the name of Baal, the Moabites under the name of Chemosh, the Ammonites under that of Moloch, the Is-

raelites under that of Baal, and the king of the host of heaven. They united with his worship that of the moon. They worshipped on high places, in groves, on the roofs of their houses. Moses cautioned the Israelites against this worship (Deut. iv. 19.): 'Take ye, therefore, good heed unto yourselves, lest thou lift up thine eyes unto heaven, and when thou seest the sun, the moon, and the stars, even all the host of heaven, shouldest be driven to worship and serve them.' And in another place, (Deut. xvii. 3.) he condemns to death those perverted to worship strange gods, the sun, or the moon. Josiah, king of Judah, took from the temple of the Lord, the horses, and burnt the chariots, which the kings his predecessors had consecrated to the sun. (2 Kings xxiii. 11.) Job says (xxxi. 26, 27, 28.) that he looked on it as a very great crime, and as renouncing the God that is above, to kiss his hand in token of adoration, when he beheld the sun in all its beauty and splendour. Ezekiel saw in the Spirit, in the temple of the Lord, five-and-twenty-men of Judah, who turned their backs on the sanctuary, and had their faces toward the east, worshipping the sun at his rising. (Ezekiel viii. 16.)

The sun furnishes matter to the greater part of the noble similitudes, used by the sacred authors. To represent great calamity, they say the sun was obscured, and the moon withdrew her light, &c. &c. (Isai. xlii. 10.; xxiv. 23. Jer. xv. 9. Ezek. xxxii. 7. Amos. viii. 9.)

The Scripture acquaints us with three very extraordinary and miraculous accidents that happened to the sun. The first was, when it stood still at the command of Joshua, (Josh. x. 12, 13.); the second, when it returned back in the time of king Hezekiah, (2 Kings xx. 11.); and the third, when it was involved in darkness, though the moon was then at full, during the time of our Saviour's crucifixion. (Matt. xxvii. 45.)

To express a long continuance of any thing glorious and illustrious, in Scripture style it is said, it shall continue as long as the sun. So the reign of the Messiah, (Psalm lxxii. 17.; lxxxix. 36.) that his throne is as durable as the sun; that, under his happy dominion, the light of the moon shall be equal to that of the sun, and that of the sun shall be seven times more than ordinary (Isai. xxx. 26.) Jesus Christ is called the Sun of Righteousness. (Mal. iv. 2.)

The compass of the whole earth is described by the expression, from the rising of the sun to the going down of the same; or rather, from east to west (Psalm l. l.; cvii. 3.; cxiii. 3. &c.) To be hung upon a gibbet in the eye of the sun; to be exposed in the fields to the birds of the air, to the heat of the sun, expresses the utmost degree of ignominy. 'A woman clothed with the sun, and the moon under her feet.' (Rev. xii. 1.)

SUPEREROGATION, what a man does beyond his duty, or more than he is commanded to do. Works of supererogation are admitted by the members of the Romish persuasion; and it cannot but be matter of surprise, that such a doctrine should have prevailed in any church which calls itself Christian. This doctrine was first known about the twelfth or thirteenth century; and it seems to have been founded upon what the Papists call "Counsels of perfection," that is, rules which do not bind under the penalty of sin, but are only useful in carrying men to a greater degree of perfection than is necessary to salvation. There is not the slightest authority in Scripture for these Counsels of perfection: all the rules there prescribed for our conduct are given in the form of positive commands, as absolutely necessary, wherever they are applicable, to the attainment of eternal life; and the violation of every one of these commands is declared to be sin. We are ordered to be 'perfect, even as our Father which is in heaven is perfect;' (Matt. v. 48.); and so far from being able to exceed what is required for our salvation, the Gospel assures us, that after our utmost care and best endeavours, we shall still fall short of our whole duty. We are directed to trust to the mercy of God, and to the mediation of Christ; 'and to work out our salvation with fear and trembling.' (Phil. ii. 12.) Hence we may pronounce that works of Supererogation are inconsistent with the nature of man, irreconcilable with the whole tenor and general principles of our religion, and contrary to the express declarations of Scripture. *Tomline's Elements of Christian Theology*, vol. ii. pp. 280, 281.

SUPRALAPSARIANS are the most rigid of all those who profess to receive the doctrine of election. They hold that God had no other view than to magnify his attributes; by the salvation of some, his mercy, and by the condemnation of others, his justice; and therefore that he ordained the fall of man from eternity. Their opinions on this subject seem to be the same as those of the modern Calvinists. See **CALVINISTS**. *Bellamy's History of all Religions*, p. 238.

SUPREMACY OF THE POPE, a doctrine held by the Roman Catholics, who believe that the Bishop of Rome is, under Christ, supreme pastor of the whole church; and, as such, is not only the first bishop in order and dignity, but has also a power and jurisdiction over all Christians. The authority usurped by the popes in the dark ages of the church, which extended into this island, had no foundation whatever in Scripture; nor was it asserted, or even mentioned, in the primitive ages of Christianity. Irenæus has left an account of a dispute which Polycarp, Bishop of Smyrna, had with Anicetus, Bishop of Rome, con-

cerning the observation of Easter; but in this account no mention is made of any superior authority which belonged to Anicetus; and in fact Polycarp, and the church under his jurisdiction, continued to observe Easter according to his judgment, and in opposition to that of Anicetus. It is indeed certain that for several centuries the bishops of Rome neither exercised nor claimed any power out of their own diocese. Cyprian, Bishop of Carthage, in the third century, expressly says, 'Nor hath any one of us set himself up for a bishop of bishops, nor by any tyrannical usage terrified his colleagues or fellow bishops into a necessity of stooping and cringing to him, being duly sensible that every bishop is at liberty to use his power according to his discretion, and is neither to judge nor to be judged by another.' And upon another occasion he says, that 'all the apostles were equal in power, and that all bishops were also equal, since the whole office and episcopate was one entire thing, of which every bishop had a complete and equal share.' *Tomline's Elements of Christian Theology*, vol. ii. 553, 554.

SWEDENBORGIANS denote that particular denomination of Christians who admit the testimony of Baron Swedenborg, and direct their lives in agreement with the doctrines taught in the theological writings of that author.

Emanuel Swedenborg, from whom this denomination of Christians derive their name, was the son of a bishop of West Gothnia, in the kingdom of Sweden, whose name was Swedberg, a man of considerable learning and celebrity in his time. The son was born at Stockholm, January 29, 1688. He enjoyed early the advantages of a liberal education, and, being naturally endowed with uncommon talents for the acquirement of learning, his progress in the sciences was rapid and extensive; and he soon distinguished himself by several publications in the Latin language, which gave proof of equal genius and erudition. It may reasonably be supposed, that, under the care of his pious and reverend father, our author's religious instruction was not neglected. This, indeed, appears plain from the general tenor of his life and writings, which are marked with strong and lively characters of a mind deeply impressed with a sense of the Divine Being, and of all the relative duties thence resulting. He was ennobled in the year 1719, by queen Ulrica Eleonora, and named Swedenborg; from which time he took his seat with the nobles of the equestrian order, in the triennial assembly of the states. The philosophical works published in Latin by Baron Swedenborg are both numerous and important; but his theological works are said to be still more numerous.

1. The first and principal distinguishing doctrine contained in the writings of Baron Swedenborg, and maintained by his followers,

relates to the person and character of Jesus Christ, and to the redemption wrought by that Great Saviour. On this subject, it is insisted, that Jesus Christ is Jehovah, manifested in the flesh, and that he came into the world to glorify his human nature, by making it one with the divine. It is, therefore, insisted further, that the *humanity* of Jesus Christ is itself divine, by virtue of its indissoluble union with the indwelling Father, agreeably to the testimony of St. Paul, that, 'in Jesus Christ dwelleth all the fulness of the Godhead bodily,' (Coloss. ii. 9.); and that thus, as to his humanity, He is the Mediator between God and man, since there is now no other medium of God's access to man, or of man's access to God, but this *Divine Humanity*, which was assumed for this purpose. Thus it is taught, that in the person of Jesus Christ dwells the whole Trinity of Father, Son, and Holy Spirit; the Father constituting the soul of the above humanity, whilst the humanity itself is the Son, and the divine virtue, or operation proceeding from it, is the Holy Spirit, forming altogether one God, just as the soul, the body, and operation of man, form one man.

On the subject of the redemption wrought by this Incarnate God, it is lastly taught, that it consisted not in the vicarious sacrifice of one God, as some conceive, to satisfy the justice, or, as others express it, to appease the wrath of another God, but in the real subjugation of the powers of darkness and their removal from man, by continual combats and victories over them, during his abode in the world; and in the consequent descent to man of Divine power and life, which was brought near to him in the thus glorified humanity of this combating God. The receivers, therefore, of this testimony concerning Jesus Christ, acknowledge no other God but him, and believe that, in approaching his *Divine Humanity*, they approach at the same time, and have communication with all the fulness of the Godhead, seeing and worshipping the invisible in the visible, agreeably to the tenor of those words of Jesus Christ: 'He that believeth on me, believeth not on me, but on Him that sent me; and he that seeth me, seeth Him that sent me.' (John xii. 44, 45.)

2. The *second* distinguishing doctrine, taught by the same author, relates to the sacred Scripture, or word of God, which is maintained to be divinely inspired throughout, and consequently to be the repository of the whole will and wisdom of the Most High God. It is, however, insisted, that this will and wisdom are not, in all places, discoverable from the letter or history of the sacred pages, but lie deeply concealed under the letter. For it is taught by the author under consideration, that the sense of the letter of the holy word is the *basis*, the *continent*, and the *firmament* of its spiritual and celestial senses, being written ac-

cording to the doctrine of correspondencies between things spiritual and things natural; and thus designed by the Most High as the vehicle of communication of the eternal spiritual truths of his kingdom to the minds of men. It is farther endeavoured to be shown, that Jesus Christ spake continually according to this same doctrine, veiling Divine and spiritual truths under natural images, especially in his parables, and thus communicating to man the most important mysteries, relative to himself and his kingdom, under the most beautiful and edifying figures, taken from the natural things of this world. Thus, according to Baron Swedenborg, even the historical parts, both of the Old and New Testament, contain vast stores of important and spiritual wisdom under the outward letter; and this consideration, as he farther asserts, justifies the pages of Divine revelation, even in those parts which, to a common observer, appear trifling, nugatory, and contradictory. It is lastly maintained on this subject, that the sacred Scripture, or word of God, is the only medium of communication and conjunction between God and man, and is likewise the only source of all genuine truth and knowledge respecting God, his kingdom, and operation, and the only sure guide for man's understanding, in whatever relates to his spiritual or eternal concerns.

3. A *third* distinguishing doctrine, which marks the character of the writings of Baron Swedenborg, is the doctrine relative to *life*, or to that rule of conduct on the part of man which is truly acceptable to the Deity, and at the same time conducive to man's eternal happiness and salvation, by conjoining him with his God. This rule is taught to be simply this: '*to shun all known evils as sins against God, and at the same time, to love, to cherish, and to practise whatsoever is wise, virtuous, and holy, as being most agreeable to the will of God, and to the spirit of his precepts.*' On this subject it is strongly and repeatedly insisted, that evil must of necessity remain with man, and prove his eternal destruction, unless it be removed by sincere repentance, leading him to note what is disorderly in his own mind and life; and, when he has discovered it, to fight resolutely against its influence, in dependence on the aid and grace of *Jesus Christ*. It is insisted further, that this opposition to evil ought to be grounded on the consideration, that *all evil is sin against God*, since, if evil be combated from any inferior motive, it is not radically removed, but only *concealed*, and on that account is even more dangerous and destructive than before. It is added, that when man has done the work of repentance, by shunning his hereditary evils as sins against God, he ought to set himself to the practice of what is wise and good by a faithful, diligent, and conscientious discharge of all the duties of his station; by

which means his mind is preserved from a return of the powers of disorder, and kept in the order of heaven, and the fulfilment of the great law of charity. For it is perpetually maintained in the writings of Baron Swedenborg, that the *essence* of charity consists in man's loving his neighbour as himself, and that its principal *operation* consists in every one's discharging the relative duties which he owes to society, by acting uprightly, and in the fear of God, in his particular employment, whether it be that of a priest, a judge, a soldier, a gentleman, a merchant, or a mechanic.

4. A *fourth* distinguishing doctrine, inculcated in the same writings, is the doctrine of *Co-operation*, on the part of man, with the Divine Grace or agency of Jesus Christ. On this subject it is insisted, that man ought not indolently to hang down his hands, under the idle expectation that God will do every thing for him in the way of Purification and Regeneration, without any exertion of his own; but that he is bound by the above law of co-operation, to *exert himself*, as if the whole progress of his purification and regeneration depended entirely on his own exertions; yet, in exerting himself, he is continually to recollect, and humbly to acknowledge, that all his power to do so is from above, agreeably to the declaration of Jesus Christ, '*Without Me ye can do nothing.*' (John xv. 5.) He is therefore bound, according to this law, to enter freely on the great work of self-examination, and with the same freedom to reject the evils which such examination discovers to his view; and also to fulfil freely the duties of his station, of what kind soever they be. This law is shown to be grounded on these two distinct considerations: first, the consideration of the *freedom* with which man is perpetually invested, either to work *with* God, or to work *against* him; and, secondly, the consideration, that all conjunction between God and man must needs be *reciprocal*, or *mutual*, agreeably to those words of Jesus Christ, where he says, '*Abide in me, and I in you.*' (John xv. 4.) It is therefore shown that, without perpetual *freedom* on the part of man, he would not be a *man*, but a *machine*, and consequently incapable of living in conjunction with his Heavenly Father. It is further shown, that, to effect this conjunction, it is not sufficient that Jesus Christ be in the will and purpose to accomplish it, or that he *abides* in his disciples, but it is necessary also that his disciples be mutually on their part in the will and purpose to accomplish it also, or that they should reciprocally *abide* in Him. Lastly, it is insisted, on this interesting subject, that the doctrine of co-operation supplies no ground for the establishment of man's *merit* and *independence* on the divine aid, since it is continually

taught in the writings in question, that all man's freedom, as well as all his power of co-operation, is the perpetual gift of the most merciful and gracious God, and consequently that all merit, properly so called, belongs to Jesus Christ alone, and nothing at all to man.

5. A *fifth*, and last distinguishing doctrine, taught in the theological writings of our author, relates to man's connexion with the other world, and its various inhabitants. On this subject it is insisted, not only from the authority of the sacred Scriptures, but also from the experience of the author himself, that every man is in continual association with angels and spirits, and that without such association he could not possibly think, or exert any living faculty. It is insisted further, that man, according to his life in the world, takes up his eternal abode, either with angels of light, or with the spirits of darkness; with the former, if he is wise to live according to the precepts of God's holy word, or with the latter, if, through folly and transgression, he rejects the counsel and guidance of the Most High.

Some other peculiar doctrines of lesser importance might be enlarged on in this place, if it were deemed necessary; such as the doctrine concerning the *human soul*, as being in an human form; concerning the *marriage of the good and the true*, as existing in the holy word, and in all things in nature; of the *Divine Providence*, as extending to things most minute respecting man and the world which he inhabits; concerning the *earths in the universe*, by which it is taught that all the planets in our system, and in other systems, unconnected with our sun, are inhabited by human beings.

In London, and some of the other cities and great towns in England, places of public worship have been opened, for the express purpose of preaching the preceding doctrines, and of offering up supplications to the Divine Being, and celebrating his praises. In all such places particular forms of prayer have been adopted in agreement with the ideas of the worshippers, as grounded in the religious sentiments above stated, especially respecting the supreme object of adoration, who is acknowledged to be the Lord and Saviour Jesus Christ, in his Divine Humanity. But in no place have any peculiar rites and ceremonies been introduced, the worshippers being content with retaining the celebration of the two sacraments of Baptism and the Holy Supper, since no other rites are insisted on by the author whose testimony they receive. It is believed by a large majority of those receivers, that it was never his intention that any particular sect should be formed upon his doctrines, but that all who receive them, whether in

the establishment, or in any other communion of Christians, should be at perfect liberty, either to continue in their former communion, or to quit it, as their conscience dictates. England appears to be the country where the preceding doctrines have been most generally received; yet there are numerous readers of those doctrines both in Wales, Ireland, France, Germany, Denmark, Sweden, Russia; and also in America, and the West India Islands.

It appears that Baron Swedenborg had many theological eccentricities, but perhaps the most remarkable circumstance respecting him was his asserting, that, during the uninterrupted period of twenty-seven years, he enjoyed open intercourse with the world of departed spirits, and, during that time, was instructed in the internal sense of the sacred Scriptures, hitherto undiscovered. This is a correspondence, to which few or no writers, before or since his time, ever pretended, if we except the Arabian Prophet. *Adam's Religious World Displayed*, vol. iii. pp. 393—415.

SYCAMORE, a tree called the Egyptian fig-tree; its name is composed of *Sycos*, a fig-tree, and *Moros*, a mulberry-tree. It is like the mulberry-tree in its leaves, and the fig-tree in its fruit. This fruit grows sticking against the trunk of the tree. It does not grow ripe till rubbed with iron combs, after which rubbing it ripens in four days. Amos expresses this when he says, 'I was no prophet, neither was I a prophet's son, but I was an herdsman, and gatherer of sycamore fruit, or wild figs.' See **FIG-TREE**.

SYNAGOGUE. This Greek word signifies either an assembly, or the place in which an assembly meets. In the first sense it is commonly understood of the church of the Jews, compared, or opposed, to that of the Christians. St. John, (Rev. ii. 9.; iii. 9.) speaking of false professors, calls them the synagogue of Satan.

Synagogue, however, commonly signifies a building where the Jews assembled, to pray, to read, and to hear the reading of holy books, and other instructions. It is often mentioned in the Gospels, and in the Acts, because Jesus Christ, and his apostles, generally frequented and preached in the synagogues. The origin of these synagogues is not very well known. Some learned men have thought them a late institution. Dr. Prideaux affirms, that they had no synagogues before the Babylonish captivity; for the chief service of the synagogue, says he, being the reading of the law to the people, where there was no book of the law to be read, there certainly was no synagogue. How rare the book of the law was throughout all Judea before the Babylonish captivity, many texts of Scripture inform us. When Jehoshaphat sent teachers through all Judea, to

instruct the people in the law of God, they carried a book of the law with them. (2 Chron. xvii. 9.) This they needed not have done, if there had been any copies of the law in those cities to which they went; and certainly there would have been, had there been any synagogues in them. When Hilkiah found the law in the temple, (2 Kings xxii. 8.) their behaviour on that occasion seems to prove they had never seen it before; which could not have been, had there been any other copies of it among the people. If there were no copies of the law at that time among them, there could then be no synagogues to resort to, for the hearing of it read. Hence Dr. Prideaux concludes that there could be no synagogues among the Jews, till after the Babylonish captivity. As to Psalm lxxiv. 8. 'They have burnt up all the synagogues of God in the land,' or all 'the assemblies of God,' as the original may be translated, our learned author acknowledges it must be understood of places where the people assembled to worship God. But this does not infer that these places were synagogues, and there are none of the ancient versions, except that of Aquila, which so renders this passage. Those who lived at a distance from the temple, or from the tabernacle, before the temple was built, not being able at all times to resort thither, they built courts like those in which they prayed at the tabernacle, and at the temple, in which to offer up their prayers to God, and which in succeeding times we find called by the name 'proseuchæ.' Into one of them our Saviour is said to have gone to pray, and to have continued in it a whole night. (Luke vi. 12.) What our English version renders, 'and continued all night in prayer to God,' is in the original *καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ*; that is, 'and he continued all night in a proseucha of God.' These proseuchæ differed from synagogues in several particulars. In synagogues the prayers were offered up in public forms in common for the whole congregation; in the proseuchæ every one prayed apart by himself, as in the temple. The synagogues were covered houses; but the proseuchæ were open courts. The former were all built within the cities, to which they belonged; the latter, without the cities, and commonly upon an elevated place.

Some, however, are of opinion, that there were synagogues in more early times. Dr. Jennings observes, that the passage in Psalm lxxiv. 8. not only appears to be properly translated synagogues, where the people were stately to meet for divine worship; but that the words *col* and *baarets*, 'all' the synagogues of God 'in the land' being added, prevent our understanding this expression, as some do, only of the temple,

and the holy places belonging to it at Jerusalem. He also takes notice, that St. James speaks of Moses being read in the synagogues of 'old time.' (Acts xv. 21.) However, the dispute, he says, may perhaps be compromised, if we allow that the custom of erecting those sorts of chapels in later ages called synagogues, and appropriated to public worship alone, first began after the return from the captivity; and that in former times, from their first settlement in the land of Canaan, the people used to meet either in the open air, or in dwelling-houses, particularly in the houses of the prophets, (2 Kings iv. 23.) or in any other place or building convenient for the purpose.

In the midst of the synagogue was a desk or pulpit, on which the book, or roll, of the law was read very solemnly. There likewise he stood who intended to harangue the people. At the highest part of the synagogue, towards the east, and over against the door, which is always west, as far as can well be, is the chest or press, wherein the book, or roll of the law, is kept, wrapped up in fine embroidered cloth. The women are distinct from the men, and seated in a gallery enclosed with lattices; so that they may see and hear, but not be seen.

Every synagogue has its chief, or perhaps several chiefs and officers, according to the circumstances of places. One is called *chazan*, who appoints and chants the prayers. Another who keeps the keys, and is a kind of church-warden, they call *sciamas*, or servant. The ruler of the synagogue presides in the assemblies, and in judicial affairs, which are sometimes here decided, against those who have given any scandal, and transgressed the law in any important matter; the same presidents invite those to speak in the synagogue, whom they think capable of it, and offer that honour to strangers, if there be any who seem to have the gift of speaking. Thus our Saviour often spoke in the assemblies; and St. Paul, being at Antioch in Pisidia, was invited by the rulers of the synagogue, to address them for their edification. (Luke iv. 16. Matt. iv. 23.; ix. 35.; et passim; Acts xiii. 13, 14, 15.)

The Jewish authors gave this general rule for the construction of synagogues. Wherever there are ten Batelnim a synagogue ought to be built. The signification of the word Batelnim, has been controverted. Buxtorf thinks them to be persons receiving a stipend for duly assisting at divine service, that there may be always ten persons, at least, to assemble together. Lightfoot imagines them to have been ministers and officers of the synagogue.

It is affirmed that in the city of Jerusalem alone were nearly five hundred synagogues. Every trading fraternity had

one of their own, and even strangers built some for their own nation. Hence (Acts vi. 9.) we find the synagogues of the Alexandrians, of the Asiatics, of the Cilicians, of the Libertines, of those of Cyrene, erected for such inhabitants of these cities, or nations, as should be at Jerusalem. *Prideaux's Connection*, part i. book vi. pp. 547, 555, 556; *Jennings's Jewish Antiquities*, book ii. chap. ii.

SYR'ACUSE Συρακοῦσαι, signifies that *draws violently*. Syracuse was a famous city of Sicily, seated on the east side of that island, with a fine prospect from every entrance both by sea and land. This city, whilst in its splendour, was the largest and richest the Greeks possessed in any part of the world. St. Paul went ashore at this city, in his way to Rome, and continued there three days. (Acts xxviii. 12.) Thence he went to Rhegium.

SYR'IA, אַרַם, *Syria*, Syria, or Mesopotamia, signifies *sublime*, or *that deceives*. Syria, in Hebrew (Gen. x. 22.) אַרַם, Aram, from the name of the patriarch who peopled the chief provinces of it. See ARAM. The Arameans, or Syrians, possessed Mesopotamia, Chaldea, and part of Armenia. Syria, properly so called, comprehended between Euphrates east, the Mediterranean west, Celicia north, Phenicia, Judea, and Arabia Deserta, south. Syria of the two rivers, or Mesopotamia; Syria of Damascus; Syria of Zobah; Syria of Maachah; Syria of Reboah, &c. were only so many different provinces of Syria, denominated from their situation with respect to these rivers, or cities. See ARAM, MESOPOTAMIA, DAMASCUS, and CÆLO-SYRIA.

Syria, without any other appellation, stands for the kingdom of Syria, of which Antioch became the capital after the reign of the Seleucidæ. Before that time it was very rare to find the name of Syria used by itself. The provinces of Syria were generally expressed by the addition of the city which was the capital of the province.

Syria was at first governed by its own kings, each of whom reigned in his own city and territories. David subdued them about the year of the world 2960, (2 Sam. viii. 6.); and again in 2969, on occasion of his war against the Ammonites, to whom the Syrians gave assistance. (2 Sam. x. 6, 8, 13, 18, 19.) They continued in subjection till after the reign of Solomon, when they shook off the yoke, and could not be reduced again, till the time of Jeroboam II. king of Israel, in the year of the world 3179. Rezin king of Syria, and Pekah king of Israel, having declared war against Ahab king of Judah, this prince found himself under a necessity of calling to his assistance Tiglath-pileser, king of Assyria, who put Rezin to death, took Damascus, and transported the Syrians out of their country to beyond the Euphrates. From that time Syria continued in

subjection to the kings of Assyria. Afterwards it came under the dominion of the Chaldeans; then under that of the Persians; lastly, it was reduced by Alexander the Great, and was subject to all the revolutions that happened to the great empires of the East.

The present inhabitants, says Volney, who, according to the constant practice of the Arabs, have not adopted the Greek names, are ignorant of the name of Syria, instead of which they call it *Barr el Sham*, which signifies country of the left; and is the name given to the whole space contained between two lines, drawn, the one from Alexandretta to the Euphrates, and the other from Gaza to the desert of Arabia, bounded on the east by that desert, and on the west by the Mediterranean. This name 'country of the left,' from its contrast with that of the Yamin, or 'country of the right,' indicates some intermediate place as a common point, which must be Mecca.

The plains of Acre, Esdraelon, Sour, Havalah, and the lower Bekaa, are justly boasted of for their fertility. Corn, barley, maize, cotton, and sesamum, produce, notwithstanding the imperfection of their culture, twenty and twenty-five for one. The country of Kaisaria possesses a forest of oaks, the only one in Syria. Safad furnishes cottons, which, from their whiteness, are held in as high estimation as those of Cyprus. The neighbouring mountains

of Sour produce as good tobacco as that of Latakia, and in a part of them is made a perfume of cloves, which is reserved exclusively for the use of the Sultan and his women. The country of the Druses abounds in wine and silks: in short, from the situation of the coast, and the number of its creeks, this Pachalic necessarily becomes the emporium of Damascus, and all the interior parts of Syria.

On the most remote parts of Carmel are found wild vines and olive trees, which must have been conveyed thither by the hand of man: and in the Lebanon of the Druses and Maronites, the rocks, now abandoned to fir-trees, and to brambles, present us, in a thousand places, with terraces, which prove they were anciently better cultivated, and, consequently, much more populous than in our days. *Volney's Travels*, vol. i. p. 288; vol. ii. pp. 180—368.

SYRO-PHENICIA, is Phenicia properly so called, of which Sidon, or Zidon, was the capital; which, having by right of conquest been united to the kingdom of Syria, added its old name Phenicia to that of Syria: the Canaanitish woman is called a Syro-Phenician, (Mark vii. 26.) because she was of Phenicia, which was then considered as making part of Syria. St. Matthew calls her a Canaanitish woman, (Matt. xv. 22, 24.) because this country was really peopled by the Canaanites, Sidon being the eldest son of Canaan. (Gen. x. 15.)

T.

TAB

TABERNACLE; in Latin, *tabernaculum*; in Greek *σκηνη*, *scene*; in Hebrew *אהל* *ohel*; which properly signifies a *tent*. The patriarchs lived in tents, or tabernacles. In the camp of Israel, under Moses, were two tabernacles: the first, the tent of the congregation, was that in which the people assembled for dispatch of their ordinary secular affairs. The other was the tent of testimony, or the tabernacle of the Lord, or simply, the tabernacle. Here the Israelites, while in the wilderness, performed religious exercises, offered sacrifices, worship, &c.

This tabernacle was an oblong square, thirty cubits in length; ten in breadth; ten in height. It was divided into two parts. The first was called the holy place; twenty cubits long, and ten wide. In this were placed the table of shew-bread, the golden candlestick, and the golden altar

TAB

of incense. The second was the sanctuary, or holy of holies, whose length was ten cubits, and breadth the same. In this was the ark of the covenant. The sanctuary was divided from the holy place by a curtain, or veil, of very rich cloth, which hung on four pillars of shittim-wood, covered with plates of gold. The holy place was also closed in front by a veil, hung on five pillars of shittim-wood, overlaid with plates of gold, their bases being of brass.

On the west, north, and south sides, the tabernacle was inclosed by boards, or planks, of shittim-wood, overlaid with plates of gold, having bases of brass. These boards were eight in number on the west side, but twenty on the north and south sides. They were all ten cubits high, and in breadth each was a cubit and a-half. They were let into each other, by two tenons above and below. And as the whole of the

tabernacle was movable, and might be taken down, these boards were carried by two bases, in which were two mortice-holes, by which they were joined together. To support them, each had five golden rings, at proper distances, through which were passed five poles of shittim-wood, covered with plates of gold, which supported the whole.

The tabernacle had no window. It was covered by several curtains; the first, on the inside, was of the colour of hyacinth, striped with purple, scarlet, and crimson. Over this were others of goats' hair, which hindered the rain from penetrating, and preserved the rich curtains. There were none of these curtains in front, but only on the sides and behind, so that at the entrance of the tabernacle, the first rich curtain afore-mentioned might be seen, which enclosed the whole front. Over these veils of goats' hair were two others; one of sheep-skins dyed red, the other of sheep-skins dyed azure-blue.

Around the tabernacle was a large oblong court, in length an hundred cubits, in breadth fifty. This space was encompassed by pillars overlaid with plates of silver, with capitals of silver, but their bases of brass. There were ten pillars to the west, six to the east, twenty to the north, and twenty to the south. On these pillars hung curtains made of twined linen-thread, or net-work, which surrounded the tabernacle; except at the entrance of the court, which was closed by another curtain of richer materials, having embroidered work of hyacinth, purple, and scarlet. This entrance was twenty cubits wide; the curtain was of the same length, and was sustained by four pillars overlaid with plates of silver, whose capitals and bases were of brass.

In this court, and opposite to the entrance of the tabernacle, or holy place, stood the altar of burnt-offerings, on which were burned all the sacrifices. Here was also water for the uses of the priests. The laity brought their victims as far as the altar: there they were killed, skinned, and offered to the Lord, according to their several rites and ceremonies.

The entrance of the tabernacle looked east; the sanctuary west; and the two sides, north and south. This tent was, as it were, the dwelling of the God of Israel, who was considered as residing in the midst of the camp. Round about it were encamped the tribes: Judah, Zebulun, and Issachar, to the east; Ephraim, Benjamin, and Manasseh, to the west; Dan, Asher, and Naphtali, to the north. Reuben, Simeon, and Gad, to the south. The tribe of Levi, being entirely employed in sacred service, were placed all round the tabernacle; Moses and Aaron were to the east, the family of Gershon, west, that of Merari, north, and that of Kohath, south.

The priests entered the holy place every morning to offer incense; and to put out the lamps; and every evening they went in to light them again. Every morning and evening they offered a lamb for a burnt sacrifice on the brazen altar.

The tabernacle of the covenant was erected and consecrated at the foot of Mount Sinai, the first day of the first month of the second year after the coming out of Egypt, in the year of the world 2514.

Spencer has endeavoured to prove that this tabernacle, the ark, the cherubim, &c., were imitations of the worship of the Egyptians and other idolatrous people, to their gods; and that the Lord appointed them to his people out of pure condescension; designing to stop their strong inclination for idolatry, by sanctifying these customs and correcting them; by cutting off all such practices as were impious, superstitious, or idolatrous, with which the pagans had polluted them.

He undertakes to prove this opinion by a comparison between these and the portable temples of the heathen, and of the tents in which they enclosed what was most sacred and venerable in their religion. It is certain the Gentiles carried their gods with them in their journeys, and in processions on the shoulders of their priests. Virgil speaks of the Trojan deities carried by Æneas in his travels:

Errantesque Deos, agitataque numina Trojæ.

Tabernacle is also used in Scripture to denote 1. 'a house or dwelling,' (Job xi. 14; xxii. 23.); 2. Christ's human nature, of which the Jewish tabernacle was a type, in which God dwells really, substantially, and personally, (Heb. viii. 2.; ix. 11.); 3. our natural body, in which the soul lodges, as in a tabernacle. (2 Cor. v. 1, 4. 2 Pet. i. 13, &c.)

The feast of TABERNACLES; in Hebrew the feast of tents, (Lev. xxiii. 42, 43, 44.) because it was kept under green tents, or arbours, in memory of their dwelling in tents in the passage through the wilderness. It was one of the three great solemnities of the Hebrews, in which all the males were obliged to appear before the Lord. It was celebrated after harvest, on the fifteenth of Tisri; which was the first month of the civil year, and answers to September. In this they returned thanks to God for the fruits of the earth then gathered in. (Exod. xxiii. 16.) The feast continued eight days; but the first day and the last were the most solemn. (Lev. xxiii. 34, 35, &c.) It was not allowed to do any labour on this feast, and particularly sacrifices were offered in it.

The first day of the feast they cut down branches of the handsomest trees, with their fruit; branches of palm-trees, or such as were fullest of leaves, and boughs of the willow-trees that grew by water-courses.

The neatest of these branches they carried in ceremony to the synagogue, where they performed what they called *Lulab*, that is, holding in their right hand a branch of a palm-tree, three branches of myrtle, and two of willow, tied together; and having in their left hand a branch of a citron with its fruit; they brought them together waving them towards the four quarters of the world, and singing certain songs. These branches were also called *Hosanna*, because they cried *Hosanna*! not unlike what the Jews did at our Saviour's entry into Jerusalem. (Matt. xxi. 8, 9.) On the eighth day they performed this ceremony oftener, and with greater solemnity than on the other days of the feast; wherefore they called this day *Hosanna Rabbah*, or the great *Hosanna*.

The Jews acquaint us, that every Israelite on the feast day, in the morning, was obliged to bring these branches of trees, on penalty of fasting all that day. Then they made a procession round the altar of burnt-offerings, shaking their branches, and singing. At present, they carry these branches into the synagogue, and provide themselves with oranges and citrons, in countries where they do not grow. They make it a part of their ceremony to take a turn round the desk in the middle of the synagogue, once a day at least; and they eat nothing till they have done this.

The first day of the feast, besides the ordinary sacrifices, they offered as a burnt-offering thirteen calves, two rams, and fourteen lambs; with offerings of flour, and libations of wine. They offered, also, a goat for a sin-offering. (Numb. xxix. 12, 13, 14, &c.)

The second day they offered twelve calves, two rams, and fourteen lambs, for a burnt-offering, with their offerings of flour, oil, and wine. They offered, also, a goat for a sin-offering; and this besides the ordinary morning and evening sacrifices, which were never interrupted, nor those offered by the Israelites from private devotion, or for expiation of sin. These we now mention were offered in the name of the whole people of Israel. On the third, fourth, fifth, sixth, and seventh days of the feast were offered the same sacrifices as on the second day; with this difference, that every day they diminished from the former by one calf, so that on the third day they offered eleven, on the fourth ten, on the fifth nine, on the sixth eight, and on the seventh only seven. But the eighth day, which was kept with the greatest solemnity, they offered but one calf, one ram, and seven lambs for a burnt-offering; and one goat for a sin-offering; with the other accustomed offerings and libations.

We are assured, that on the eighth day of the feast, the Jews presented at the temple the first fruits of their later crop, that is, of such things as were the slowest in coming to maturity; that they drew water out of

the pool of Siloam, which was brought into the temple, and being first mingled with wine, was poured out by the priests at the foot of the altar of burnt-offerings. Perhaps, sometimes, 'blood and water' might flow together. The people, in the mean time, sang these words of the prophet, (Isaiah xii. 3.) 'Therefore with joy shall ye draw water out of the wells of salvation.'

Leo of Modena tells us, that the modern Jews, not having the opportunity of going to the temple, nor of performing the ceremonies prescribed by Moses, make each for himself, in some open place, a bower, or arbour of branches of trees, hung around, and adorned as much as they can. Here they eat and drink, and some even lie; at least they pass as much time here as they used to pass in their houses, and this during the whole eight days of the festival. Sickness or old age is dispensed with from this ceremony; and when it rains very hard they retire to their houses; for these bowers are not made to keep out the weather.

TABI'THA, טַבִּיטָּה, *Taḇiṭṭā*, or *Dorcas*; signifies *wild goat*, or *kid*. The Syriac word *Tabitha* signifies *clear-sighted*. *Tabitha* was a Christian widow who lived at Joppa, who abounded in alms-deeds and other good works. She fell sick A.D. 40, of which sickness she died; after she had been washed, as customary, she was laid out on a table in an upper chamber, in order to be put into her coffin; and it being known that St. Peter was at Lydda, which was not far from Joppa, he was desired to come over. He soon came, and was conducted to the chamber where the corpse lay: the widows presented themselves to him weeping, and showed the clothes that *Tabitha* had made for them. Peter caused all to go out, betook himself to prayer, and turning to the body said, *Tabitha*, arise; she immediately opened her eyes, and, seeing Peter, sat up. Then he called the saints and widows, and presented *Tabitha* to them. (Acts ix. 36.)

TABLES of the law, given to Moses on mount Sinai; they were written by the finger of God; and contained the ten commandments. (Exod. xx.)

Many questions have been started about these tables, their matter, their form, their number, who wrote them, and what they contained. Some oriental authors, says D'Herbelot, make them ten in number, others seven; but the Hebrews reckon only two. Some suppose them to have been of wood, others of precious stone. Moses observes, that these tables were written on both sides. Many think they were transparent, so that they might be read through; on one side towards the right, and on the other side towards the left. Others, that the law-giver makes this observation, because generally, in writing tables, they only wrote on one side. Others thus translate, 'they were written on the two parts

that were contiguous to each other:’ because, being shut upon one another, the two faces on which was the writing touched one another, so that no writing was seen on the outside. Some think the ten commandments were written on each of the two tables; others, that the ten were divided; five on one table, and five on the other. Some make the tables to have been of ten or twelve cubits in length.

Moses says that the tables were written by the finger of God. These words are diversely explained: some understand them literally, that they were written by the operation of God himself; others understand it by the ministry of an angel; others of the Spirit of God. Others explain it by an order of God to Moses to write them: this opinion may be maintained from Exod. xxxiv. 27, 28. where, speaking of the second tables which God gave to Moses, God orders him to write the words of the covenant which he had made with Israel; and a little after, Moses relates that he had written the words of the covenant upon tables. In the same chapter it is said, that he hewed other two tables like the former which he had broken. From hence some have concluded, that the second tables were not written by the hand of God, though the first were. But Moses, (Deut. x. 4.) repeating what had been said of the second tables that God gave him, takes express notice that God himself had written them. Whence it follows, that neither was writ by the finger of God, or that both were so written. But it is sufficient, that God inspired Moses, and by his Spirit enabled him to write them, in order to give authority to his words; and it is needless to have recourse to a new miracle.

Table of Shew-bread. See ALTAR.

TAB’OR, תבור, signifies *separate*. Tabor, or Thabor, is a mountain of Galilee, called by the Greeks, Ithaburius, or Athaburius. Eusebius says it was on the frontiers of Zebulun, in the middle of Galilee, ten miles from Diocæsarea, east; it was also in the confines of Issachar and Naphtali. Joshua (xix. 22.) puts it on the borders of Issachar. Tabor, in Hebrew, signifies an eminence, and the navel; because this mountain rises up in the midst of a wide champaign country, called the Valley of Jezreel, or the Great Plain. Josephus says, that the height of Tabor is thirty stadia, and that there is a plain on the top of it, of twenty-six stadia in circumference, surrounded with walls, and inaccessible on the north side.

‘Mount Tabor,’ says D’Arvieux, ‘is a single mountain, separate from all others; there are several near it on the north, but they are smaller than Tabor. Its shape is round, almost conical, like a low sugar loaf. It appears to be a full mile in height, and half a league in diameter. It is entirely covered with green oaks, and other

trees, shrubs, and odoriferous plants. Roads and paths are made on the south side of the mountain, which lead to the top of it, by windings; and are sufficiently easy to admit of riding up to it. I chose this mode of ascent, leaving to those more devout the liberty of walking up the mountain, which they did, while our Arabs took charge of their horses and mules.

‘To a person standing at the foot of the mountain, it appears to terminate in a point; but when arrived at the top, we were astonished to find a plain which has full 3000 paces in circumference, full of noble trees. In this plain is a great inclosure of ruined walls, with remains of towers, and a ditch, partly filled up, which show that here has been a considerable castle, in the middle of which was a square place of arms, with cisterns, baths, cellars, &c. the vaults of which have resisted the injury of time.

‘There is a small height on the eastern side, which is the place where, according to tradition, our Lord was transfigured. St. Helena built a handsome church in this place, in memory of that event. That building having been ruined, it is replaced by another, which is apparently posterior, and may be of the time of the Crusades. It has three little chapels, beside each other: they appear to be in a grotto or cave, but the whole is encumbered with ruins. We found the door-way filled up, but caused it to be cleared by our Arabs, and we entered a small passage, which led into a little vestibule, composed of four arcades, crossing each other, the first of which was the entry. That in front of the entry was the place where our Lord was, and is called his tabernacle; those on each side of him are called the tabernacles of Moses and Elias. Each of them has an altar, at which the religious who were in our company said mass the following day, while our servants, armed, kept guard at the entry, to prevent surprise from the Arabs, or the people of the country, who take care of the flocks of goats which feed on this plain, or who come here in chase after the wild boars which feed on the acorns that fall from the trees. We afterwards walked about this delicious plain; the air was fresh and serene, and perfumed with the fragrance of the aromatic plants growing all around.’ *Sacred Geography*.

TAD’MOR, תדמור, signifies *admirable, wonderful*. Tadmor was a city of Syria, built by king Solomon. It was situated in a wilderness of Syria, on the borders of Arabia Deserta, towards the Euphrates. Josephus places it two days’ journey from the Upper Syria, one day’s journey from the Euphrates, and six days’ journey from Babylon. He says there is no water in the wilderness but in this place. At this day there are vast ruins of this city. There is nothing more magnificent in the whole east. There are a

great number of inscriptions, most of which are Greek, the others in Palmyrenean characters. Nothing relating to the Jews is seen in the Greek inscriptions; and the Palmyrenean inscriptions are entirely unknown, as well as the language and the characters of that country.

The city of Palmyra preserved the name of Tadmor to the time of Alexander. It then received the name of Palmyra, which it preserved for several ages. About the middle of the third century it became famous, because Odenatus and Zenobia his queen made it the seat of their empire. When the Saracens became masters of the East, they restored its ancient name of Tadmor, which it has always preserved since. Its situation is much like that of Ammon in Libya, being in the midst of deserts; a kind of island in the main land, amidst an ocean of sand, and surrounded by sandy deserts on all sides. Its situation between two powerful empires, that of the Parthians to the east, and that of the Romans to the west, exposed it often to danger from their quarrels. But in time of peace it soon recovered itself, by its trade with both empires. For the caravans of Persia and of the Indies, which now unload at Aleppo, then used to stop at Palmyra. From hence they carried the merchandises of the East, which came to them by land, to the ports of the Mediterranean; and returned the merchandises of the West after the same manner. It is surprising that history gives no account, either when, or by whom, Palmyra was reduced to its present condition.

Volney says, that remote from every great road, it seems neither to have been calculated for a considerable mart of commerce, nor the centre of a great consumption. It overcame, however, every obstacle; and may be adduced as a proof of what popular opinion may effect in the hands of an able legislature, or when favoured by happy circumstances. *Volney's Travels*, vol. ii. p. 303; *Sacred Geography*.

TAHAPANES, תַּהַפָּנִיס, or Taphnis, signifies *secret temptation, hidden flight, covered standard*. Tahapanes, Tahpanhes, or Taphnis, a city of Egypt. Jeremiah speaks of it, and we are told he was buried there. (Jer. ii. 16.; xliii. 7, 8, 9.; xlv. 1.; xlv. 14.) It is thought to be the same as Daphnæ Pelusiæ, sixteen miles from Pelusium, south, according to the itinerary of Antoninus. Jeremiah, and the Israelites with him, retired to Taphnis, where the Lord revealed to Jeremiah that Nebuchadnezzar should take this city, and should set up his throne in the very place where the prophet had hid stones. (Jer. xliii. 7, 8, 9.) This was then a royal city.

TALENT. The weight of the Jewish talent, according to Dr. Arbuthnot, was 113 pounds, 10 ounces, 1 pennyweight, and 10½ grains, of our troy weight. Its value in

English money was 342*l.* 3*s.* 9*d.* The talent of gold was of the same weight, and its value was 54,752*l.* sterling.

Mr. Bruce seems to be of opinion, that the talents appropriated to different commodities might be of different weights; and if a talent could be discovered, which, at the mine, was of less weight than the talent of Judea, perhaps we might be justified in estimating the riches in gold of David, or of Solomon, by the weight of that talent.

'David,' says that traveller, 'took possession of two ports, Eloth and Eziongeber, (1 Kings ix. 26. 2 Chron. viii. 17.) from which he carried on the trade to Ophir and Tarshish, to a very great extent, to the day of his death. We are struck with astonishment when we reflect upon the sum that prince received in so short a time from these mines of Ophir. For what is said to be given by king David, (1 Chron. xxii. 14, 15, 19.; xxix. 3, 4, 5, 6, 7.) (three thousand Hebrew talents of gold, reduced to our money is, twenty-one millions, six hundred thousand pounds, sterling,) and his princes, for the building of the temple of Jerusalem, exceeds in value eight hundred millions of our money, if the talent there spoken of is a Hebrew talent, and not a weight of the same denomination, the value of which was less, and peculiarly reserved for and used in the traffic of these precious metals, gold and silver. The value of a Hebrew talent appears from Exodus (xxxviii. 25, 26.) For 603,550 persons being taxed at half a shekel each, they must have paid in the whole 301,774; now that sum is said to amount to 100 talents, 775 shekels only; deduct the two latter sums, and there will remain 300,000, which divided by 100, will leave 3000 shekels for each of these talents. This talent was probably an African or Indian weight, proper to the same mine whence was gotten the gold, appropriated to fine commodities only, as is the case with our ounce troy, different from the avoirdupois.' *Supplement. Addenda to Calmet's Dictionary of the Holy Bible*.

TALMUD, תַּלְמוּד, signifies *to teach*. The Talmud is a collection of the doctrines of the religion and morality of the Jews. They have two works that bear this name: the first is called the Talmud of Jerusalem, and the other the Talmud of Babylon. Each of these is composed of two parts, the Mishna and the Gemara.

The Talmud of Jerusalem is shorter and more obscure than that of Babylon, but it is of an older date. The Talmud which was compiled at Babylon, the Jews prefer to that of Jerusalem, as it is clearer and more extensive.

The Talmud of Jerusalem, and the Mishna, after the Chaldee paraphrases of Onkelos, and of Jonathan, are the most ancient books of doctrine the Jews have, except the sacred

authors. Lightfoot has derived a great deal of light from them, for explaining many passages of the New Testament, by comparing the expressions of the Mishna with those of the apostles and evangelists. Maimonides has made an extract, or abridgment of the Talmud of Babylon, which, in the judgment of the most knowing, is preferable to the Talmud itself; for he omits what is fabulous, childish, or useless, and collects only the decisions of cases, with which that great work abounds.

TAMAR, תמר, signifies *palm*, or *palm-tree*, TAMAR, or Thamar, was daughter-in-law to the patriarch Judah, wife of Er and Onan, and mother to Pharez and Zarah. The Scripture says, that Er was very wicked before the Lord, for which the Lord slew him. (Gen. xxxviii. 7.)

Judah then said to Onan, his second son, 'Go in unto thy brother's wife, and marry her, and raise up seed unto thy brother.' Onan took her in obedience to his father's command; but knowing that the children born from this marriage would not belong to him, but to his brother, he withheld from Tamar the means of becoming a mother. Therefore the Lord slew him also. Judah said then to Tamar, 'Remain a widow at thy father's house till Shelah my son be grown;' for he was afraid that Shelah also might die, as his brothers did. Tamar therefore lived with her father a considerable time, yet did not receive Shelah as her husband. Some years after, when Judah went to a sheep-shearing feast of his friend Hirah, the Adullamite, Tamar being informed of it, disguised herself as an harlot, and sat in a place where Judah would pass. Judah went in unto her, and gave her, as pledges, his ring, his bracelets, and his staff.

After some months her pregnancy began to show; Judah, being informed of it, would have had her burned alive. But when she produced the ring, the bracelets, and the staff, and said she was with child by him who owned those pledges, Judah acknowledged that she was more just than he had been. She had twins; of whom one was Pharez, the other Zarah. This happened about the year of the world 2277.

TAMAR, daughter of David and Maachah, and sister of Absalom, by courtesy reckoned among the king's children. (1 Chron. iii. 9.) Her extraordinary beauty was the occasion of her brother Amnon's falling desperately in love with her, dishonouring her, then hating her, and forcibly expelling her. Tamar strewed ashes on her head, rent her clothes, and covering her face with her hands, went homeward weeping. Absalom, her brother, by the same mother, met her in this distress, took her to his own house, bid her be quiet, and leave revenge to him. In fact, he kept the resentment of this injury so much in his heart, that he killed

Amnon some time after. See ABSALOM and AMNON.

TAM'MUZ, תמוז, signifies *abstruse*, *concealed*. Tammuz was a Pagan deity, thought to be the same as Adonis. Lucian, in his book of the Syrian goddess, gives us the following account of the ceremonious worship of this deity. 'The Syrians affirm, that what the boar is reported to have done against Adonis, was transacted in their country, and in memory of this accident, they, every year, beat themselves, and lament, and celebrate frantic rites, and great wallings are appointed throughout the country. After they have beaten themselves, and lamented, they first perform funeral obsequies to Adonis, as to one dead; and afterwards, on a following day, they feign that he is alive, and ascended into the air [or heaven], and shave their heads, as the Egyptians do at the death of Apis; and whatever women will not consent to be shaved, are obliged, by way of punishment, to prostitute themselves once to strangers, and the money they thus earn is consecrated to Venus.' Hence we may discern the flagrant iniquity committed, and that which was further to be expected, among the Jewish women who sat weeping for Tammuz, that is, Adonis. (Ezekiel viii. 14.)

A late writer asks, 'to what did the worship of Adonis refer?' Various have been the opinions on this subject. Most have thought the death of Adonis referred to the loss, or diminution, of the sun's effulgence, during the winter half year; and the resurrection of Adonis, the sun's return in spring. I cannot, however, wholly rest in this: 1. Because, the time of the year, the fifth day of the sixth month, August or September, is not remarkable for any diminution of solar light, and certainly not for total loss of solar heat. 2. Because the worship of the sun was, in my opinion, accidental, not primary. 3. Other ceremonies may give us light on this, and may lead us to a different opinion. According to Julius Firmicus, on a certain night, while the solemnity in honour of Adonis lasted, an image was laid in a bed, or rather on a bier; that is, as if it were a dead body; and great lamentation was made over it: but, after a proper time spent in this sorrow—light, a lamp, or candle, was brought in, and the priest, anointing the mouths of the assistants, whispered to them with a soft voice, as Godwin says, 'Trust ye in God; for out of pain [distress] we have received salvation [deliverance].' Now these rites seem to be precisely the same with those described in the Orphic Argonautica. If we can find in Scripture, a person described as eminently just, righteous, or pious, and such was the character of Noah (Gen. vi. 9.); if he be also characterized as one 'who shall comfort us concerning our work, and the toil our hands,' (Gen. v. 29.); if he was, as it

were, entombed for a time, that is, in the ark; if he was restored from a bad to a better condition; to life and light from this floating grave; if a dove appears in his history to be a restorer of hope, and expectation of returning prosperity; then we may, I think, venture to suppose that this might be the person alluded to (even had he not been expressly mentioned) in the Orphic poem: and the ceremonies described in the poem seem to be precisely those which were practised in relation to Adonis or Tammuz. *Fragments annexed to Calmet's Dictionary of the Holy Bible*, No. 317. pp. 21, 22.

TARGUM, תרגום, signifies *explanation*. Targum, in the plural, *targumim*; that is, expositions, or explications. This name is given to the Chaldee paraphrases of the books of the Old Testament. They are called paraphrases, or expositions, because they are rather comments and explications than literal translations in the Chaldee tongue, which, after the captivity of Babylon, was more known to the Jews than Hebrew itself. So that when the Hebrew text was read in the synagogue or in the temple, they generally added an explication in the Chaldee tongue, for the advantage of the people. It is probable that this custom began from the time of Ezra; since that learned scribe, reading the law to the people in the temple, explained it, with the other priests who were with him, to make it understood by the people. (Nehem. viii. 8, 9.) Whether they explained it in the Hebrew language, or, which to us appears most probable, in the Chaldee, or Syriac; for these two languages had then a very great conformity, and were almost the same; even at this day they have a very near agreement.

But, though the custom of making these expositions in the Chaldee language be very ancient, yet they had no written paraphrases, or targumim, before Onkelos and Jonathan, who lived about the time of our Saviour. Jonathan is placed about thirty years before Christ, under the reign of Herod the Great: Onkelos something later. The Targum of Onkelos is the most esteemed, and copies are found in which it is inserted verse for verse with the Hebrew. It is so short and so simple, that it cannot be suspected of being corrupted. This paraphrast wrote only on the books of Moses, and his style approaches nearly to the purity of the Chaldee, as found in Daniel and Ezra. This Targum is quoted in the Mishna; but was not known either to Eusebius, Jerome, or Origen.

The Targum of Jonathan, son of Uziel, is on the greater and lesser prophets. He is much more diffuse than Onkelos, and especially on the lesser prophets, where he takes great liberties, and runs on in allegories. His style is pure enough, and approaches near to the Chaldee of Onkelos. It is thought that the Jewish doctors who lived

above seven hundred years after him, have made additions to him. They ascribe to him a paraphrase on the Pentateuch also; but this is not his.

The Targum of Joseph the Blind, is on the Hagiographa. This author is much more modern, and less esteemed than the former. He wrote on the Psalms, Job, the Proverbs, Canticles, Ecclesiastes, Ruth, and Esther. His style is a very corrupt Chaldee, with a great mixture of foreign words.

The Targum of Jerusalem is only on the Pentateuch, nor is that perfect. There are whole verses wanting, others transposed, others mutilated; which has made many conclude that this is only a fragment of some ancient paraphrase now lost. There is no Targum on Daniel, Ezra, and Nehemiah.

TARSUS, Ταρσός, signifies *winged*, or *having pinions*. Tarsus was the capital city of Cilicia. St. Paul was a native of Tarsus. (Acts ix. 11.; xxi. 39.) Some think it obtained the privileges of a Roman colony, by its firm adherence to Julius Cæsar, which made the inhabitants citizens of Rome; whence St. Paul was free of Rome, by being born in Tarsus. Others maintain that Tarsus, though a free city, was not a Roman colony in the time of St. Paul; and that no trace is found of this on the medals, before the reign of Caracalla or Heliogabalus; therefore the privilege of being a citizen of Rome belonged to the Apostle, not as being a denizen of Tarsus, but by some personal right derived from his father or ancestors.

If we may not credit the fabulous account of its origin, at least it proves the great antiquity of this city. Strabo says, that in process of time it received a colony of Argives, and by the institutions they formed and supported for the study of arts and sciences, it became so illustrious, that he gives it the preference in that particular even over Athens and Alexandria. It was equally renowned for the power and the multitude of its inhabitants. Besides the title of metropolis, which it assumed, it derived surnames from five or six Roman emperors. Tarsus takes the title of governed by its own laws, as well as that of metropolis. *Sacred Geography*.

TEMPLE, the house of God, the sanctuary, the tabernacle of the Lord, the palace of the Most High, &c. These terms are often synonymous in Scripture, though, strictly speaking, they import very different things. For, the sanctuary was but one part of the tabernacle, or temple; and the word temple does not describe the tabernacle, or tabernacle the temple. The Hebrews, before Solomon, could not properly be said to have had a temple, yet they did not scruple to use the word temple for tabernacle: as, on the contrary, they sometimes by the tabernacle of the Lord, express the temple built by Solomon.

After the Lord had instructed David

that Jerusalem was the place he had chosen, wherein to fix his dwelling, this pious prince began to think of executing his design of preparing a temple for the Lord, that might be something worthy of his divine Majesty. He opened his mind on this subject to the prophet Nathan; but the Lord did not think fit that David should execute his design, however laudable; but that honour was reserved for Solomon, his son and successor, who was to be a peaceable prince; whereas David had shed much blood in war. But David applied himself to collect great quantities of gold, silver, brass, iron, and other materials, for this undertaking.

Solomon laid the foundations of the Temple in the year of the world 2992, before Christ 1012, and it was finished in the year of the world 3000, and dedicated in 3001. The place chosen for erecting this magnificent structure was Mount Moriah. Its entrance stood towards the east, and the most holy, and most retired part, was towards the west. The first book of Kings, and the second of Chronicles, have chiefly described the Temple, properly so called; that is, the sanctuary, the holy place, and the apartments attached to them; also the vessels, the implements, and ornaments of the Temple, giving scarce any description of the courts and areas, which, however, made a principal part of the grandeur of this edifice. Ezekiel has supplied this defect, by the exact plan he has given of these necessary parts. Indeed, it must be owned, that the Temple, as described by Ezekiel, was never restored after the captivity of Babylon, according to the model and the mensurations of this prophet. But as the measures he sets down for the holy place, and the sanctuary, are within a small matter the same as those of the temple of Solomon; and as this prophet, who was himself a priest, had seen the first temple, it may be supposed the description he gives us of the Temple of Jerusalem, is that of the Temple of Solomon.

After the consecration, or dedication, of the Temple by Solomon, in the year of the world 3001, this edifice suffered many revolutions, which it is proper to notice here.

In the year of the world 3033, Shishak, king of Egypt, took Jerusalem, and carried away the treasures of the Temple. (1 Kings xiv. 25, &c. 2 Chron. xii.)

In the year of the world 3146, Joash, king of Judah, collected silver to repair the Temple; they began the work in earnest in 3148. (2 Kings xii. 4, 5, &c. 2 Chron. xxiv. 7, 8, &c.)

Ahaz, king of Judah, having bought the assistance of Tiglath-pileser, king of Assyria, against the kings of Israel and Damascus, who were at war with him, robbed the temple of the Lord of its riches, to give to this foreign king, (2 Chron. xxviii. 21, 22, &c.) in the year of the world 3264.

Not content with that, he profaned this holy place, by setting up therein an altar copied from one he had seen at Damascus, and taking away the brazen altar that Solomon had made. (2 Kings xvi. 10, 11, 12, &c.) He also took away the brazen sea from off the brazen oxen that supported it, and the brazen basins from their pedestals, and the king's throne, which was made of brass. These he took away to prevent their being carried off by the king of Assyria. Nor did he stop here, but carried his wickedness so far as to sacrifice to strange gods, and to erect profane altars in all the corners of the streets of Jerusalem. (2 Chron. xxviii. 24, 25.) He pillaged the Temple, broke the sacred vessels, and shut up the house of God, from the year of the world 3264.

Hezekiah, son and successor of Ahaz, opened again and repaired the gates of the Temple, which his father had shut up, and robbed of their ornaments, (2 Chron. xxxi. 3, 4, &c.) in the year of the world 3278. He restored the worship of the Lord, and sacrifices, and made new sacred vessels, in the place of those which Ahaz had destroyed. But in the fourteenth year of his reign, Sennacherib, king of Assyria, coming with an army into the land of Judah, Hezekiah was forced to take the riches of the Temple, and even the plates of gold that he himself had put on the gates of the Temple, to give them to the king of Assyria. But when Sennacherib was gone back into his own country, no doubt but Hezekiah restored all these things to their first condition.

Manasseh, son and successor of Hezekiah, profaned the Temple of the Lord, by setting up altars and idols, by which he worshipped the host of heaven, even in the courts of the house of the Lord, (2 Kings xxi. 4, 5, 6, 7. 2 Chron. xxxiii. 5, 6, 7.) in the year of the world 3306. God delivered him into the hands of the king of Babylon, who loaded him with chains, and carried him beyond the Euphrates, (2 Chron. xxxiii. 11, 12, &c.) in the year of the world 3328. Here he acknowledged, and repented of, his sins; and being sent back to his dominions, he redressed the profanations of the Temple which he had committed, taking away the idols, destroying the profane altars, and restoring the altar of burnt-offerings, upon which he offered his sacrifices.

Josiah, king of Judah, laboured with all his might in repairing the edifices of the Temple, which had been either neglected, or demolished by the kings of Judah, his predecessors. He also commanded the priests and Levites to replace the ark of the Lord in the sanctuary; and that it should not be moved from place to place, as it had been during the reigns of the wicked kings his predecessors. (2 Chron. xxxv. 3.)

Nebuchadnezzar took away a part of the sacred vessels of the Temple of the

Lord, and placed them in the temple of his god at Babylon, under the reign of Jehoia-kim, king of Judah, (2 Chron. xxxvi. 6, 7.) in the year of the world 3398. He also carried away others under the reign of Jeconiah, (2 Chron. xxxvi. 10.) in the year of the world 3405. Lastly, he took the city of Jerusalem, and entirely destroyed the Temple, in the eleventh year of Zedekiah, in the year of the world 3416. (2 Kings xxv. 1, 2, 3, &c. 2 Chron. xxxvi. 18, 19.)

The Temple continued in its ruins fifty-two years, till the first year of the reign of Cyrus, at Babylon, in the year of the world 3468. Then Cyrus permitted the Jews to return to Jerusalem, and to rebuild the Temple of the Lord. (Ezra i. 1, 2, 3, &c.) The following year they laid the foundations of the second Temple; but they had hardly worked at it one year, when Cyrus, or his officers, gained over by the enemies of the Jews, forbade them to work, (Ezra iv. 5.) in the year of the world 3470. After the death of Cyrus and Cambyses, they were again forbid by the Magian, who reigned after Cambyses, and whom the Scripture calls Artaxerxes, (Ezra iv. 7, 17, 18.) in the year of the world 3483. Lastly, these prohibitions being superseded under Darius, son of Hystaspes, the Temple was finished and dedicated four years afterwards, in the year of the world 3489, twenty years after the return from the captivity.

This Temple was profaned by order of Antiochus Epiphanes, in the year of the world 3837. The ordinary sacrifices were discontinued, and the idol of Jupiter Olympius was set up near the altar. It continued in this condition three years. (1 Macc. i. 62.) Judas Maccabæus purified it, and restored the sacrifices and the worship of the Lord, in the year of the world 3840.

Herod the Great undertook to rebuild the whole Temple of Jerusalem; in the eighteenth year of his reign, in the year of the world 3986. He began to lay the foundation of it in 3987, forty-six years before the first passover of Jesus Christ, as the Jews observed to him by saying, 'Forty and six years was this temple in building; and wilt thou rear it up in three days?' This is not saying that Herod had employed forty-six years in building it; for Josephus assures us that he finished it in nine years and a-half. But, after the time of this prince, they still continued to make additions to it; and the same Josephus tells us that they continued working on it till the beginning of the Jewish war.

This Temple built by Herod did not subsist above seventy-seven years, being destroyed in the year of the world 4073. It was begun by Herod, in the year of the world 3987, finished in 3996, burnt by the Romans in 4073.

This Temple of Herod was very different

from that of Solomon, and from that rebuilt by Zerubbabel after the captivity. The following is an abridgment of the description Josephus has left us of it, who himself had seen it.

The Temple was built upon a very hard rock, and the foundation laid with incredible expense and labour. The superstructure was not inferior to the grand work. The galleries above it were all double, supported by pillars of white marble, all of a piece, and five and twenty cubits in height, and wainscotted with cedar, which for the curiosity of the work, and smoothness of the grain, was a delightful object, without any additional ornaments, either of painting or carving. In the open air, where there was no covering overhead, the ground was paved and chequered with all sorts of stones. There were several pillars orderly disposed with inscriptions and precepts upon them, in Latin and Greek, on the subjects of continence and chastity, and forbidding strangers to enter that holy place.

The figure of the Temple was square, encompassed with a wall, which, though forty cubits without, was yet only five and twenty within; the place being covered with the steps that led to it. At the top of these steps was a plain level of three hundred cubits up to the wall, and thence five steps more to the gates of the Temple. The women had an oratory or place of worship by themselves, with a partition wall to it, and two gates, one on the south, the other on the north. Betwixt these gates, and near the treasury, were galleries with stately pillars to support them. Some of the gates were plated over with gold and silver; but there was one without the temple of Corinthian brass, which was by much the richest metal of the three. There were doors to every gate, each thirty cubits high and fifteen broad. Within the gates were drawing-rooms on each hand, thirty cubits square, and twenty cubits high, after the manner of turrets; and each of them was supported by pillars of twenty cubits in thickness. The Corinthian portal on the east side, where the women entered, was the largest and most magnificent of them all.

The Temple itself, or the sanctuary, was placed in the middle, and had twelve stairs to it. The height of it was an hundred cubits, and the breadth as many. The height of the first gate was seventy cubits, and five and twenty over; it had no doors to it, being designed to represent heaven, open and visible to the whole world. The front and outside were gilded all over. The inner part was divided into two partitions. The first partition was open to the top; it was ninety cubits in height, forty in length, and twenty in breadth. All the walls were plated with gold, with several curious carvings all in gold. The other partition of the

Temple, being ceiled above, appeared the lower of the two. The doors of it were of gold, five and twenty cubits in height, and sixteen broad, with a piece of Babylonian tapestry hanging between them, curiously interwoven with a variety of colours. This entrance led into the lower part of the Temple; the height and length of it was sixty cubits, and the breadth twenty; which length was subdivided into two unequal parts, one of forty cubits, and the other of twenty. The former part had in it the candlestick, table, and altar of incense. The inner part of the Temple, being only twenty cubits in length, was divided by a veil from the other, and nothing was in it, neither was any man permitted to enter it; and it was called the sanctuary, or holy of holies. On the sides of this lower temple were several lodgings, leading from one to another, with three stories above, and passages into them out of the great portal.

The beauty of the Temple on the outside was charming beyond imagination; it being faced every way with substantial plates of gold, that glittered like the sun. The roof was covered with pointed spears of gold, to keep off the birds from resting upon it, or defiling it.

Josephus relates a circumstance, which he said he received by tradition from his fathers, that all the time they were at work upon the Temple, there fell no rain in the day time, but only in the night; so that the workmen were not hindered in their work. When the Temple was finished, the dedication of it was performed with great solemnity: the people rendered hearty thanks to God, and gave the king much praise and commendation, which he well deserved, for the execution of this great work. Herod offered to God three hundred oxen in sacrifice, and all the people, with great alacrity, brought their victims to celebrate this august ceremony.

We are informed by some or all of our ecclesiastical historians, who write of the emperor Julian, that he sent for some of the chief men of the Jewish nation, and inquired of them, why they did not now sacrifice as the law of Moses directed? They told him, 'that they were not to sacrifice at any place, except Jerusalem; and the Temple being destroyed, they were obliged to forbear that part of worship.' Upon this he promised to rebuild the Temple at Jerusalem; and we still have a letter of Julian inscribed, 'to the community of the Jews,' which, however extraordinary, must be reckoned genuine; for Sozomen expressly says, that 'Julian wrote to the patriarchs and rulers of the Jews, and to their whole nation, desiring them to pray for him, and for the prosperity of his reign.' That is an exact description of the letter which is so inscribed. It was written in the year 362, as La Bleterie supposeth; in the beginning

of that year, say Tillemont and Bishop Warburton. Julian, in the close of the same letter, after the above recommendation to the Jews, adds, 'In this also you are deeply interested; that after having happily terminated the Persian war, I may dwell in the holy city of Jerusalem, which you have long desired to see inhabited, and in that, restored by my labours, may with you glorify the Most High.' Julian did not wait so long before he gave the Jews some proofs of his affection, or, rather, of his hatred to the Christians, by the project which he formed of rebuilding the Temple of Jerusalem; a project which, as Pagan writers themselves witness, was confounded by one of the most astonishing and best attested miracles mentioned in history. This particular event may be considered as closing the history of the Jewish Temple.

The Scripture speaks of several other temples in or near Palestine; as the temple of Dagon at Gaza (Judg. xvi. 23.), and another at Ashdod, or Azotus, (1 Sam. v. 1, 2, 3. 1 Macc. x. 24.); the temple of the Samaritans, upon Mount Gerizim, (2 Macc. v. 23.; vi. 2.); the temple of Ashtaroth, one of the chief of the Philistines, (1 Sam. xxxi. 10.); the temple of Baal, which Ahab built in Samaria, (1 Kings xvi. 32.); the temple of Rimmon, at Damascus, (2 Kings v. 18.); the temple of Nisroch, at Babylon, (Isaiah xxxvii. 38.); the temple of Bel at Babylon, (Dan. xiv. 9.); the temples of Chemosh, and of Moloch, built by Solomon upon the Mount of Olives, over against the Temple of the Lord, (1 Kings xi. 7.); the temple of Nannæa, which Antiochus Epiphanes attempted to plunder, (2 Macc. i. 13.); the temple of Babylon, in which Nebuchadnezzar laid up the vessels of the Temple of Jerusalem, (Dan. i. 2.); the temple of the golden calf, at Bethel, and at Dan.

Temple is also applied to the church of Jesus Christ: 'Him that overcometh will I make a pillar in the temple of my God.' (Rev. iii. 12.) And St. Paul says, (2 Thess. ii. 4.) that Antichrist 'As God, sitteth in the temple of God, showing himself that he is God.' Temple is sometimes put for heaven, (Psalm xi. 4.): 'The Lord is in his holy temple; the Lord's throne is in heaven.' The saints in heaven are said to be 'before the throne of God, and serve him day and night in his temple.' (Rev. vii. 15.)

The temple of God, in a spiritual sense, is the soul of a righteous man. (1 Cor. iii. 16, 17.; vi. 19. 2 Cor. vi. 16.) *Sacred Geography.*

TEMPTATION signifies either a trial of our strength, for the improvement of our virtue, or an allurements to sin. In the former of these senses, God himself is said to tempt men; that is, to call them to some hard and severe conflict in the spiritual warfare; that their virtue, being tried like

gold in the furnace, may shine forth with redoubled and increasing splendour. It was thus he tempted Abraham to sacrifice his only son. It was thus he proved the children of Israel in the wilderness, to try their obedience, and to know what was in their hearts. And for this reason, we are commanded in the Gospel, 'not to think it strange concerning the fiery trial that is to try us;' but rather to glory in tribulations, and to count it all joy when we fall into divers temptations; knowing that the trying of our faith worketh patience, and patience experience, and experience hope. But, however glorious these temptations may be, when overcome, we have all just reason to wish not to be led into them.

Temptation also signifies allurements to evil. In this sense, God cannot be properly said to tempt us; for he tempts no man to evil. Yet, since nothing can happen without his permissive Providence, we find even this kind of temptation figuratively ascribed to God in Scripture; and we therefore pray to him, that he would keep us from the hour of temptation; that he would not leave us to ourselves; that he would not suffer us to be led into those snares which may endanger our virtue. And this we have just reason to pray for, if we rightly consider our situation in life, for danger is around us, within us, and in every form.

If we think to fly from danger, where shall we find a place or situation in life that is not full of temptation? Are we in the sunshine of fortune, surrounded with its gilded titles and honours? How liable are we to grow giddy with eminence, and to forget God or ourselves! Are we surrounded with the gaieties of life, and neither want ability nor inclination to enjoy them? How likely are we to fall into riot and dissipation, or, if we escape this, to drag on a miserable existence, burthened with the follies and guilt of youth! If we are sunk in the vale of poverty, and surrounded with distress, how great is the temptation to murmur against God! Do we retire from the world, sick of its vanities, vexations, and deceptions? We may by so doing avoid the dangers of example and multitude, but we are not safe from the corrosions of malevolence, spleen, and discontent; we may have our passions to contend with, even in the retirement of the cloister, or the solitude of the closet:—though we fly the guilty haunts of public resort, yet the tempter can follow us into the cell, or the wilderness. Every age, too, as well as every state, has its temptations.

Since, then, life is ever thus full of dangers, and nature ever prone to fall a victim to temptation, we have just reason to pray that God would deliver us from evil; that is, either from the evil of sin, which is the consequence of being overcome by tempta-

tion; or from the evil one, that is the devil, who is ever ready to tempt and devour us; or, as it is well expressed in the Catechism of our church, 'that he would deliver us from all sin and wickedness, from our ghostly enemy, and from everlasting death;' always remembering that however willing the spirit may be to resist temptation, yet the flesh is too often weak and yielding, unguarded, and defenceless. *Carr's Sermons.*

TE/RAH, *טרה*, signifies to breathe, to scent, to blow. Terah was son of Nahor, and father of Nahor, Haran, and Abraham, (Gen. xi. 24.) born in the year of the world 1878. He begat Abraham at the age of seventy two years, in the year of the world 1950. He came with Abraham out of Ur of the Chaldeans, to settle at Haran in Mesopotamia, in the year of the world 2082. (Gen. xi. 31, 32.) He died there the same year, aged two hundred and five years.

The Scripture says plainly, that Terah had fallen into idolatry: (Josh. xxiv. 2—14.) 'Your fathers dwelt on the other side of the flood in old times; even Terah, the father of Abraham, and the father of Nahor; and they served other gods.' Some think that Abraham himself, at first, worshipped idols: but that afterwards God being gracious to him, convinced him of the vanity of this worship, and that he undeceived his father Terah.

The Arabians and Turks say, that one Azar was the father of Abraham, and that Terah was his grandfather. Justin says, that Adores, Abraham, and Israel, reigned successively at Damascus. Suidas assures us, that Abraham converted his father Terah, who was an idolater; and Georgius Syncellus acquaints us, that he threw his father Terah's idols into the fire, and that Haran, endeavouring to rescue them from the flames, was burnt with them; that Terah, having at first quitted the worship of these false gods, afterwards relapsed into his former idolatry, and continued obstinate in it till his dying day.

TER'APHIM, *תרפים*, signifies an image, an idol, burning. It is said (Gen. xxxi. 19.) that Rachel had stolen the images—Teraphim of her father. It is inquired what these Teraphim were? The Septuagint translate this word by oracle, and sometimes by vain figures. Aquila generally translates it by figures. It appears, indeed, from all the passages in which this word is used, that they were idols or superstitious figures. Some Jewish writers tell us the Teraphim were human heads placed in niches, and consulted by way of oracles. Others think, they were talismans or figures of metal cast and engraven under certain aspects of the planets, to which they ascribed extraordinary effects. All the eastern people are much addicted to this superstition, and

the Persians still call them *telefin*, a name nearly approaching to Teraphim.

It is asked, why Rachel stole the Teraphim of her father Laban? Some have thought it was to receive reparation for the wrongs he had done her. Some imagine that she thought to deprive him of the means of discovering their flight, by taking away his oracles. Some say that with the Teraphim she thought to take away the prosperity of her father's house, and transfer it to her husband. Others think that she intended to remove the occasion of her father's superstitious worship, and to stop his idolatry; and some believe that both she and her sister Leah, were addicted to this idolatrous superstition, which they wished to continue in the land of Canaan. But Jacob compelled them to discard all these false deities, which he afterwards hid under the oak, near Shechem. (Gen. xxxv. 4.)

We are told that Michal put a Teraphim into David's bed, pretending he was there sick, (1 Sam. xix. 13.): 'And Michal took an image [teraphim] and laid it in the bed [duan.]'

'What,' says a late writer, 'did Michal mean, by placing the Teraphim on David's bed? 1. to commit him, as the person who usually slept there, to the protection of her household gods; 2. to procure a reverence and security for the place from her father's agents: as she probably foresaw her father would not respect even her female privacy. But that these Teraphim were not the size of a man, should appear from the consideration of the difficulty of moving such heavy goods, from the conspicuous idolatry they would have demonstrated in the family, from the consideration that the cushion would answer the purpose full as well, and was much more manageable, and from the time it would have occupied to have effected such a contrivance.'

We read in the book of Judges (xvii. 5, &c.) that one named Micah had a house of gods, and made an ephod and teraphim, and consecrated one of his sons, who became his priest. These teraphim were taken away by the men of Dan, and set up in Laish, and continued there till the captivity of Israel. Whatever the form of these images was, it is probable they were looked upon as oracles. The learned Spencer makes the word *teraphim* to be the same as *seraphim*, by a change of the *s* into *t*; whence it follows, that these images were representations of those angels called *seraphim*. M. Jurieu supposes them to have been a sort of *Dii Penates*, or household gods; and this appears to be, perhaps, the most probable opinion. *Scripture Illustrated*.

THANKSGIVING, the act of acknowledging the mercies of God. So various and so striking are the instances of the Divine goodness, which are common to all men in all nations and climes, that the most igno-

rant and savage people have seldom been found without some mode of expressing their gratitude and their praise. Whether intellectual man be placed in the torrid, the frozen, or the more temperate regions of the globe, he finds such a wise, and beneficent provision made for his happiness, and that of other creatures, suited to the relations in which they are placed, as will prompt his love and his acknowledgments to the Author of his being. There is no part of the universe in which the works of the creation are not sufficient to attest the goodness of the Creator.

Whatever may be the actual quantity of pain and suffering in the world, which may be considered as an indication of malevolence, without being viewed in connexion with the uses, physical and moral, temporal and eternal, to which it is subservient; still, among the millions by whom the world is peopled, there are, comparatively, but a few, who, when they lay down their heads at night, can truly declare that they have not experienced more ease than agony, more pleasure than pain, more happiness than misery, during the day. Now if this be the case, if on every day, or through the greater part of the days of our lives, our pleasure greatly preponderates over our pain, our happiness over our misery, what strong grounds have we to believe that he who made us desires our happiness, and what abundant reasons have we to be thankful to the Author of our being! Ought not the idea of the Divine goodness to be continually present to us, and the frequent object of our devout acknowledgments? Ought we to rise in the morning without making it our first thought, or go to bed at night without making it our last? By frequently and at regular intervals meditating on the divine goodness, we shall greatly favour the growth of a grateful disposition towards God in our souls. And, the more impressed we are with right notions of the divine goodness, the less liable we shall be to experience any uneasy sensations of distrust when things go wrong with us, when the world frowns upon us, and we are oppressed with trouble or perplexed with care. For must not the consciousness that God loves us mitigate our grief, assuage our discontent, repel our suspicions, and make us rely on his providence? And can we help trusting in God's goodness even in our most torturing hour, when we reflect on the many solid and convincing proofs of it which we see in so many instances, and when we ourselves have had so large an experience of it, ever since we were born? For are we not placed in a world not by our own will, nor by the will of man, but by the will of God, in which there is a great preponderance of happiness, and where only a very superficial observation is sufficient to teach us that the trouble and

misery which are the inheritance of our condition, are conducive to our moral improvement?

The Scriptures are frequently enjoining us to be always thinking of God, always making his goodness and perfections the theme of our meditation, the song of our praise, the object of our thanksgiving. And this they do, not because the practice tends to God's benefit, but to our own. For of all our religious services, though the object is God, the profit is our own; and those acts which, in scriptural language, are said most to promote the glory of God, will be found ultimately the most conducive to our own individual advantage. The habit of thanksgiving, which St. Paul urges us to cultivate, when he tells us to be 'always giving thanks for all things to God and the Father,' will be found of this nature, which, while it gives glory to God in the highest, tends, in the highest degree, to promote the best interests of man. It is the habit of thanksgiving, the habitual feeling of gratitude towards God, which the Scripture is so desirous of producing in us, and which can be produced only by a frequent performance of particular acts and exertions of thanksgiving and gratitude. The favours of God towards us are more in number than the sand on the sea shore, and it would be impossible to recount every particular act of the Divine goodness which might in justice claim our devout acknowledgments, and our humble adoration. But we can in most cases thank God only for the aggregate of his gifts in time past, or in time present, since we are unable to remember or to enumerate every single benefit. Let each of us, and particularly those who are more advanced in life, as far as they are able, recal the memory of the days that are past. From how many dangers and calamities, which, perhaps, threatened their destruction, will they find that they have been rescued; in how much sickness, and in how many cares, assisted and comforted! Has not the Divine arm been often stretched out to save them? Has not his good providence often so disposed events as to extricate them from the most imminent perils, and delivered them from impending penury and ruin? And ought we not often to think of these things?

The ordinary favours of God, and those which make the least impression, are perhaps the greatest; though it is their greatness, the frequency of their recurrence, or the length of their continuance, which causes us to think slightly of them, or not to regard them with as much devotion and gratitude as we ought. Consider how inestimable are the blessings of sight, hearing, smell, taste, touch; and yet of these blessings and privileges of nature, because they are so familiar and so universal, we seldom know the value, except by their privation. What

would the wisest among the heathens have given to have enjoyed that clear manifestation of the will of God, which is placed before us in the Gospel of Christ! Yet how seldom do we, who have the light of immortality shining around us, reflect, with suitable devotion and gratitude, on our exemption from the thick darkness which covered the heathen world! When we consider the disconsolate state, and never-ending doubts, of the best and wisest among the heathens, respecting the pardon of sin, the immortality of the soul, and a state of future retribution, what reason have we to exclaim with St. Peter, 'Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away!' (1 Pet. i. 3, 4.) Blessed be the eternal Father who sent his Son into the world to die for our sins, and to rise again for our justification. Whether we look to the present, or to the future, we shall find abundant reason to give glory, and honour, and praise; to offer up the most grateful oblations of our minds and hearts to God for his unspeakable gift.

To him are we to return thanksgiving, who, to redeem us from misery, and advance us to happiness, did infinitely debase his only begotten Son, the brightness of his glorious majesty; and who did not disdain to assume us into a perfect union with himself, to inhabit our frail and mortal nature, to converse, as it were, on equal terms with us, and at last to taste the bitter cup of a most painful ignominious death for us: to him who is merciful, gracious, and liberal; who bestows more gifts, pardons more debts, forgives more sins, than we live minutes; who with infinite patience endures our manifold infirmities and imperfections, our follies and obstinate tempers; who overlooks our careless and wilful neglects; forgives the very many affronts and injuries continually offered to his Supreme Majesty by us, whom he can reduce to nothing at his pleasure; 'who giveth freely, and upbraideth no man:' in a word, to him whose benefits are immense, innumerable, inexpressibly good and valuable. 'For who can tell the mighty acts of the Lord? Who can show forth all his praise?' To this God, this our great, our only Patron and Benefactor, we owe this most natural, easy, just, and pleasant duty of giving thanks. *Fellowes's Body of Theology*, vol. i. pp. 534—546; *Dr. Isaac Barrow's Works*, vol. i. p. 103.

THAR'SHISH or TARSHISH, תַּרְשִׁישׁ, signifies a *bruiſe*, that is, to the enemy: from the Syriac. There is a multitude of opinions concerning the country of Tharshish, whither Solomon sent his fleet. (1 Kings x. 22. 2 Chron. ix. 21.) Josephus, and the Chaldee and Arabic paraphrasts, explain it

of Tarsus, a city of Cilicia. The Septuagint, Jerome, and Theodoret, understand it of Carthage. Eusebius derives the Spaniards from Tharshish. The Arabian geographer thinks it was Tunis in Africa. Bochart makes it Tartesus, an island in the Straits of Gades. Le Clerc understands Thassus, an island and city in the *Ægean Sea*. Gro-tius thinks the whole ocean was called Tharshish, because of the famous city of Tartesus, now mentioned. Sanctius believes the sea, in general, to be called Tharshish, and that ships of Tharshish are those employed in voyages at sea, in opposition to small vessels used only in rivers.

The Seventy sometimes translate Tharshish by the sea; and Scripture gives alike the name ships of Tharshish to those fitted out at Ezion-geber, on the Red Sea, and which sailed to the ocean, as to those fitted out at Joppa, and in the ports of the Mediterranean, which was usually called the Great Sea.

When, therefore, we see ships fitted out on the Red Sea, or at Ezion-geber, in order to go to Tharshish, we must conclude, either that there were two countries called Tharshish, one on the ocean, another on the Mediterranean, which seems by no means probable; or, that ships of Tharshish, in general, signifies ships able to bear a long voyage; large ships, in opposition to small craft intended for a home-trade in navigable rivers; or ships built in a particular manner—Tharshish-built.

THEOPHILANTHROPISTS, from the Greek *θεός*, *φίλος*, and *ἄνθρωπος*, the love of God and man. The Theophilanthropists may be ranked among the enthusiasts of the day, though of a more dangerous cast. They professed their principles in France, at the beginning of the Revolution. They were properly Deists, had their places of worship, as they called them, and for a time attracted some notice in Europe. It was an effort to make Deism the religion of France, instead of Christianity; but they have dwindled into obscurity, and are known only by the common term of Deist. According to them, the temple most worthy of the Divinity is the universe. Abandoned sometimes under the vault of heaven, to the contemplation of the beauties of nature, they render its Author the homage of adoration and gratitude. They, nevertheless, have temples erected by the hands of men, in which it is more commodious for them to assemble, to hear lessons concerning his wisdom. Certain moral inscriptions; a simple altar, on which they deposit, as a sign of gratitude for the benefits of the Creator, such flowers or fruits as the seasons afford; a tribune for the lectures and discourses; form the whole of the ornaments of their temples.

The first inscription, placed above the altar, recalls to remembrance the two reli-

gious dogmas which are the foundation of their moral code.

First inscription. We believe in the existence of God, in the immortality of the soul.—Second inscription. Worship God, cherish your kind, render yourselves useful to your country.—Third inscription. Good is every thing which tends to the preservation or the perfection of man. Evil is every thing which tends to destroy or deteriorate him.—Fourth inscription. Children honour your fathers and mothers; obey them with affection, comfort their old age. Fathers and mothers instruct your children.—Fifth inscription. Wives regard your husbands, the chiefs of your houses. Husbands love your wives, and render yourselves reciprocally happy.

The concluding part of the manual of the Theophilanthropists is still further explanatory of their tenets and conduct. 'If any one ask you,' say they, 'what is the origin of your religion, and of your worship, you can answer him thus: open the most ancient books which are known, seek there what was the religion, what the worship of the first human beings of which history has preserved the remembrance. There you will see that their religion was what we now call natural religion, because it has for its principle even the Author of nature. It is He that has engraven it in the heart of the first human beings, in ours, in that of all the inhabitants of the earth; this religion, which consists in worshipping God, and cherishing our kind, is what we express by one single word, that of Theophilanthropy. Thus our religion is that of our first parents; it is yours; it is ours; it is the universal religion. As to our worship, it is also that of our first fathers. See even in the most ancient writings, that the exterior signs by which they rendered their homage to the Creator were of great simplicity. They dressed for him an altar of earth, they offered to him, in sign of their gratitude and of their submission, some of the productions which they held of his liberal hand. The fathers exhorted their children to virtue; they all encouraged one another, under the auspices of the divinity, to the accomplishment of their duties. This simple worship the sages of all nations have not ceased to profess, and they have transmitted it down to us without interruption.

'If they yet ask you of whom you hold your mission, answer, We hold it of God himself, who in giving us two arms, to aid our kind, has also given us intelligence to mutually enlighten us, and the love of good to bring us together to virtue; of God who has given experience and wisdom to the aged to guide the young, and authority to fathers to conduct their children.

'If they are not struck with the force of these reasons, do not farther discuss the subject, and do not engage yourself in

controversies, which tend to diminish the love of our neighbours. Our principles are the eternal truth; they will subsist, whatever individuals may support or attack them; and the efforts of the wicked will never prevail against them. Rest firmly attached to them, without attacking or defending any religious system; and remember that similar discussions have never produced good, and that they have often tinged the earth with the blood of men. Let us lay aside systems, and apply ourselves to doing good. It is the only road to happiness.'

The Christian reader will admire the practical tendency of this new species of Deism, at the same time that he will lament the defects by which it stands characterized. It stands in need of the broad basis of revelation, the want of which nothing else can compensate. *Bellamy's History of all Religions*, p. 319; *Evans's Sketch of the Denominations of the Christian World*, pp. 19—21.

THESSALONIANS, Θεσσαλονικείς, people of Thessalonica. St. Paul, being obliged to quit Thessalonica, retired to Berea, where he left Timothy and Silas, to confirm the churches of Macedonia. From thence he went to Athens, and from Athens to Corinth, where, after some months, Silas and Timothy came to him, and informed him of the state of the church at Thessalonica, which persisted in the faith, notwithstanding persecutions and sufferings. They told him also of some among them who afflicted themselves too much for the death of their relations, and who were not sufficiently instructed concerning the coming of our Lord, and the last judgment. They reported, also, that some of them were vain, inquisitive, and restless.

St. Paul therefore wrote to them, probably in the year 52; and this First Epistle to the Thessalonians is the first in order of time of all St. Paul's Epistles. The series of the history of St. Paul's journeys sufficiently shows that it was sent from Corinth. The apostle instructs them concerning the last judgment, and about the manner, and measure, with which Christians should be afflicted for the death of their relations. He expresses much affection and tenderness for them, and an earnest desire of coming to see them. He reproves them with much mildness and prudence, mixing strokes of praise, and marks of tenderness, with his reprehensions.

The Second Epistle to the Thessalonians was written from Corinth, a little time after the First, and probably at the end of the year 52. In this St. Paul animates the Thessalonians against the fears occasioned by a false interpretation of a passage in his First Epistle, as if he had said, that the day of the Lord was at hand. He exhorts them to continue stedfast in the doctrine he had taught them, and to suffer with con-

stancy under persecution. He reproves, more vehemently than before, those who lived in idleness and vain curiosity; he would have them notice these people, and separate from them, that at least they might be ashamed of their trifling, and reform it. He signs the letter with his own hand, and desires them to mark it well, that they might not be imposed on by supposititious letters, written in his name; by which they had perhaps been deceived.

THESSALONICA, Θεσσαλονίκη, signifies *the other victory of God*; or rather, *the place or position of the other victory*. (Acts xvii. 1.)

Thessalonica was a famous city in Macedonia, and capital of this kingdom, standing on the Thesmaick Sea. Stephen of Byzantium says, it was improved and beautified by Philip king of Macedon, and called Thessalonica, in memory of his victory over the Thessalians. Its old name was Thesma; but Strabo and others affirm that it was named from Thessalonica, the wife of Cas-sander, and daughter of Philip. Here were a number of Jews, who were in possession of a synagogue. (Acts xvii. 1, 2, 3, &c.) St. Paul came hither, A.D. 50, and entering the synagogue, according to his custom, he preached to the congregation, out of the Scriptures, three sabbath-days successively. Some Jews were converted, and many Gentiles that feared God, and some women of quality. But the rest of the Jews, hurried away by false zeal, raised a tumult, and came to the house of Jason, to seize Paul and Silas, who lodged there, and to take them before the magistrates. But finding neither Paul nor Silas, they laid hold of Jason and others. However, Jason and the rest giving security, were set at liberty; and the same night the brethren conducted Paul and Silas out of the city toward Berea.

Thessalonica is now called Salonica. Its walls give a very remarkable appearance to the town, and cause it to be seen from a great distance; as they are white-washed, and what is still more extraordinary, also painted. They extend in a semi-circular manner from the sea, enclosing the whole of the buildings within a peribolus, whose circuit is five or six miles; but a great part of the space within the walls is void. It is one of the few remaining cities that have preserved the form of its ancient fortifications;—the mural turrets yet standing, and the walls that support them being entire. Their antiquity is perhaps unknown. Like all the ancient and modern cities of Greece, its wretched aspect within is forcibly contrasted with the beauty of the external appearance, rising in a theatrical form, upon the side of a hill surrounded with plantations of cypress, and other evergreen trees and shrubs. The houses are generally built of unburnt bricks, and, for the most part, they are little better

than so many hovels. In the days of its prosperity Thessalonica boasted of an amphitheatre for gladiators, and also a hippodrome for the solemnization of the public games.

Salonica is governed by a pasha, who in his absence appoints a musulin. Its population, according to a work published by Beaujour, in 1800, amounts to sixty thousand souls. In this number are comprehended 30,000 Turks, 16,000 Greeks, 12,000 Jews, and a mixed population of Gipsies and Ethiopian slaves, amounting to 2000. In some respects Thessalonica is the same now as when Christianity was first planted in this city: a set of turbulent Jews constituted a very principal part of its population; and when St. Paul came hither from Philippi, where the Gospel was first preached, to communicate the 'glad tidings' to the Thessalonians, the Jews were in sufficient number 'to set all the city in an uproar.' (Acts xvii. 5.) In the several jurisdictions afterwards established for the government of the church, we find Aristarchus constituted by that apostle himself to preside at Thessalonica, and Epaphroditus at Philippi. In the Second Epistle which St. Paul sent to the busy, commercial inhabitants of Thessalonica, we may gather, from his mode of arguing with them, something of their Jewish propensities, and covetous disposition; and viewing what this city now is, it is impossible not to be struck with the force of this appeal: 'We behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail, night and day, that we might not be chargeable to any of you.' (2 Thess. iii. 7, 8.) The major part of the Thessalonians of the present day, that is to say, the Jews, are precisely the sort of men to be influenced by such a style of persuasion; and there is not one of them whose way of life does not afford a reasonable comment on this passage of St. Paul. *Clarke's Travels*, vol. vii. pp. 443—473.

THEUDAS, Θεῦδας, or Theodas, signifies *given of God*, or *the gift of God*. Gamaliel (Acts v. 36.) says, A.D. 33, that one Theudas set himself up some time before for some great person: about four hundred men joined him; but he was killed; all that believed in him were dispersed, and the matter came to nothing. Usher thinks this Theudas was the same as Judas, who revolted at the death of Herod, mentioned by Josephus.

THOMAS the Apostle, otherwise called Didymus, that is, in Greek, a twin. The Hebrew name Thomas, signifies also, *a twin*.

No doubt but Thomas was a Galilean, as well as the other apostles; but the place of his birth, and the circumstances of his vocation, are unknown. He was appointed an apostle, A.D. 31. (Luke vi. 13, 14, 15.)

and continued to follow our Saviour during the three years of his preaching. We know no particulars of his life till A.D. 33, a little before the passion of our Saviour; when Jesus Christ intended to go to Judea to raise up Lazarus, Thomas said to the rest, 'Let us also go that we may die with him.' (John xi. 16.) Let us die with Lazarus, or, Let us die with Jesus Christ; for interpreters take it in both senses. Thomas meant, that by going to Judea they should be exposed to certain death; for he knew the hatred and malice of the Jews against Jesus Christ. Some explain these words as if he intended to encourage the apostles to this resolution; but others understand them as a token of fear.

At the last supper, (John xiv. 5, 6.) Thomas asked Jesus Christ whither he was going, and what way? Our Saviour answered, 'I am the way, and the truth, and the life.' After the resurrection, when Jesus Christ appeared to his apostles in the absence of Thomas, he so far expressed his diffidence of what they assured him, as to tell them, 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.' (John xx. 19—29.) Eight days after, Jesus appeared to the apostles, and to Thomas who was among them. Then Thomas, having both seen and touched him, no longer doubted, but cried out, 'My Lord, and my God.' Jesus said to him, 'Thomas, because thou hast seen, thou hast believed: blessed are they that have not seen, and yet have believed.' A few days after, when Thomas and some other disciples went a-fishing on the Sea of Galilee, Jesus appeared to them, caused them to take a very great draught of fishes, manifested himself to them, and dined with them.

THYATIRA, Θῡάτιρα, signifies *fragrance*; otherwise, *the sacrifice of labour*, or *of contrition*. Thyatira, a city which some ascribe to Mysia, and others to Lydia, or to the Lesser Asia, because it is on the frontiers of these three provinces. St. John writes to the bishop, or angel, of Thyatira (Rev. ii. 18, 19, &c.): 'I know thy works,' &c.

TIBERIAS, Τιβερίας, signifies *good sight*, or *the navel*, or *breaking*. Tiberias, a famous city of Galilee, at the southern extremity, on the western shore of the lake of Genesareth, otherwise the Sea of Tiberias. It is thought its old name was Cinnereth, or Hammath, or Emath, or Rakkath, or Recchath: but Reland shows, that this is very doubtful, and is only founded on the Sea of Cinnereth being afterwards called the Sea of Tiberias; which by no means proves that Cinnereth and Tiberias are the same town: Besides, he observes that the portion of Naphtali did not begin towards the south, but at Capernaum: Matthew (iv. 13.) says that Capernaum was on the con-

finest of Zebulun and Naphtali; and Joshua says, (xix. 34.) that Naphtali passes into Zebulun, towards the south, which is more to the north than Tiberias; yet Cinnereth, Hammath, and Rakkath, belong to the portion of Naphtali. (Josh. xix. 35.) Tiberias, therefore, could not; since we know that it was south of the lake of Tiberias.

Josephus tells us that this city was built in honour of Tiberias, by king Herod Agrippa. Pretty near it were baths of hot water; and it stood in a place where were many tombs and dead bodies, which was contrary to the usages and customs of the Jews. Tiberias was thirty furlongs from Hippos, sixty from Gadara, and a hundred and twenty from Scythopolis, and thirty from Tarichea.

The present town of Tiberias, or Tabareeah, as it is now called, is in the form of an irregular crescent, and is enclosed towards the land by a wall flanked with circular towers. It lies nearly north and south along the western edge of the lake, and has its eastern front opposed to the water, on the brink of which it stands, as some of the houses there are almost washed by the sea. Its southern wall approaches close to the beach; but the north-western angle of the northern wall, being seated upon a rising ground, recedes some little distance from the water, and thus gives an irregular form to the inclosure. The whole does not appear a mile in circuit, and cannot contain more than five hundred separate dwellings, from the manner in which they are placed. There are two gates visible from without, one near the southern, and the other in the western wall, the latter of which is in one of the round towers, and is the only one now open; there are appearances also of the town having been surrounded by a ditch, but this is filled up with cultivable soil.

To the northward of the town is the road to Nazareth, along the Lake of Tiberias; to the southward, the ruins of the ancient city, and a hot bath, still frequented, as well as the burying-ground of the Mahometans and the Jews; on the east, the broad expanse of the lake stretches over to the opposite shore; and on the west, it has a small space of plain fit for cultivation, from whence the land suddenly rises into the lofty hills which almost overhang the town.

The interior presents only few objects of interest besides the ordinary habitations, which are, in general, small and mean. There is a mosque, with a dome and minaret. There is also an ancient church, of an oblong square form, to which is a descent by steps. There is reason to believe that this was the first place of Christian worship erected in Tiberias, and that it was constructed as early as the fourth century. It has even been thought by some to be the oldest place of Christian worship now extant in Palestine. It is a vaulted room, about thirty feet

by fifteen, and perhaps fifteen feet in height; and it stands nearly east and west, having its door of entrance at the western front, and its altar immediately opposite in a shallow recess. Over the door is one small window, and on each side four others, all arched and open. The masonry of the edifice is of an ordinary kind. During Mr. Buckingham's visit to this church, morning mass was performing by the 'Abuna, with whom he lodged, and the congregation consisted of only eleven persons, young and old, and the furniture and decorations of the altar and the priest were exceedingly scanty and poor.

This edifice, which is called 'The House of Peter,' is thought by the people here to have been the very house which Peter inhabited at the time of his being called from his boat to follow Christ. It, however, has evidently been constructed for a place of worship, though it may have been erected on the spot which tradition had marked as the site of Peter's more humble habitation. 'If,' says Dr. Clarke, 'it be not the building erected by Helena, on the spot where our Saviour is said to have appeared to St. Peter after his resurrection, it is probably that which Epiphanius relates to have been built by a native of Tiberias, one Josephus, who, under the auspices of Constantine, erected the churches of Sephoris, and Capernaum.'

The whole population of Tiberias does not exceed two thousand souls, according to the opinion of the best-informed residents. Of these, about the half are Jews, many of whom are said by Mr. Buckingham to be from Europe, particularly from Germany, Russia, and Poland, and the rest are Mahometans, exclusively of about twenty Christian families of the Catholic communion. Dr. Clarke, however, thinks that the Jews 'are perhaps a remnant of refugees, who fled hither after the capture of Jerusalem by the Romans.' He likewise observes, that 'the Christian inhabitants of this town are also numerous: of this we were convinced, by the multitude we saw coming from the morning service of the church.' *Dr. E. D. Clarke's Travels*, vol. iv. pp. 213—233; *Buckingham's Travels in Palestine*, vol. ii. pp. 355—359.

TIDAL, תִּדְלָל, θάπυλλ, signifies *that breaks the yoke*; otherwise, *knowledge of elevation*. Tidal wasking of nations, or of Goin. (Gen. xiv. i.) Some think he was king of Galilee, of the Gentiles, beyond Jordan. Symmachus translates it king of Pamphylia; the Syriac, king of the Galites; Joshua speaks of a king of the nations of Gilgal, or of Galilee, according to the Septuagint. (Josh. xii. 23.)

TIG'LATH-PILE'SER. תִּגְלַת-פִּלְזֶסֶר, תִּגְלַת-פִּלְזֶסֶר, θηλαθ-φιλασαρ, signifies *that binds or takes away captivity, miraculous, or ruinous*. Tiglath-pileser, or Tiglath-pilneser,

king of Assyria, was son and successor of Sardanapalus; he began to reign at Nineveh in the year of the world 3257. (1 Chron. v. 6. 2 Kings xv. 29.; xvi. 10.) He restored the kingdom of Assyria, after the dismembering of it by Belesis and Arbaces.

Ahaz, king of Judah, finding himself pressed by Rezin, king of Syria, and Pekah, king of Israel, and unable to oppose them, sent ambassadors to Tiglath-pileser, to desire his assistance against these kings. (2 Kings xvi. 7, 8, 9, &c.) At the same time, he sent him all the gold and silver found in the treasuries of the temple, and of the palace. Tiglath-pileser marched against Rezin, killed him, plundered Damascus, and transported the inhabitants to places on the river Cyrus. Ahaz went to meet this prince at Damascus, (2 Chron. xxviii. 20, 21.) but Tiglath-pileser was not satisfied with the presents of Ahaz, but entered Judea, where he found no opposition, and ravaged the whole country.

He did the same in Samaria, carried away the tribes of Reuben and Gad, and the half-tribe of Manasseh, and transplanted them to Halah, Habor, and Hara, upon the river Gozan. (1 Chron. v. 26.) He took also the cities Ijon, Abel-bethmaachah, Janoah, Kedesh, Hazor, Galilee, and the countries of Gilead and Naphtali, and carried away the inhabitants into Assyria. (2 Kings xv. 29.) Tiglath-pileser reigned nineteen years at Nineveh; he died in the year of the world 3276. His successor was his son Shalmaneser.

TIMOTHY, Τιμόθεος, signifies *honour of God*, or *valued of God*. Timothy was a native of Lystra in Lycæonia; his father was a Gentile; but his mother, whose name was Eunice, was a Jewess, (Acts. xvi. i.) and educated her son with great care in her own religion. (2 Tim. i. 5.; iii. 15.) Paul calls Timothy his 'own son in the faith' (1 Tim. 1, 2.); from which expression it is inferred, that Paul was the person who converted him to the belief of the Gospel; and as, upon Paul's second arrival at Lystra, Timothy is mentioned as being then a disciple, and as having distinguished himself among the Christians of that neighbourhood, his conversion, as well as that of Eunice his mother, and Lois his grandmother, must have taken place when St. Paul first preached at Lystra, in the year 46. Upon St. Paul's leaving Lystra in the course of his second apostolical journey, he was induced to take Timothy with him, on account of his excellent character, and the zeal which, young as he was, he had already shown in the cause of Christianity; but before they set out, Paul caused him to be circumcised; not as a thing necessary to his salvation, but to avoid giving offence to the Jews, as he was a Jew by the mother's side, and it was an established rule among the Jews, that 'partus sequitur ventrem.' Timothy was regularly appointed to

the ministerial office by the laying on of hands, not only by Paul himself, (2 Tim. i. 6.) but also by the presbytery. (1 Tim. iv. 14.) From this time Timothy acted as a minister of the Gospel; he generally attended St. Paul, but was sometimes employed by him in other places; he was very diligent and useful, and is always mentioned with great esteem and affection by St. Paul, who joins his name with his own in the inscription of six of his Epistles. He is sometimes called bishop of Ephesus, and it has been said that he suffered martyrdom in that city some years after the death of St. Paul.

Several learned men think that the First Epistle to Timothy was written subsequent to St. Paul's first imprisonment at Rome, and therefore, after the period at which the Acts of the Apostles end: and as St. Paul was liberated in the year 63, the writing of this Epistle, and the journey to which it refers, have been placed in the year 64. The principal design of this Epistle was to give instructions to Timothy concerning the management of the church of Ephesus; and it was probably intended that this Epistle should be read publicly to the Ephesians, that they might know upon what authority Timothy acted.

That the Second Epistle to Timothy was written while Paul was under confinement at Rome, appears from the two following passages:—'Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner.' (i. 8.) 'The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain, but when he was in Rome he sought me out very diligently, and found me,' (i. 16, 17.) And if we have done rightly in dating the First Epistle to Timothy, after St. Paul's first imprisonment at Rome, it will follow that this Second Epistle must have been written during his second imprisonment in that city, and probably in the year 65, not long before his death. It is by no means certain where Timothy was, when this Epistle was written to him. It seems most probable that he was somewhere in Asia Minor, since St. Paul desires him to bring the cloak with him which he had left at Troas (iv. 13.); and also, at the end of the first chapter, he speaks of several persons whose residence was in Asia. St. Paul, after his usual salutation, assures Timothy of his most affectionate remembrance; he speaks of his own apostleship, and of his sufferings, exhorts Timothy to be steadfast in the true faith (i.); to be constant and diligent in the discharge of his ministerial office; to avoid foolish and unlearned questions; and to practise and inculcate the great duties of the Gospel (ii.); he describes the apostacy and general wickedness of the last days, and highly commends the Holy Scriptures (iii.); he again solemnly exhorts Timothy to diligence; speaks of his own

danger, and of his hope of future reward; and concludes with several private directions, and with salutations, (iv.) *Bishop Tomline's Elements of Christian Theology*, vol. i. pp. 423—442.

TIRHAKAH, תִּרְחָקָה, signifies *inquirer, examiner, or dull observer*, whose eyes are stopped, or whose sight is disturbed; otherwise, *turtle*, or *law made dull*. Tirhakah, king of Ethiopia, was of the land of Cush, bordering on Palestine and Egypt. This prince, at the head of a powerful army, attempted to relieve Hezekiah, then attacked by Sennacherib. (2 Kings xix. 9.) in the year of the world 3291. Sennacherib was then engaged in the siege of Lachish; yet he raised the siege, and went out to meet him. But the angel of the Lord smote his army that night, and killed of them to the number of a hundred and eighty-five thousand men. It does not appear that this prince had given Tirhakah battle; his army was routed before he came up to him. Tirhakah is called Thearchon by Strabo. This geographer quotes Megasthenes, who related that this prince had carried his conquests as far as Europe, and even to the pillars of Hercules.

TITUS, Τίτος, signifies *honourable*. Titus, a disciple of St. Paul, was a Gentile by religion and birth, (Gal. ii. 3.) but was probably converted by St. Paul, who calls him his son. (Tit. i. 4.) St. Paul took him with him to Jerusalem, A. D. 49. (Gal. ii. 1.) about the time of the question, Whether the converted Gentiles should become subject to the ceremonies of the law. Some would then have obliged him to circumcise Titus; but neither he nor Titus would consent. He probably accompanied St. Paul in his second apostolical journey, and from that time he seems to have been constantly employed by him in the propagation of the Gospel: he calls him his partner and fellow-helper. (Gal. ii. 1, &c.) Paul sent him from Ephesus with his First Epistle to the Corinthians, and with a commission to inquire into the state of the church at Corinth; and he sent him thither again from Macedonia, with his Second Epistle, and to forward the collections for the 'saints in Judea.' From this time we hear nothing of Titus till he was left by Paul in Crete, after his first imprisonment at Rome, 'to set in order the things that were wanting, and to ordain elders in every city.' (Tit. i. 5.) It is probable that he went thence to join St. Paul at Nicopolis, (Tit. iii. 12.) that they went together to Crete to visit the churches there, and thence to Rome. During St. Paul's second imprisonment at Rome, Titus went into Dalmatia, (2 Tim. iv. 10.); and after the apostle's death, he is said to have returned into Crete, and to have died there in the ninety-fourth year of his age: he is often called bishop of Crete by ecclesiastical writers. St. Paul always speaks of Titus

in terms of high regard, and entrusted him, as we have seen, with commissions of great importance.

It is by no means certain from what place St. Paul wrote his First Epistle to Titus. But as he desires Titus to come to him at Nicopolis [probably in Epirus], and declares his intention of passing the winter there, some have supposed that, when he wrote it, he was in the neighbourhood of that city, either in Greece or Macedonia (Titus iii. 12.); others have imagined that he wrote it from Colosse. As it appears that St. Paul, not long before he wrote this Epistle, had left Titus in Crete, for the purpose of regulating the affairs of the church, and at the time he wrote it had determined to pass the approaching winter at Nicopolis, and as the Acts of the Apostles do not give any account of St. Paul's preaching in that island, or of visiting that city, it is concluded that this Epistle was written after his first imprisonment at Rome, and probably in the year 64. The principal design of this Epistle was to give instructions to Titus concerning the management of the churches in the different cities of the island of Crete, and it was probably intended to be read publicly to the Cretans, that they might know upon what authority Titus acted. St. Paul, after his usual salutation, intimates that he was appointed an apostle by the express command of God, and reminds Titus of the reason of his being left in Crete; he describes the qualifications necessary for bishops, and cautions him against persons of bad principles, especially Judaizing teachers, whom he directs Titus to reprove with severity; he informs him what instructions he should give to people in different situations of life, and exhorts him to be exemplary in his own conduct; he points out the pure and practical nature of the Gospel, and enumerates some particular virtues which he was to inculcate, avoiding foolish questions and frivolous disputes; he tells him how he is to behave towards heretics, and ends with salutations.—*Bishop Tomline's Elements of Christian Theology*, vol. i. pp. 444—447.

TOLERATION, says Dr. Paley, 'is of two kinds; the allowing to dissenters the unmolested profession and exercise of their religion, with an exclusion from offices of trust and emolument in the state; which is a *partial* toleration: and the admitting of them, without distinction, to all the civil privileges and capacities of other citizens; which is a *complete* toleration. The expediency of toleration, and consequently the right of every citizen to demand it, as far as relates to liberty of conscience, and the claim of being protected in the free and safe profession of his religion, is sufficiently evident. The advancement, and discovery of truth, is that end to which all regulations concerning religion ought principally to be

adapted. Hence, every species of intolerance which enjoins suppression and silence, and every species of persecution which enforces such injunctions, is adverse to the progress of truth, since it causes that to be fixed by one set of men, at one time, which is much better, and with much more probability of success, left to the independent and progressive inquiries of separate individuals. Truth results from discussion and from controversy; is investigated by the labours and researches of private persons. Whatever, therefore, prohibits these, obstructs that industry and that liberty, which it is the common interest of mankind to promote. In religion, as in other subjects, truth, if left to itself, will almost always obtain the ascendancy. If different religions be professed in the same country, and the minds of men remain unfettered and unawed by intimidations of law, that religion which is founded in maxims of reason and credibility, will gradually gain over the other to it. It is not meant that men will formally renounce their ancient religion, but that they will adopt into it the more rational doctrines, the improvements and discoveries of the neighbouring sect; by which means the worse religion, without the ceremony of a reformation, will insensibly assimilate itself to the better.

‘Concerning the admission of dissenters from the established religion to offices and employments in the public service, which is necessary to render toleration *complete*, doubts have been entertained, with some appearance of reason. It is possible that such religious opinions may be holden, as are utterly incompatible with the necessary functions of civil government; and which opinions consequently disqualify those who maintain them from exercising any share in its administration. I perceive, however, no reason why men of different religious persuasions may not sit upon the same bench, deliberate in the same council, or fight in the same ranks, as well as men of various or opposite opinions upon any controverted topic of natural philosophy, history, or ethics. There are two cases in which test-laws are wont to be applied, and in which, if in any, they may be defended. One is, where two or more religions are contending for establishment; and where there appears no way of putting an end to the contest, but by giving to one religion such a decided superiority in the legislature and government of the country, as to secure it against danger from any other. I own that I should assent to this precaution with many scruples. If the dissenters from the establishment become a majority of the people, the establishment itself ought to be altered or qualified.

‘The second case of *exclusion*, and in which the measure is more easily vindicated, is that of a country in which some

disaffection to the subsisting government happens to be connected with certain religious distinctions. The state undoubtedly has a right to refuse its power and its confidence to those who seek its destruction. If, therefore, the generality of any religious sect entertain dispositions hostile to the constitution, and if government have no other way of knowing its enemies than by the religion which they profess, the professors of that religion may justly be excluded from offices of trust and authority. But even here it should be observed, that it is not against the religion that government shuts its doors, but against those political principles, which, however independent they may be of any article of religious faith, the members of that communion are found in fact to hold. Nor would the legislator make religious tenets the test of men’s inclinations towards the state, if he could discover any other that was equally certain and notorious. The result of our examination of those general tendencies, by which every interference of civil government in matters of religion ought to be tried, is this: that a comprehensive national religion, guarded by a few articles of peace and conformity, together with a legal provision for the clergy of that religion; and with a *complete* toleration of all dissenters from the established church, without any other limitation or exception, than what arises from the conjunction of dangerous political dispositions with certain religious tenets, appears to be, not only the most just and liberal, but the wisest and safest system which a state can adopt; inasmuch as it unites the several perfections which a religious constitution ought to aim at:—liberty of conscience, with means of instruction; the progress of truth, with the peace of society; the right of private judgment, with the care of the public safety.’

Milton, whose tenets will not be suspected as adverse either to civil or religious liberty, contends that Papists are not proper subjects of toleration, on the following political and religious considerations: 1. Their intolerance and avowed hostility to the members of all other Christian churches except their own, counting them both heretics and schismatics, excluding them from salvation, and persecuting them, when in their power, with the utmost barbarity; 2. Their mischievous state-activities (as he quaintly styles their political intrigues) incessantly labouring to undermine and overturn, either covertly or openly, all Protestant governments that have been so incautious or imprudent as to give them footing. The Pope, ever since we have shaken off his Babylonish yoke, has incessantly endeavoured to destroy the government, and seduce and pervert the people from their allegiance. 3. The idolatrous nature of their worship, such as cannot be exercised pub-

lily without grievous scandal to all conscientious Christians, and neither publicly nor privately, without the most heinous offence to a jealous God, who abhors all manner of idolatry, in public, (Exod. xx. 5.) and in private. (Isaiah lxvi. 17. Ezek. viii. 7—16.) Such abominations, wherever they are licensed or countenanced by the state, tend, sooner or later, to draw down God's judgments upon that people or nation. *Hales's New Analysis of Chronology*, vol. ii. book ii. p. 1369; *Paley's Moral and Political Philosophy*, vol. ii. pp. 334—345.

TORMENTS, future. Different opinions have been formed respecting the duration of future torments. By some it is said, that 'since God is a Being, whose goodness and mercy are indisputably infinite, he may naturally be expected to overlook inconsiderable errors; and even when he does punish, to observe a proportion between offences and punishments, and not punish temporary sins by inflicting eternal suffering, because that is unjust; he is bound by his nature and attributes to be merciful as well as just; and therefore not to make the greater portion of his intelligent creatures for ever unhappy.' But to this it is replied, that the Scriptures sufficiently caution us against relying on mere mercy, 'uncovered mercy,' by being assured that 'the wrath of God abideth on' unbelievers, and that 'he shall have judgment without mercy, that hath showed no mercy.' (John iii. 36. James ii. 13.) If God is bound by his own nature to be merciful to his frail creatures, and to restore them to his favour after they have expiated their sins by intense suffering of limited duration, the work of redemption by Jesus Christ must be unnecessary. Hence this argument nearly destroys all obligation to Jesus Christ for dying to expiate human guilt; and it imputes to a Being of unbounded wisdom, justice, and love, the injustice of bruising his dearly-beloved Son, of putting him to grief and shame, and leading him to an ignominious death, to cancel the sins of mankind, which he was bound to forgive without any such sacrifice. The loss of the chief good, and exclusion from heaven, are the necessary consequences of transgression; and a consciousness of this loss, as well as remorse and self-condemnation on account of it, naturally follow from the existence of the soul; these may constitute the venom of 'the worm that never dies,' and the fierceness of 'the fire that is not quenched;' and it is easy to see that it may be perfectly equitable in the Divine Being, to suffer these to continue. It by no means follows that, because impenitent sinners will be eternally punished, God makes the greater portion of his intelligent creatures for ever unhappy. Let it be recollected, that at least half the children which are born, die before they are seven years old, and are, doubtless, happy in a fu-

ture world, their faculties being expanded so as to prepare them for the full enjoyment of heaven; that such of the heathen as 'do by nature the things contained in the law,' and whose consciences 'excuse' or acquit them, conformably to the true meaning of the apostle, (Rom. ii. 14, 15.) will be admitted into bliss for the Redeemer's sake; that though, for ages, true Christians may have been the minority, yet a time will come, and that not of short duration, when 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea' (Isaiah xi. 9.): let these, I say, be recollected, and duly considered, and there will not remain the shadow of a suspicion, that the greater part of mankind will be eternally miserable.

The grand current of the arguments against the eternal duration of future torments, flows from the affirmed limited meaning of the words *αἰὼν αἰώνιον*, &c. There is certainly no allusion to either ultimate virtue or happiness in the express declaration, 'these shall go away into everlasting punishment; but the righteous into life eternal;' or, at least, if the wicked may extract a grain of hope from so strong a passage, the righteous have equal reason to dread that, after a similar duration, they may lapse from virtue and happiness into wickedness and misery; and thus the good and the bad may change places at the termination of that æonian period, which is here alike placed before each class of persons. It can never be consistent with sound criticism, to interpret the same word used twice, in the same sentence and connexion, and in both directly applicable to the *soul*, which is naturally immortal, so as to indicate eternity in the one instance, and terminable in the other. But we are told that the word *αἰώνιος* is sometimes employed to express a limited but very long duration, and is three or four times, perhaps, so used in Scripture; being, indeed, derived from *αἰών*, which denotes duration or continuance of time, but with great variety; and therefore it can never mean eternity. This Greek word, which is so frequently used in Scripture with regard to a future world, expresses correctly a proper eternity. In Rev. xx. 10. the phrase *εἰς τοὺς αἰῶνας τῶν αἰώνων*, is so energetic, that if it do not fully signify eternity to come, nothing in the Greek language does. In 2 Cor. iv. ult., the things which are seen, all things visible or material, the world and every thing in it, are put in complete opposition to the unseen future state; the things which are seen being said to be for a short time (or temporary) while the things which are not seen are *everlasting*.

The awful picture of the duration and terrible nature of future torments exhibited in St. Mark's Gospel, is calculated to produce the deepest conviction in the minds of

all who receive the Scriptures as the word of God. 'If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire.' (Mark ix. 43—49.) The expression, 'where their worm dieth not, and the fire is not quenched,' is reiterated with solemn and dreadful energy: and the declaration, 'every one shall be salted with fire,' implies, if it imply any thing, that as salt preserves from putrefaction flesh to which it is applied, so those unhappy victims of Divine justice, shall be salted with fire, and, instead of being consumed by it, shall, in the wretched abodes to which they are consigned, continue immortal in the midst of their flames. How far the misery of the eternal state will be corporeal, and how far mental, cannot be so easily determined.

A late writer observes, that 'though future torments are most evidently and expressly revealed in Holy Scripture, yet men are very unwilling to believe it, and strive all they can to cavil at and oppose what really is most clear and certain. There are some who conjecture that sinners will be consumed in hell-fire, or turned into nothing. But this is a vain imagination; it being evident, that mankind are endued with immortal souls, and designed to endure for ever. This is the excellency and dignity of our nature; and the Scriptures also assure us, that there will be a resurrection both of the just and unjust. The bodies of wicked men will be raised and re-united to their immortal souls; and at the resurrection, what before was corruptible, will then become incorruptible and immortal. But this need not be, were they not to endure for ever. For can we suppose, that the bodies of wicked men should be raised immortal, only to appear before God's tribunal, and immediately after judgment to be consumed in hell-fire? Besides, the Scripture assures us, that the torments of sinners are everlasting; but this is only possible on beings that exist to all eternity; for what does not exist, cannot be said to suffer torment. The apostle declares, that sinners shall be punished with everlasting destruction; which would be a very improper expression, if they were only to be everlastingly destroyed.'

Some will not believe what they cannot comprehend;—others what cannot be demonstrated;—many what opposes their corrupt passions and inclinations;—others what militates against human pride and self-righteousness:—and others what must fill their guilty consciences with the most alarming fears. Hence the denial, as of other fundamental truths of Christianity, so also of the eternal duration of future punishments: and, as has been well observed on this subject by an able divine, few complain 'that eternal punishments are too severe, but those for whom they are not severe enough to keep them from them.' This is one thing, it is true, of which we cannot have ocular demonstration; but to believe punishment to be not eternal, is to return to the discarded notion of purgatory; or that those who have not duly repented and believed upon earth, may be reformed by sufferings after death. See HELL and UNIVERSALISTS. *Adam's Religious World Displayed*, vol. iii. pp. 385, 386; *Warner's System of Divinity and Morality*, vol. iv. p. 393; *Dr. Olinthus Gregory's Letters on the Evidences, Doctrines, and Duties of the Christian Religion*, vol. ii. pp. 258—274.

TRACHONITIS, Τραχωνίτις, signifies rough, strong. St. Luke (iii. 1.) speaks of Trachonitis; he says, that in the fifteenth year of Tiberius, Philip, son of Herod the Great, was tetrarch of Iturea, and of Trachonitis. This province had Arabia Deserta east, Batanea west, Iturea south, and the country of Damascus north. Trachonitis is often ascribed to Arabia; to which it rather belongs than to Palestine. Josephus says, it is situated between Palestine and Cælo-Syria, and was peopled by Hush, or Chush, the son of Aram. The road to Trachonitis lay toward the lake Phiala, where were the sources of the Jordan. This province was full of rocks, which served to harbour a great number of thieves and robbers, who often found employment for Herod the Great, as may be seen in Josephus. Eusebius says, that the tribe of Manasseh extended into Trachonitis, towards Bostra, and elsewhere, that Iturea penetrated also into Trachonitis, and into the desert that was near Bostra. Jerome says, that Trachonitis is beyond Bostra, inclining towards Damascus. Strabo speaks of two mountains called Trachones, which were above Damascus, towards Arabia and Iturea, where are steep mountains with caves in them that would afford retreats to a thousand men.

TRANSFIGURATION. After our Saviour had inquired of his disciples, what men thought of him? and, what they themselves thought of him? St. Peter answered, That he was the Son of the living God. Then Jesus Christ began to speak of his passion, which was at hand. (Matt. xvi.

28.) adding, 'Verily, I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.' Six days after this promise, 'Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them, and his face did shine as the sun, and his raiment was white as the light: and behold there appeared unto them Moses and Elias talking with him.' It is observable, that Matthew (xvii. 1.) says, this took place six days after the promise; but Luke (ix. 28.) mentions eight days, probably because he counted inclusively, reckoning the day of the promise, and the day of the execution; whereas, the other evangelist had regard only to the six intermediate days. One evangelist also says *about* eight days; the other, *after* six days.

Mount Tabor, in Galilee, is usually supposed to have been the scene of this wondrous transaction, in which Jesus unveiled a portion of his divine glory, even in the flesh, as the only genuine Son of God. But there is reason to doubt the correctness of the tradition. It seems rather to have been some mountain near Cesarea Philippi; for Jesus did not return to Galilee until some time after this transaction. (Matt. xvii. 22. Mark ix. 30.) Lightfoot on Mark (ix. 2.) ingeniously conjectures that it was the highest mountain of that country, according to Josephus, hanging over the springs of Jordan, at the foot of which Cesarea Philippi was built; which had been the scene of the early idolatry of the Danites, but now of the presence of the eternal Son of God. *Hales's New Analysis of Chronology*, vol. ii. book ii. p. 795.

TRANSUBSTANTIATION, the conversion or change of the substance of the bread and wine in the eucharist into the body and blood of Jesus Christ, which the members of the Church of Rome suppose to be wrought by the consecration of the priest. They 'profess, that in the mass there is offered unto God, a true, proper, and propitiatory sacrifice for the quick and the dead, and that, in the most holy sacrament of the eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the whole Catholic Church call Transubstantiation.'

The idea of Christ's bodily presence in the eucharist was first started in the beginning of the eighth century, and it owed its rise to the indiscretion of preachers and writers of warm imaginations, who, instead of explaining judiciously the lofty figures of Scripture language upon this subject, understood and urged them in their literal

sense. Thus the true meaning of these expressions was grossly perverted; but as this conceit seemed to exalt the nature of the holy sacrament, it was eagerly received in that ignorant and superstitious age: and when once introduced, it soon spread, and was by degrees carried farther and farther, by persons still less guarded in their application of these metaphorical phrases, till at length, in the twelfth century, the actual change of the bread and wine into the body and blood of Christ, by the consecration of the priest, was pronounced to be a Gospel truth, by the pretended authority of the Church of Rome.

In arguing against this doctrine, we may first observe, that it is contradicted by our senses, since we see and taste that the bread and wine after the consecration, and when we actually receive them, still continue to be bread and wine without any change or alteration whatever. And again, was it possible for Christ, when he instituted the Lord's Supper, to take his own body and his own blood into his own hands, and deliver them to every one of his apostles? Or was it possible for the apostles to understand our Saviour's command to drink his blood literally, when they were forbidden, under the severest penalties, to taste blood by the law of Moses, of which not only they themselves, but Christ also, had been strict observers? They expressed not the slightest surprise or reluctance, when Christ delivered to them the bread and wine; which could not have been the case, had they conceived themselves commanded to eat the real body, and drink the real blood, of their Lord and Master. The bread and wine must have been considered by them as symbolical; and indeed the whole transaction was evidently figurative in all its parts; it was instituted when the Jews, by killing the paschal lamb, commemorated their deliverance from Egyptian bondage by the hand of Moses, which was typical of the deliverance of all mankind from the bondage of sin by the death of Christ, the Lamb slain from the foundation of the world; and as the occasion was typical, so likewise were the words used by our Saviour: 'This is my body which is broken, and this is my blood which is shed.' But his body was not yet broken, nor was his blood yet shed; and therefore, the breaking of the bread, and the pouring out of the wine, were then figurative of what was about to happen, as they are now figurative of what has actually happened. He also said, 'This cup is the New Testament in my blood,' (1 Cor. xi. 25.) which words could not be meant in a literal sense; the cup could not be changed into a covenant, though it might be a representation or memorial of it. Our Saviour called the wine, after it was consecrated, the 'fruit of the vine,' (Matt. xxvi. 29.) which im-

plied that no change had taken place in its real nature. The fathers constantly call the consecrated elements, the figures, the signs, the symbols, the types, and antitypes, the commemoration, the representation, the mysteries, and the sacraments of the body and blood of Christ; which expressions plainly show that they did not consider the bread and wine as changed into the very substance of Christ's body and blood. *Tomline's Elements of Christian Theology*, vol. ii. pp. 480—486; *Nightingale's Portraiture of the Roman Catholic Religion*, p. 310.

TRINITARIANS, is a name applied to all those who profess to believe the doctrine of the Trinity, in opposition to Arians and Socinians, who style themselves Unitarians and Anti-Trinitarians. A great proportion of the Trinitarians receive the creed that goes under the name of Athanasius; and to these only should the term Athanasian be applied, and not to all Trinitarians, as is sometimes the case. The Presbyterians in Scotland, and the three classes of Protestant dissenters in England in general, with many others, both at home and abroad, are Trinitarians, but do not receive the Nicene or the Athanasian creeds, though they hold the substance of the doctrine which they contain; they therefore cannot properly be called Athanasians.

Notwithstanding the strongest evidence that is constantly given them to the contrary, the Jews and others still insist that Trinitarians destroy the Divine Unity, and worship three Gods, and, of consequence, are Tritheists; a name which is not, perhaps, applicable to any class of Christians in our day. Even Crellius, who has been reckoned the most acute of the Socinians, is candid enough to acknowledge, that they who hold the Trinity, are not justly chargeable with believing more Gods than one, because of the *strict unity* which they maintain to subsist in the Divine Essence.

The enemies of the doctrine of the Trinity insist, that it was an invention of the first ages of the church; or, that it was borrowed from the Platonic school. But in the opinion of its friends, the understanding of man can never be more grossly insulted, than when such people labour to persuade them, that a truth, so awfully sublime as that of the Trinity, could ever be the offspring of human invention; nor, according to them, can history be more violated, than when it is made to assign the origin of this doctrine to Plato, or to any of the schools of Greece.

Most writers, before Vossius, took it for granted, that what is called the Athanasian Creed, was drawn up by Athanasius, Bishop of Alexandria, in the fourth century; but it is now generally thought not to be his, and to have been written originally in Latin,

for the use of some part of the Western Church. It is commonly attributed to Vigilius, the African, who lived about the end of the fifth century; but Dr. Waterland concludes, from five reasons which he assigns, that Hilary, Bishop of Arles, about the year 430, composed the Exposition of Faith, which now bears the name of the Athanasian Creed, for the use of the Gallican clergy, and particularly those of the diocese of Arles.' This creed obtained in France, about A.D. 850, and was received in Spain and Germany about 100 or 180 years later. It was in common use in some parts of Italy in 960, and was received at Rome about 1014. And we have clear proofs of its having been sung alternately in the churches of Britain in the tenth century. We do not learn, however, that it ever had the sanction of any council; nor is it yet to be fully ascertained, how far it is acknowledged by the Greek and Eastern churches. As to the matter of this creed, according to all those that embrace its doctrines, it is a summary of the true orthodox faith, and a condemnation of all heresies, respecting the object of our faith, both ancient and modern. But, unhappily, it has proved a fruitful source of controversy; for, because there are some clauses in it which threaten damnation to all those who do not give their assent to the doctrines laid down in it, some, even of those who do assent to them, have taken occasion from thence to object against the use of it altogether. It is not, however, so much from a dislike to these clauses, that a great proportion of Trinitarians, namely, the Presbyterians, &c. have not formally adopted this and the Nicene Creed; as from the difficulty, in their minds, of reconciling some passages in them to the Scriptural doctrine of Three Persons in one Essence: particularly, 'Light of Light, God of God'; as, say they, 'there can be no communication of the Divine Essence,—no derivation of essence, but of personality only.' By following up these expressions far beyond their original design, they further observe, some have fallen into Arianism, even when writing against it. See ATHANASIAN and NICENE CREEDS.

Whilst Unitarians address God in the person of the Father only, Trinitarians and Athanasians pray to one God in three persons; and they, in general, look for acceptance, and an answer to their prayers, only through the merits and mediation of Christ. Almost all professing Christians, the Sabellians, Arians, and Socinians, excepted, believe in the Trinity; but the Greek Church differs from other Trinitarians in maintaining, that the Holy Ghost proceeds from the Father only, and not from the Father and the Son. See TRINITY. *Adam's Religious World Displayed*, vol. ii. pp. 101—111.

TRINITY is not a Scriptural term, but

was introduced into the church in the second century, to express the union of the three persons in the Godhead. 'Equally above the boldest flight of human genius to invent, as beyond the most extended limit of human intellect fully to comprehend, is the profound mystery of the ever-blessed Trinity. Through successive ages it has remained impregnable to all the shafts of impious ridicule, and unshaken by the bolder artillery of blasphemous invective. It is ever in vain that man essays to pierce the unfathomable arcana of the skies. By his limited faculties, and superficial ken, the deep things of eternity are not to be scanned. Even among Christians the Sacred Trinity is more properly a subject of belief than of investigation; and every attempt to penetrate into it, farther than God, in his holy word, has expressly revealed, is at best an injudicious, and often a dangerous effort of mistaken piety. If we extend our eye through the remote region of antiquity, we shall find this very doctrine, which the primitive Christians are said to have borrowed from the Platonic school, universally and immemorially flourishing in all those Eastern countries where history and tradition have united to fix those virtuous ancestors of the human race, who, for their distinguished attainments in piety, were admitted to a familiar intercourse with Jehovah, and the angels, the divine heralds of his commands,' &c. Mr. Maurice supposes, that the doctrine of a Trinity was delivered from the ancient patriarchs, and diffused over the East, by the migration and dispersion of their Hebrew posterity.

It is, however, evident that the devotions of the ancient church in the apostolical, and every succeeding age, were paid to every person of the Trinity. St. Stephen, the Protomartyr, breathed his last in a prayer to Christ (Acts vii. 59, 60.); and St. Paul always baptized in the name of Christ. (1 Cor. i. 13.) In the second century, Pliny, who took the confession of some revolting Christians, tells us, they declared to him, that they used to meet on a certain day, before it was light, and, among other parts of their worship, sing a hymn to Christ, as their God. Not long after this lived Polycarp, who joins God the Father, and the Son, together, in his prayers for grace and benediction upon men. Soon after lived Justin Martyr, who, to exculpate Christians from the charge of Atheism brought against them, declares that they worshipped the God of righteousness, and his Son, as also the Holy Spirit of prophecy. Minucius Felix, in answer to an objection, that the Christians worshipped a crucified man, says, He whom they worshipped was God, and not a mere mortal man. Irenæus, speaking of the miracles wrought by the Christians in his time, assures us, they were done, not by magic or

enchantment, but by invocation of the name of Christ. To these may be added the testimonies of Theophilus, Bishop of Antioch, Clemens Alexandrinus, and Tertullian, the last writer of the second age. In the third century, we have an illustrious testimony of the worship of Christ, as God, in the fragments of Caius, a Roman presbyter, preserved by Eusebius. And Origen, in particular, asserts the worship of Christ, against the common objection, renewed by Celsus, that the Christians worshipped one who had but lately appeared in the world. Add to these the testimonies of St. Cyprian, Arnobius, and Lactantius. And as that age abounded in martyrs, so those holy men usually directed their last prayer to Christ, in imitation of St. Stephen; instances of which practice are innumerable. Polycarp's doxology is to the whole Trinity; and Justin Martyr declares, that the object of their worship was the whole Trinity. To this they add the testimony of Origen, who, comparing the practice of heathens and Christians, says, that the former having forsaken the Creator, worshipped the creature; but the latter worshipped and adored no creature, but only the Father, Son, and Holy Spirit.

The doctrine of the Trinity, as professed in the Christian church, is briefly this:—That there is *one God*, in three distinct *Persons*, Father, Son, and Holy Ghost: the term *Person* here characterizing the mode of subsistence in the Essence, which the Greek Fathers called *Hypostasis*. The Father, Son, and Holy Ghost, are believed to be three distinct Persons in the Divine nature, because the Holy Scriptures, in speaking of these Three, do distinguish them from one another, as we use, in common speech, to distinguish three several persons; and each of these Three Persons is affirmed to be God, because the names, properties, and operations of God, are, in Scripture, attributed to each of them.

The Athanasian Creed makes the Supreme Being to consist of Three Persons, the same in substance, equal in power and glory. The first of those Three Persons it makes to be the Father; the second Person is called the Son, and is said to be descended from the Father, by an eternal generation of an ineffable and incomprehensible nature in the essence of the Godhead; the third Person is the Holy Ghost, derived from the Father and the Son, but not by generation, as the Son is derived from the Father, but by an eternal and incomprehensible procession. Each of these Persons is very and eternal God, as much as the Father himself; and yet, though distinguished in this manner, they do not make three Gods, but one God. 'The Catholic faith is this,—that we worship one God in Trinity, and Trinity in Unity: for there is one Person of the Father, another of the Son, and another of the

Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal.'

This system also includes in it the belief of two natures in Jesus Christ, namely, the divine and human, subsisting in one person. The Divinity of Jesus Christ is proved from the following texts, among many others. St. John says, 'The Word was God' (John i. 1.); St. Paul, that 'God was manifested in the flesh, (1 Tim. iii. 16.); that Christ is 'over all, God blessed for ever.' (Rom. ix. 5.) Eternity is attributed to the Son; 'the Son hath life in himself' (John v. 26.) Perfection of knowledge; 'As the Father knoweth me, so know I the Father.' (John x. 15.) The creation of all things; 'All things were made by him, and without him was not any thing made that was made.' (John i. 3.) And we are commanded to 'honour the Son, as we honour the Father.' (John v. 23.) St. Paul exhorts the Philippians to the practice of humility from the example of Christ Jesus, 'who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' (Phil. ii. 6—11.) In this text, the divinity of Christ, both before his incarnation and after his ascension, is clearly pointed out: 'Being in the form of God,' signifies being really God, just as, 'took upon him the form of a servant, and was made in the likeness of men,' signifies that he was really a man in a low and mean condition; and the following words, 'thought it not robbery to be equal with God,' expressly declare Christ's equality with God. Indeed this passage, taken in its its obvious sense, so decisively proves the divinity of Christ, that those who deny that doctrine give a different meaning to one part of it, and assert that another part is wrongly translated. But the reasoning, according to the common interpretation, is clear and strong; for the apostle exhorts the Philippians to imitate the example of Christ's humility, who, though a divine person, voluntarily condescended to assume the lowest condition of human nature, and to submit to a cruel and ignominious death. The latter part of the passage states, that in consequence, and as a reward of his humiliation, 'God highly exalted him, and gave him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven,

and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' This exaltation of Christ, after his ascension into heaven, seems to indicate the glorified state of his human nature, just as his appearance and sufferings upon earth, were the humiliation of his divine nature.—St. Peter, in his First Epistle, represents Christ as enabling the prophets to foretell his own coming, with his sufferings, and the glory which was to succeed them: 'of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow' (1 Pet. i. 10, 11.): this passage, therefore, proves both the pre-existence and divinity of Christ. 'Without controversy,' says St. Paul, 'great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.' (1 Tim. iii. 16.) All these six propositions, of which God is the subject, are true of Christ, and of no other person; he was 'manifest in the flesh;' Christ appeared upon earth in a human form, with the flesh and all other properties of a man, sin only excepted:—'Justified in the Spirit;' the visible descent of the Holy Ghost upon Christ at the time of his baptism; the extraordinary powers which he then received, and afterwards exercised, and the performance of his promise by sending the Holy Ghost to his Apostles, and enabling them to work miracles, proved him to be the true Messiah, and justified those high pretensions which he asserted during his ministry: 'seen of angels;' angels worshipped Christ at his first appearance upon earth, announced his birth to the shepherds, ministered to him in the desert, and strengthened him in his last agony in the garden:—'preached unto the Gentiles;' the doctrines taught by Christ to the Jews only, were by his command afterwards preached by his apostles to the Gentiles also, who were invited to embrace the Gospel, thus declared to be the universal religion of all mankind: 'believed on in the world;' that many believed Jesus to be the true Messiah, is a fact admitted by all, and indeed the rapid propagation of the Gospel is always urged by Christians as one of the many evidences by which its divine origin is established:—'received up into glory;' Christ having completed his ministry, and continued upon earth forty days after his resurrection, was received up into glory by visibly ascending into heaven in the presence of his apostles. Since then these six propositions are applicable to Christ, and to Christ alone, and

since St. Paul affirms them to be true of God, it follows that Christ is God. 'All these propositions,' says Bishop Pearson, 'cannot be understood of any other, which either is, or is called, God; for, though we grant the divine perfections and attributes to be the same with the divine essence, yet are they never in the Scriptures called God, nor can any of them, with the least show of probability, be pretended as the subject of these propositions, or afford any tolerable interpretation. When they tell us that God, that is, the will of God, was manifested in the flesh, that is, was revealed by frail and mortal men, and received up into glory, that is, was received gloriously on earth, they teach us a language which the Scriptures know not, and the Holy Ghost never used; and as no attribute, so no person but the Son, can be here understood under the name of God; not the Holy Ghost, for he is distinguished from him as being justified in the Spirit; not the Father, who was not manifested in the flesh, nor received up into glory. It remaineth therefore, that whereas the Son is the only person to whom all these clearly and undoubtedly belong, which are here jointly attributed unto God, as sure as the name of God is universally expressed in the copies of the original language, so that absolutely and subjectively taken must it be understood of Christ.'

On the divinity of the Holy Ghost, see **HOLY GHOST**.

The doctrine of the Trinity is called a *mystery*, because we are not able to comprehend the particular *manner* of the existence of the three persons in the divine nature. But though a doctrine be *above* reason, Trinitarians observe, it is not, therefore, *contrary* to reason; and the Divine nature being infinite, must consequently be above our comprehension. As to the seeming contradiction of an Unity in Trinity, and Trinity in Unity, that is, of *One* being *Three*, and *Three One*, it is not affirmed, that they are *one* and *three* in the same respect; that the Divine essence can be but one, and, therefore, there can be no more Gods than *one*; but because the Scriptures, which assure us of the unity of the Divine essence, do likewise with the Father join the Son and Holy Ghost, in the same attributes, operations, and worship, therefore they are capable of number, as to their *relation to each other*, though not as to their *essence*, which is but *one*.

But notwithstanding all that is revealed on the subject of the ever-blessed Trinity, (and it must be admitted on all hands, that enough is revealed for our *necessary* information, in our present state of existence,) it is allowed that there is still much above our comprehension, and that whatever may be inexplicable should be charged to the weakness of our understandings, and not to the absurdity of the doctrine itself. 'He,'

says Bishop Taylor, 'who goes about to speak of the mystery of the Trinity, and does it by words and names of man's invention, talking of essences and existences, hypostases, and personalities, priorities in co-equalities, and unity in pluralities, may amuse himself, and build a tabernacle in his head, and talk something he knows not what; but the good man that feels the power of the Father, and to whom the Son is become wisdom, sanctification, and redemption, in whose heart the love of the Spirit of God is shed abroad; this man, though he understands nothing of what is unintelligible, yet he alone truly understands the Christian doctrine of the Trinity.'

The Christian Trinity is not a trinity of principles, like that of the Persian philosophers; it does not consist of mere logical notions, and inadequate conceptions of the Deity, like that of Plato; but it is a Trinity of *subsistences* or *persons*, joined by an indissoluble union. 'By person is not meant,' says Bishop Burnet, when speaking on this subject, 'such a being as we commonly understand by that word, a complete intelligent being, distinct from every other being; but only that every one of that blessed Three, has a peculiar distinction in himself, by which he is truly different from the other two.'

'Say not,' observes Bishop Horne, that the doctrine of the Trinity is a matter of curiosity and amusement only. Our religion is founded upon it; for what is Christianity, but a manifestation of the three divine persons, as engaged in the great work of man's redemption, begun, continued, and to be ended by them, in their several relations of Father, Son, and Holy Ghost, Creator, Redeemer, and Sanctifier, three persons one God? If there be no Son of God, where is our redemption? If there be no Holy Spirit, where is our sanctification? Without both, where is our salvation? And if these two persons be any thing less than Divine, why are we baptized, equally, in the name of the Father, and of the Son, and of the Holy Ghost? Let no man therefore deceive you: "This is the true God, and eternal life." ' *Adam's Religious World Displayed*, vol. ii. pp. 101—114; *Tomline's Elements of Christian Theology*, vol. ii. pp. 111—121; *Broughton's Historical Dictionary*, vol. ii. pp. 471, 472; *Bishop Pearson's Exposition of the Creed*, pp. 127, 128.

TRO'AS, Τρωάς, signifies *penetrated*. Troas was a city of Phrygia, or of Mysia, on the Hellespont, between the city of Troy north, and the city of Assos south. Sometimes the name of Troas, or the Troad, signifies the whole country of the Trojans, the province where the ancient city of Troy had stood. But in the New Testament, in which the word Troas is found, it signifies a city of this name, which also is sometimes called Antigonía and Alexandria. Some-

times both names are united, Alexandria-Troas. St. Paul was at Troas A.D. 50, (Acts xvi. 8, &c.) when he had a vision in the night, of a man of Macedonia, who requested Gospel assistance. He embarked, therefore, at Troas, and passed over into Macedonia: the apostle was several other times at Troas; but we know nothing of his transactions there. (Acts xx. 5, 6. 2 Cor. ii. 12.) He left behind him at Troas, in the custody of Carpus, some clothes and books, which he desired Timothy to bring with him to Rome, A.D. 65, a little before St. Paul's death. (2 Tim. iv. 13.)

TROPHIMUS, *Τρόφιμος*, signifies *well-educated or brought up*. Trophimus was a disciple of St. Paul, a Gentile by religion, and an Ephesian by birth. After St. Paul had converted him, he adhered constantly to him, nor quitted him ever after. He came from Ephesus to Corinth with the apostle, and accompanied him in his whole journey from Corinth to Jerusalem, A.D. 58. (Acts xx. 4.) When St. Paul was in the temple there, the Jews laid hold of him, crying out, he hath 'brought Greeks also into the temple, and hath polluted this holy place:' this they said, because certain Jews of Ephesus having seen St. Paul in the city, accompanied by Trophimus, whom they looked upon as a Gentile, imagined that St. Paul had introduced him into the temple. Trophimus afterwards accompanied St. Paul; for that apostle wrote to Timothy, that he had left Trophimus sick at Miletus. (2 Tim. iv. 20.) This circumstance proves, if any proof were wanting, that St. Paul was twice a prisoner at Rome; for Trophimus, at the time of his first journey to Miletus, had not been left there, since we read of his arrival in Judea. (Acts xx. 15.) *Horne's Introduction*, vol. iii. p. 629.

TRUST IN GOD, signifies that confidence in, or dependence we place on him. Trust in God is a duty we owe him as our creator, and the supreme governor of the world. This duty implies an entire resignation to the wisdom, a dependence on the power, and a firm assurance of the goodness and veracity of God. On him we must rely to supply us with all things needful and proper; to give food to our bodies, pardon and grace to our souls. Should our temporal projects be full of danger, or the days of sorrow actually overtake us, we must still repose ourselves on God, who loves us as his children; and when he corrects us, does it with the mercy of a father, and will, in the end, make all things work together for our good. 'Though he slay me,' says Job, 'yet will I trust in him.' Nay, if we have offended him by our sins, provoked him to withdraw the comforts of his Holy Spirit, and to hide his face from us; yet still we must place our whole trust in him, and depend on the promises he has made through Christ, that he will forgive

the truly penitent, and again receive him to mercy and favour.

This duty also implies, that we should not confide in any inferior beings. In order to this, we must put off all trust in ourselves, in our parts, abilities, or acquisitions, how great soever: nor must we solely confide in the friendship, assistance, or services of other men. For no man, how mighty, good, or virtuous soever he is, must be suffered to rival God, as to our trust and confidence in him. For the Holy Spirit hath pronounced him accursed, 'who trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.' Though we are permitted to cultivate the friendship, and engage the benevolence of men, yet our confidence must terminate in God, from whose bounty we receive, and at whose pleasure we enjoy every blessing; whose appointment every creature, good or evil, is bound to obey, who only is the mighty Lord, that hath power to save and to destroy.

If our inquiries be after present felicity only, how much better is it secured to that man who trusts in God, rather than to him who depends on the creature? The hope of the former is founded on a rock, his soul dwells at ease, secure in the power and affection of his Governor, calm and unconcerned in his pursuits. He commits the event to God, who perfectly knows, and is both able and willing to do, what is best for him. He cheerfully and contentedly enjoys his present blessings, without any solicitude for the future. If things happen contrary to his expectations, he considers that it is the allotment of infinite wisdom and goodness, and therefore submits to the disappointment without murmuring. In times of danger his heart standeth fast. He knows that all things are under the direction of Him, whose power ruleth over all, and who can defend him as with a shield. He considers that God does not willingly grieve his creatures, but has wise and gracious ends in all his dispensations, though at present they may not appear so to us. But how different from this is he who trusts in the creature? Uneasiness and vexation attend him in every stage and event of life; he is in perpetual fear, lest those he relies on should deceive, or be disabled from serving him. When danger becomes imminent, he finds the vanity of his confidence; fearfulness and trembling seize him; he is distracted, irresolute, and diffident of every resource. But when the day of adversity actually overtakes him, he is then completely miserable; he flies from one dependence to another, and finds all either weak or treacherous. The riches and honours in which he gloried avail him nothing; and even the friend on whom he relied, proves false and forsakes him, or looks on with useless pity, and cannot help him. 'He is

like a man distressed with thirst in the parched places of the wilderness, in a salt land and not inhabited.' This is the man who has not God for his hope, but trusteth in the multitude of his riches, and strengthens himself in his ungodliness.

Hence it appears, that he who trusts in God has much the advantage as to present felicity; and with respect to futurity he stands alone in his hope and pretensions. His views are to another world, and therefore he regards this with the indifference of a guest, whose stay is uncertain. Yet, he enjoys that peace of conscience and confidence towards God, which afford a perpetual spring of comfort to his soul. He triumphs over death, disarms it of its sting, and even longs to appear in the presence of that God in whom he has trusted, and through whose mercies in Christ he hopes to receive a blessed immortality. *Warner's System of Divinity and Morality*, vol. iii. pp. 28—33.

TUBAL, תבול, θοβιλ, signifies *the earth, the world*; otherwise, *that is carried, or led*; otherwise, *confusion*. Tubal was the fifth son of Japheth. The Scripture commonly joins together Tubal and Meshech, which makes it thought that they peopled countries bordering on each other. The Chaldee interpreters, by Tubal and Meshech understand Italy and Asia, or rather Ausonia. Josephus thinks Iberia and Cappadocia. Jerome affirms that Tubal represents the Spaniards, heretofore called Iberians. Borchart is very copious to prove, that by Meshech and Tubal are intended the Muscovites and the Tibarenians. (*Gen. x. 2.*)

TYPE, TYPICAL. These words are not frequently used in Scripture; but what they signify is supposed to be very frequently implied. We usually consider a type as an example, pattern, or general similitude to a person, event, or thing which is to come: and in this it differs from a representation, memorial, or commemoration of an event, &c. which is past.

In the nature of commemorative ordinances, Jews and Christians are agreed: but Christians say further, that many, or most, if not all the sacred institutions among the Jews, were figures, examples, hints, or notices of what was to happen under a more perfect dispensation. Hence a sacrifice, whose blood was shed before God, prefigured a more noble, more dignified blood, which should be shed before God, at some future time: that as such blood was shed to reconcile man and God, to mediate between those otherwise distant parties, so the nobler blood should mediate, with the greatest success, in restoring amity between God and man. They say also, that the dwelling in tabernacles, or booths, prefigured the appearance of a great personage, whose residence in human nature was to

him, like a temporary dwelling; as much below his true dignity, as a mere hut or booth is below the dignity of a palace. In like manner, the passover lamb was an instance of a sacrifice, which exempted from evil, while it also prefigured a nobler deliverer (and deliverance) from divine wrath and anger, than could possibly be accomplished in the exemption of Israel from the stroke of the destroying angel which smote the first-born of the Egyptians,—a nobler deliverance from the moral tyranny of sin, than that of the Israelites was from the oppressive dominion of Pharaoh: which deliverance is accomplished by the blood of 'the Lamb of God, which taketh away the sins of the world.'

Types also differ from signs, in that signs were occasional, and did not look backward but forward; usually to a point of time but little distant, in the first place, though ultimately to a much more distant event, of whose accomplishment, the accomplishment of the sign was a token, an earnest, and, in some sense, a proof; as it manifested a divine interposition in the subject to which the signs related. So, when Ezekiel, at a great distance from Jerusalem, brought out his goods, and digged through his house, he signified the fate of Jerusalem. So, when Isaiah was ordered to beget a child (a son) by a young woman then a virgin, this being accomplished, was a sign of a much greater birth to be expected in the person of Emmanuel, to whom the prophet expressly directs the reference.

If this be correct, what should prevent types also from looking forward? If it pleased God to encourage the faith and hope of his people by occasional signs, why not also by permanent and lasting (signs) types? Why may not the same ideas be conveyed every day, every year, on public occasions, as now and then, in a less conspicuous manner? But that may be true of public services under a general idea, which it would be imprudent and unadvisable to apply to every minute circumstance attending them. The holy of holies in the Jewish temple may be a figure emblematic of heaven, the residence of God; but it will not therefore be prudent to consider whatever may at any rate, and by any construction, bear a reference to the holy of holies, as therefore assimilated to a correspondent anti-type in heaven.

Whether certain histories which happened in ancient time, were designed as types of future events, it is not presumed to determine: but (1.) it is likely that such histories are recorded, being selected from among many which had occurred, as might be useful lessons, &c. &c. to succeeding ages. (2.) That there being a general conformity in the dispensations of Providence, and grace to different persons, though in different ages, instances of former dispen-

sations may very usefully be held up to the view of later times, and may encourage, or may check, may direct, or may control, those whose circumstances, &c. may be similar to what is recorded, though their times and their places may be widely separated. We have New Testament authority for this practice.

Types may be considered as differing in degrees of that clearness which determines their reference to their anti-type: some may be evident and palpable: some more obscure: others may be referrible in a general or leading sense, or under some particular view; but, if only that general (or that particular) view was originally designed, it is not for us to particularize every division, every ramification, seen under every aspect, and tinged with every hue which the multiplying glass of a fertile imagination may offer to our inspection, or may induce us to admire.

Types should be referred from a less to a greater, as from the death of a beast to the death of a man; from a lower to a higher, as from earth to heaven; from time present to futurity, as from this world to the eternal state; from lesser degrees of perfection to more absolute, as from man to God. If the sacrifice of a lamb availed to restore peace, and to conciliate favour, the sacrifice of a Man in whom dwelt all the fulness of the Godhead, must be infinitely more available to mediate reconciliation: if pardon and exemption from punishment in this world be desirable, justification and deliverance from eternal misery is infinitely more desirable: if the tender feelings of a father in this unequal state, and amidst all the imperfections of the social principles be energetic, what must be the paternal affections of the great Father of all, the Father of our spirits! Whatever is divine is infinite, whatever is infinite eludes our comprehension, and mocks our panting toil, however urged by the most vehement imagination; under this reflection, types may be useful by offering a similitude adapted to our powers; but when that which is perfect is come, that which is imperfect, and partial, that which is feeble and unsatisfactory, shall be done away. *Supplement. Addenda to Calmet's Dictionary of the Holy Bible.*

TYRE, *צור*, *τύρος*, signifies a rock. Tyre or Tyrus, was a famous city of Phenicia. Its Hebrew name is *צור*, *Tsor*, or *צר*, *Zor*, which signifies a rock. The city of Tyre was allotted to the tribe of Asher (Josh. xix. 29.) with the other maritime cities of the same coast; but it does not appear that the Asherites ever drove out the Canaanites. Isaiah (xxiii. 12.) calls Tyre the daughter of Sidon, that is, a colony from it. Homer never speaks of Tyre, but only of Sidon. Josephus says, that Tyre was built not above two hundred and forty years before the temple of Solomon; which would be in the

year of the world 2760, two hundred years after Joshua. Herodotus says, that it was affirmed by the priests of Tyre, that the temple of Hercules, in this city, was built at the same time as the city itself, which was 2300 years before the time of his writing, in the year of the world 3596. By this account Tyre must have been built 656 years before the deluge; which by no means can be admitted. But it may be queried, whether in the passage of Herodotus, we should not read 1300 years. Dr. Hales thinks it probable, that the numeral letter denoting a thousand, has been dropped from the text of Josephus; and this being restored, would give the date of the foundation of Tyre, 2267 years before Christ; which he inclines to consider as correct.

Tyre was twofold, Insular and Continental. Insular Tyre was certainly the most ancient; for this it was which was noticed by Joshua: the continental city, however, as being more commodiously situated, first grew into consideration, and assumed the name of Palætyrus, or Old Tyre. Want of sufficient attention to this distinction has embarrassed both the Tyrian Chronology and Geography. Insular Tyre was confined to a small rocky island, eight hundred paces long, and four hundred broad, and could never exceed two miles in circumference. But Tyre, on the opposite coast, about half a mile from the sea, was a city of vast extent, since many centuries after its demolition by Nebuchadnezzar, the scattered ruins measured nineteen miles round, as we learn from Pliny and Strabo. Of these, the most curious and surprising are, the cisterns of Roselayne, designed to supply the city with water; of which there are three still entire; about one or two furlongs from the sea, so well described by Maundrell, for their curious construction and solid masonry. 'The fountains of these waters,' says he, after the description, 'are as unknown as the contriver of them. According to common tradition, they are filled from a subterraneous river, which king Solomon discovered by his great sagacity; and that he caused these cisterns to be made as part of his recompence to king Hiram, for the materials furnished by that prince towards building the temple at Jerusalem. It is certain, however, from their rising so high above the level of the ground, that they must be brought from some part of the mountains, which are about a league distant; and it is as certain that the work was well done at first, seeing it performs its office so well, at so great a distance of time; the Turks having broken an outlet on the west side of the cistern, through which there issues a stream like a brook, driving four corn mills between it and the sea.' From these cisterns was an aqueduct, which led to the city, supported by arches, about six yards from the ground, running in a northerly direction about an

hour, when it turns to the west at a small mount, where anciently stood a fort, but now a mosque, which seems to ascertain the site of the old city; and thence proceeds over the isthmus that connects insular Tyre with the main, built by Alexander, when he besieged and took it.

Old Tyre withstood the mighty Assyrian power, having been besieged in vain, by Shalmaneser, for five years; although he cut off their supplies of water from the cisterns; which they remedied, by digging wells within the city. It afterwards held out thirteen years against Nebuchadnezzar, king of Babylon, and was at length taken; but not until the Tyrians had removed their effects to the insular town, and left nothing but the bare walls to the victor, which he demolished. What completed the destruction of the city was, that Alexander afterwards made use of these materials to build a prodigious causeway, or isthmus, above half a mile long, to the insular city, which revived, as the phoenix, from the ashes of the old, and grew to great power and opulence as a maritime state, and which he stormed after a most obstinate siege of five months. Pococke observes, that 'there are no signs of the ancient city; and as it is a sandy shore, the face of every thing is altered, and the great aqueduct is in many parts almost buried in the sand.' Thus has been fulfilled the prophecy of Ezekiel: 'Thou shalt be built no more: though thou be sought for, yet shalt thou never be found again,' (xxvi. 21.)

The fate of Insular Tyre has been no less remarkable. When Alexander stormed the city, he set fire to it. This circumstance was foretold; 'Tyre did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold the Lord will cast her out, and he will smite her power in the sea, and she shall be devoured with fire.' (Zech. ix. 3, 4.) After this terrible calamity, Tyre again retrieved her losses. Only eighteen years after, she had recovered such a share of her ancient commerce and opulence, as enabled her to stand a siege of fourteen months against Antigonus, before he could reduce the city. After this, Tyre fell alternately under the dominion of the kings of Syria and Egypt, and then of the Romans, until it was taken by the Saracens, about A.D. 639, retaken by the Crusaders, A.D. 1124; and at length sacked and rased by the Mamelukes of Egypt, with Sidon, and other strong towns, that they might no longer harbour the Christians, A.D. 1289.

Maundrell, the most intelligent of modern travellers, who visited the Holy Land A.D. 1697, describes it thus: 'This city, standing in the sea upon a peninsula, promises at a distance something very magnificent; but when you come to it, you find no similitude

of that glory for which it was so renowned in ancient times, and which the prophet Ezekiel describes (chap. xxvi. xxvii. xxviii.). On the north side, it has an old Turkish ungarrisoned castle; besides which you see nothing here but a mere Babel of broken walls, pillars, vaults, &c.; there being not so much as one entire house left! Its present inhabitants are only a few poor wretches harbouring themselves in the vaults, and subsisting chiefly by fishing: who seem to be preserved in this place by Divine Providence as a visible argument how God has fulfilled his word concerning Tyre, namely, that it should be as the top of a rock; a place for fishers to dry their nets upon.' (Ezek. xxvi. 14.)

Hesselquist, who saw it in A.D. 1751, observes as follows: 'None of those cities which were formerly famous, are so totally ruined as Tyre (now called Zur), except Troy. Zur now scarcely can be called a miserable village, though it was formerly Tyre, the queen of the sea. Here are about ten inhabitants, Turks and Christians, who live by fishing.'

The following, however, is Mr. Buckingham's description of Zur or Soor, the ancient Tyre, which he visited in the year 1816: 'On approaching the modern Soor, whether from the sea, from the hills, from the north, or from the south, its appearance has nothing of magnificence. The island on which it stands is as low as the isthmus which connects it with the main land, and, like this, all its unoccupied parts present a sandy and barren soil. The monotony of its grey and flat-roofed buildings is relieved only by the minaret of one mosque, with two low domes near it, the ruins of an old Christian church, the square tower without the town to the southward or south-east of it, and a few date-trees scattered here and there among the houses. At the present time the town of Soor contains about eight hundred substantial stone-built dwellings, mostly having courts, wells, and various conveniences attached to them, besides other smaller habitations for the poor. There are within the walls one mosque, three Christian churches, a bath, and three bazaars. The inhabitants are, at the lowest computation, from five to eight thousand; three-fourths of whom are Arab Catholics, and the remainder Arab Mahometans and Turks. In the fair season, that is, from April to October, the port is frequented by vessels from the Greek islands, the coasts of Asia Minor, and Egypt; and the trade is considerable in all the productions of those parts, as Soor is considered one of the marts of supply from without for Damascus, for which its local situation is still, as formerly, extremely eligible.'—*Buckingham's Travels in Palestine*, vol. i. pp. 73—75; *Hales's New Analysis of Chronology*, vol. i. pp. 440—444.

V, or U.

VISTNOU, an idol, or false god, of the Indian Bramins. He is considered as the sovereign deity by the sect, thence called Vistnouvas; whilst the Seyvias, another sect of Bramins, ascribe the sovereignty to Eswara.

The Vistnouvas pretend that Vistnou has assumed ten corporeal shapes. He appeared, first, like *Matja*, or a fish: for a devil having carried off the Vedam, or sacred book of the Bramin religion, threw himself into the sea with the booty; when immediately Vistnou, changing himself into a fish, pursued and killed him; by which means the Vedam was preserved.

His second transformation was into *Courma*, or a tortoise; for the mountain Merouva being thrown into the sea, it was so prodigiously heavy, that the world, unable to support the weight of it, was beginning to sink in the abyss; when immediately Vistnou, changing himself into a tortoise, took the world on his back, and kept it from sinking.

3. He appeared like *Warraha*, or a hog. No reason is assigned for this metamorphosis. However, among his idols is generally found the head of a hog, to which the Bramins pay great honours.

4. He took the shape of *Narasimha*, or half a man and half a lion.

His 5th, 6th, 7th, 8th, and 9th shapes were human; in which he assumed the names of *Vainana*, *Paresje-Rama*, *Dejer-rata-Rama*, *Kristna*, and *Bouddha*. The Bramins tell many fabulous stories concerning his adventures in all these shapes.

Lastly, he assumed the shape of *Kelki*, or a horse.

This god, they pretend, is carried on the back of the bird *Garrouda*, in the same manner as the Jupiter of the Greeks and Romans was mounted upon an eagle.—*Broughton's Dictionary of all Religions*, vol. ii. pp. 495, 496.

UNICORN. The unicorn is frequently mentioned in Scripture, and the Hebrew word ראם *Reem*, which is translated unicorn, has been understood of a variety of animals, as the rhinoceros, the urus, the deer, the roebuck, and the oryx. We know that there are several kinds of animals in Ethiopia and the Indies, which have a single horn, some upon the nose, others upon the forehead, and others upon the head. Dalechamp has observed as far as seven species of this sort. Chardin saw a rhino-

ceros in Persia, which had a horn on his nose, nearly of the bigness and shape of a small sugar-loaf. The colour of this horn was a dark grey, as also the skin of the animal. The snout of the rhinoceros is round, turned downward. He has but four teeth, two above, and two below. His eyes are set very low, almost over against his lips. His tail is small, and made up of nine or ten joints. His whole hide, except his back and head, is covered with little knobs or protuberances. His feet are short and thick, having three toes, or stubbed hoofs before, and a callus behind.

It appears that the double-horned rhinoceros was known anciently in Rome, and if in Rome, why not in Egypt? Since he is extant in Ethiopia; and if in Egypt, why not to the writer of the Book of Job? Since this is clearly the African species. It has been objected, that the rhinoceros stands connectedly distinguished from the beeve kind in Sacred Scripture. But he might even be reckoned by the Arabians, &c. in the days of Job, among the beeve kind, since Pausanias, who was many centuries later, calls him 'Ethiopian Bull,' or 'bull of Ethiopia,' as if he was known in Ethiopia by the name of a bull: but this name would not alter his character, or his form; the creature, though called a bull, and ranged among the beeve kind, might nevertheless be the rhinoceros. Again, it is said that the rhinoceros does not *push* with his horns as the reem is said to do, but *rips up* boughs of trees, &c. into laths. In answer, it may be observed, that the Hebrew word *negar*, properly signifies to drive forward, to propel, and some have rendered it by *toss up*, to *elevate*. As to the domestic labours, &c. mentioned by way of antiphrasis, as not to be entrusted to the *reem*, they suit the rhinoceros quite as well as the urus; since the rhinoceros, when of full age, is perhaps as untameable and untractable as any creature living. In Bengal, Siam, and other southern parts of India, where the rhinoceros is perhaps still more common than in Ethiopia, and where the natives are accustomed to tame elephants, he is regarded as an irreclaimable animal, of which no domestic use can be made. Mr. Bruce mentions the rhinoceros as found in Abyssinia; and Dr. Sparrman mentions him in South Africa. We find him also in the East Indies. It appears that the north African species of folding-skin rhinoceros

has usually a single horn, but that in this country some are found with two horns; that the rhinoceros of Bencoolen (East India) has much less of those folding skins, but has two horns; and that the South African rhinoceros has no folding skins, yet has two horns. *Scripture Illustrated; Parkhurst's Hebrew and English Lexicon*, p. 667.

UNITARIANS. *Names.*—This sect received the name of Socinians, from Lælius, and Faustus Socinus, or Sozzini, uncle and nephew, of Sienna in Tuscany, who both taught the same doctrines; but the latter who died in Poland in 1604, is generally considered its founder. The modern Socinians, however, being strenuous advocates for the Divine Unity, now generally claim the appellation of Unitarians, as more descriptive of their tenets than that of Socinians, since they do not acknowledge all the doctrines of Socinus. But though they claim this designation, it is not generally admitted by others, because they claim it as contrasted with that of Trinitarians. It may indeed distinguish them, except from Sabellians, and from Jews, Mahometans, and Deists, as allowing only One Person in the Divine Essence; yet they can lay no particular claim to the term among Christians, for it confounds them with Arians, and even Trinitarians, who are equally strenuous for the Divine Unity, and acknowledge, as well as they, 'that there is none other God but one.' As they are zealous advocates for the simple humanity of Christ, or maintain that our Saviour is merely a Human Being, some of them have taken the name of Humanitarians; and we are told that in Wales, &c. they are also known by the name of Priestleians, from Dr. Priestley, the modern Coryphæus of the sect.

Rise, Progress, and History.—It is difficult to trace the origin of this denomination. Many are inclined to think that the doctrines by which its members are chiefly distinguished, were first maintained by Paul of Samosata, who was Bishop of Antioch about the middle of the third century, and by Artemon, his contemporary. They themselves lay claim to a very high antiquity, and even venture to say, 'that there is no such thing as a Trinitarian Christian mentioned or supposed, in the New Testament; all there named being perfect Unitarians, the blessed Jesus himself, his apostles, and all his followers.' Their sect may doubtless be traced to a very early period of the Reformation; and we are told by Mosheim, that they have been thought to have originated among the Anabaptists; a name by which those in Poland, who afterwards received the title of Socinians, were for some time known.

John Campanus, and Michael Servetus, a Spanish physician, whose unhappy fate is well known, who both flourished about the middle of the sixteenth century, were among

the first of the Reformers that distinguished themselves as Anti-Trinitarians, and according to some, in behalf of those doctrines which were afterwards embraced by L. and F. Socinus; under whom, particularly the nephew, the jarring opinions of their predecessors began to assume the appearance of a regular system. A society near Venice, to which Lælius belonged, whose members discussed many points of religion, and particularly those relating to the Trinity, with great freedom, being discovered, and its members dispersed, they sought a refuge in Switzerland, Germany, Moravia, and other countries; while he escaped into Poland in 1551, where he sowed the seeds of his doctrine, which grew apace, and produced a rich and abundant harvest. Such is the account of the origin of Socinianism, as generally given by the writers of this sect, who date it from the year 1546, and place it in Italy; but Dr. Mosheim, who partly rejects it, remarks that the Socinians first formed themselves into a distinct congregation, or sect, in Poland, in 1565, when, in consequence of some violent contest between them and the Lutherans, and Swiss Calvinists, with whom they had been principally connected, they were required, by a resolution of the diet of Petrikow, to separate from those denominations.

The followers of Lælius became so numerous and powerful, that they soon assumed almost the consequence of an establishment, under the protection of Jo. Sienienius, palatine of Podolia, who gave them a settlement in Racow, which he had just built in the district of Sandomir. In this station the Socinians enjoyed peace and prosperity, until towards the middle of the succeeding century, when (in 1638) owing to the imprudence of some of their students at Racow, in breaking a crucifix with stones, the terrible law was enacted by the senate of Poland, by which, to appease the Roman Catholics, it was resolved, 'that the academy of Racow should be demolished, its professors banished with ignominy, the printing-house of the Socinians destroyed, and their churches shut.' Yet these were but the beginning of evils to this society; a still more terrible catastrophe awaited them; for, by a public and solemn act of the diet, held at Warsaw, A.D. 1658, they were banished for ever from the territory of Poland, and capital punishment was denounced against all those who should either profess their opinions, or harbour their persons. In 1661 this cruel act was renewed, and all the Socinians that yet remained in Poland, were barbarously driven out of that country, 'some with the loss of their goods, others with the loss of their lives, as neither sickness, nor any domestic consideration, could suspend the execution of that rigorous sentence.'

From Poland their doctrines had made their way into Hungary; and, about A.D. 1563, into Transylvania, where they were embraced by Sigismund, the reigning prince, and by many of the nobility, chiefly by the address and industry of George Blandrata, the prince's physician; and though they afterwards met with opposition from the Batori, who were chosen dukes of that country, yet they had there acquired so deep a root, that they never could be entirely eradicated. Hence, some of those unhappy exiles from Poland sought for a refuge among their brethren in Transylvania, while a considerable part of them were dispersed through the provinces of Silesia, Brandenburg, and Prussia; and in all these provinces their posterity are to be found at this day. Others went in search of a convenient settlement for themselves and their brethren, into Holland, England, Holstein, and Denmark, but with little success. Several other attempts also were made in different countries, in favour of their peculiar doctrines; but the success of those who engaged in them is said to have been still less considerable; 'nor could any of the European nations,' says Dr. Mosheim, 'be persuaded to grant a public settlement to a sect whose members denied the divinity of Christ.'

Socinians were scarcely heard of in England till the time of Charles the First, when the famous John Biddle, who erected an independent congregation in London, adopted, and openly avowed, their tenets, for which he suffered various persecutions, and at last died in prison in 1662. The same tenets were soon afterwards embraced by several others, particularly among the dissenters; but their abettors, in England, never made any figure as a community till towards the end of the last century, when they began to increase, and to acquire some distinction, from the writings and influence of Dr. Priestley and his associates. "I have, indeed, no hesitation in stating it as my firm conviction," says Mr. Belsham, 'that, in consequence of his (Dr. Priestley's) personal exertions, and his admirable writings, in connexion, with those of his able and learned associate in the same cause, the venerable Theophilus Lindsey, whom I am proud to call my revered friend, the number of converts to a pure and rational Christianity have been multiplied a hundred fold, and are daily increasing among all ranks of society.' Dr. Priestley having met with much opposition, and perhaps with some ill treatment, in England, retired to America in 1794, where, in consequence of his exertions, in conjunction with those of his fellow labourer, Mr. William Christie, and others, some Unitarian congregations have been formed. But however much he may have been respected by many individuals in that country, it does not appear that he met

with much success in his favourite object, the propagation of Unitarianism, or that his friends have much cause to boast of their triumphs in that quarter.

Distinguishing Doctrines.—The predecessors of the modern Unitarians generally believed in a Trinity of some kind or other; and the extreme of heresy among them seems to have been Arianism, till about the year 1566, before which time the denomination of Socinianism was unknown: but after they became a distinct sect, it soon appeared that they had totally divested Jesus Christ of his divinity, and wholly forsaken the Arian doctrine. They also denied the plenary inspiration of the sacred writers, and insinuated that mistakes had crept into their writings; and, having proceeded thus far, they endeavoured to strip revealed religion of every circumstance not clearly intelligible by human reason; and hence some of their successors now call themselves Rational Christians, and, in this country, Rational Dissenters. With regard to the grand point on which the more ancient Socinians differed from other Christians, they maintained that the Father, and he only, is truly and properly God; that Jesus Christ had no existence whatever, before he was conceived by the Virgin Mary; and, that the Holy Ghost is no distinct person, but that the phrase is merely a figurative mode of expression, to denote the power or energy of God. They owned that the name of God is given in the Holy Scriptures to Jesus Christ; but contended that it is only a deputed title, which, however, invests him with a great authority over all created beings; they owned him to have been an extraordinary person, miraculously produced, and commissioned as a divine teacher, in whom the prophecies relating to the Messiah were completely, though not literally, fulfilled. They admitted also the whole history of his ascension and glorification in its literal acceptation; but, believing him to be a mere man like ourselves, though endowed with a large portion of the divine wisdom, they asserted that the only objects of his mission were,—to teach the efficacy of repentance, without any atonement or satisfaction, as a means of recovering the Divine favour; to exhibit, in his life and conduct, an example for our imitation; to seal his doctrine with his blood; and, in his resurrection from the dead, to indicate the certainty of our resurrection at the last day. They affirmed that nothing is requisite to make men objects of the Divine favour, but such moral conduct as he has made them capable of. Their doctrine respecting the atonement is, 'that God requires no consideration or condition of pardon, but the repentance of the offender; and that, consequently, the death of Christ was no real sacrifice for sin, but is called so in Scripture, merely in a figurative sense,

by way of allusion to the Jewish sin-offerings; as our praises, and other good works, are called sacrifices, because they are something offered up to God.' With the Pelagians of old, they denied the necessity of divine grace; they also exploded the doctrines of original sin, predestination, and our Saviour's mediation, and reckoned the sacraments nothing more than simple ceremonies, unaccompanied by any inward operations. We are told by Vossius, that F. Socinus wrote a treatise on baptism, which he considers as a visible ceremony, admitting men into Christianity when they have been Jews or Pagans, 'but not to be used in a family already Christian.' Some of them likewise maintained the sleep of the soul, which, they say, 'becomes insensible at death, and is raised again with the body at the resurrection, when the good shall be established in the possession of eternal felicity, while the wicked shall be consigned to a fire that will not torment them eternally, but for a certain duration, proportioned to their demerits.'

Such were the principles of the more ancient Socinians. There is, however, a considerable difference of opinion between them and the modern Unitarians; for, while the latter hold all these articles, or the substance of them, one or two excepted, they have adopted several alterations in regard to some of them, and have also made considerable additions to their creed. Thus they believe the Scriptures to be faithful records of past transactions, but deny that their authors were divinely inspired as writers; and they reject the miraculous conception, and the worship of Christ, both of which were held by Socinus. The Socinians also believed, that though Jesus had no existence before his birth, yet that since his resurrection he has been advanced to the government of the universe, 'a notion unscriptural, and most incredible,' in Mr. Belsham's opinion, who adds, that 'a consistent Unitarian, acknowledging Jesus as a man in all respects like to his brethren, regards his kingdom as entirely of a spiritual nature, and as consisting in the empire of his Gospel over the hearts and lives of its professors.' Modern Unitarians 'allow the inspiration of the writers of the New Testament in no cases where they do not themselves expressly claim it; and are not sparing of the labour necessary to distinguish, even in the canonical books, what is of divine authority, from that which is of human origin.' Hence they do not believe in our Lord's miraculous conception, but are of opinion, that he was the legitimate son of Joseph and Mary; and Dr. Priestley has taken the liberty of wholly rejecting the first two chapters of St. Matthew's Gospel, in which that doctrine is taught; and also, of maintaining the consequence of this opinion, namely, that what was born of

Mary was not an 'holy thing,' but was 'naturally as fallible and peccable as Moses, or any other prophet.'

Their hypothesis of the partial inspiration of the writers of the New Testament, he extends not only to Moses, but even to our blessed Lord himself; for he saw no reason, we are told, 'for believing that either Moses, or Jesus Christ, were inspired with supernatural knowledge, or endued with supernatural power, beyond the immediate objects of their missions. When the reason and the occasion ceased, the supernatural gifts would cease too. They were given for a certain purpose; we are not warranted, therefore, in extending them beyond the occasion that called them forth.' But does not this imply, that God gave the Spirit by measure unto him? and if so, how does it accord with St. John, (iii. 34.) to say nothing of some other texts?

In withholding worship from Christ, the Unitarians doubtless act more consistently with their principles, and in a more rational manner, than their predecessors, who worshipped a person whom they conceived to be a mere man like themselves. Mr. Lindsey tells us, that he thereby means no 'want of respect to that kind Saviour of men,' whom he trusts he 'is disposed to love and honour, now and for ever, with the affection and reverence so justly due to him, for his perfect virtue and benevolence. But,' adds he, 'I cannot make him the Supreme God, or invoke, or pray to him, as such; because I am persuaded that if he could hear, and make himself known to me, he would call out from heaven, as he did formerly to Paul,—"I am Jesus of Nazareth;" one who was once a mortal man like thyself: worship God.'

'The Unitarians believe, upon grounds common to all Christians, that Jesus of Nazareth was a divinely commissioned teacher of truth and righteousness; and that, having been publicly crucified by his enemies, he was raised from the dead on the third day. They regard it as an indispensable duty to believe whatever he was commissioned to teach. And particularly upon the evidence of his doctrine and resurrection, they expect a general resurrection of the dead, 'both of the just and of the unjust;' and a subsequent state of retribution, in which all shall be treated in exact correspondence with their moral characters. The Unitarians believe Jesus to have been a man, for the same reasons for which they believe the proper humanity of Peter and Paul, of Moses and Abraham. He appeared as a man, he called himself a man, he was believed by all his companions and contemporaries to be a man; he had all the accidents of a man; he was born, he lived, he ate and drank, he slept; he conversed, he rejoiced, he wept, he suffered, and he died, as other men. That he was

nothing more than a man, possessed of extraordinary powers, and invested with an extraordinary divine commission, and that he had no existence previous to his birth, they believe, simply upon this ground, that there is no evidence to prove the contrary. It is not incumbent upon them, nor do they pretend, to produce proof, that a person who appeared as a man was really such. If any maintains that Jesus of Nazareth was something more than a human being, whether an angelic, super-angelic, or divine person, it is their business to prove their assertion.¹ In this scheme of theology, along with our Lord's divinity, and the distinct personal existence of the Holy Ghost, the doctrines of original sin, and the atonement, also fall to the ground. According to Dr. Priestley, the pardon of sin is represented in Scripture 'as dispensed solely on account of men's personal virtue, a penitent upright heart, and a reformed exemplary life, without the least regard to the sufferings or merit of any being whatever.' Having rejected the personal existence of the Holy Spirit, whose office it is to sanctify the heart, it is natural to suppose, that the Unitarians would also reject the doctrine of a Divine influence upon the mind for moral and religious purposes. Accordingly Dr. Priestley tells us that, at an early period of his theological career, and while he was yet an Arian, he became 'persuaded of the falsity of the doctrine of atonement, of the inspiration of the authors of the books of Scripture as writers, and of all idea of supernatural influence, except for the purpose of miracles.' Mr. Belsham even ventures to say, 'it has never yet been proved, that any supernatural influence upon the mind is necessary under the Divine government, or that it has ever existed, except in a few very extraordinary cases.'

Such are the grand and leading doctrines of the Unitarian system. Several other dogmas are maintained by most Unitarians, as the rejection of the existence and agency of the devil;—of the spirituality and separate existence of the soul;—of an intermediate state between death and the general resurrection;—and of the eternity of future punishment: but these, not being essentially connected with their system, and being held by them in common with some others, ought not to be viewed, exclusively, as Unitarian doctrines. The same remark should also extend to the doctrines of Necessity and Materialism; for though both of these, particularly the former, are held by the most distinguished Unitarians of the present day, Mr. Belsham insists that they have no more connexion with their peculiar Creed, 'than they have with the mountains in the moon.' Dr. Priestley, however, seems to have held a different opinion. See MATERIALISTS and NECESSITARIANS.

Mr. Belsham tells us, that 'the existence of an evil spirit is no where expressly taught as a doctrine of Revelation;' and, with that openness and candour which seem to be natural to him, he also says, that he, for one, is not ashamed to avow, that he regards the notion of a devil, and his agency, 'as an evanescent prejudice, which it is now a discredit to a man of understanding to believe.' Dr. Priestley's opinions respecting the soul, of course, led him to disbelieve the doctrine of an intermediate state. Believing that as the whole man died, so the whole man would be called again to life at the appointed period of the resurrection of all men, he regarded the intermediate portion of time as a state of utter insensibility; as a deep sleep, from which the man would awaken, when called on by the Almighty, with the same associations as he had when alive, without being sensible of the portion of time elapsed. With regard to the doctrine and the duration of future punishments, Dr. Priestley, we are told, 'had no notion of punishment, as such, in the common acceptation of the term. The design of the Creator, in his opinion, was the ultimate happiness of all his creatures, by the means best fitted to produce it.' Punishment he considered to be merely 'the *medicina mentis*, exhibited for our good by the Physician of souls, nor have we any reason to believe that it is greater in degree, or longer in duration, than is necessary to produce the beneficial effect for which it is inflicted. It is the sort of punishment which a kind but wise parent inflicts on a beloved child.'

With regard to their moral code, the principles of the Unitarians do not seem to admit their loosening, in the least, the bonds of duty. On the contrary, they appear to be actuated by an earnest desire to promote practical religion. The practice of virtue is represented by them as the only means of attaining happiness both here and hereafter; and they teach, that the Christian religion 'requires the absolute renunciation of every vice, and the practice of every virtue.' Love is with them the fulfilling of the law, and the habitual practice of virtue, from a principle of love to God, and benevolence to man, is, in their judgment, 'the sum and substance of Christianity.'

Yet the Unitarians hold so few opinions which are peculiarly Christian, that many will not allow them to be reckoned among Christian sects, but would class them with Jews, Mahometans, and Deists, with whom they hold common principles. But should they not have forfeited all right to be ranked among Christians, if their religion be not what Bishop Warburton regarded it, 'a sort of infidelity in disguise;' nor altogether what Mr. Wilberforce represents it, as a 'sort of half-way house from nominal orthodoxy to absolute infidelity;' it is, at least,

in the opinion of most Christians, what Mrs. Barbauld is said to have called it, 'Christianity in the Frigid Zone.' Nor do their doctrines seem to be tenable on the ground of their moral tendency, when compared with those of a more orthodox description. Morality, however excellent as a rule of life, will not become a living principle in the heart of man, if it be not mixed with faith, in those who are instructed in it; and, notwithstanding Mr. G. Blunt may have overlooked the passage, it is expressly declared in the Bible, that 'without faith it is impossible to please God.'

Worship, Rites, and Ceremonies.—It has been already observed, that the modern Unitarians, with perhaps more consistency than their predecessors, reject the worship of Christ; and, as they deny the personality of the Holy Ghost, and call him merely a *property* or *virtue*, the only object of their religious worship is God the Father. They reject every thing in Christianity that has but the appearance of mystery, or that surpasses the limits of human comprehension; and neither seeing nor feeling any need of Divine grace to enable them to will and to do what is necessary, on their part, towards their salvation, they, of course, do not seek for it in the appointed means.

'Bound on a voyage of awful length,

And dangers little known,

A stranger to superior strength,

Man vainly trusts his own.

But oars alone can ne'er prevail,

To reach the distant coast;

The breath of heaven must swell the sail,

Or all the toil is lost.'—*Couper.*

Mosheim remarks, in his account of the last century, that 'the Socinians, who were dispersed through the different countries of Europe, have never hitherto been able to form a separate congregation, or to celebrate publicly divine worship, in a manner conformable to the institutions of their sect: though it is well known, that, in several places, they hold clandestine meetings of a religious kind.' He should doubtless have excepted those in Transylvania, who have long had separate congregations, and have upwards of 160 at this day.

The worship of the Unitarians in England and America is, in general, liturgical, or conducted by forms.

The form prepared by Mr. Lindsay in 1774, for the use of his congregation in the Unitarian Chapel, Essex Street, Strand, is 'The Book of Common Prayer, reformed according to the plan of the late Dr. Samuel Clarke;' or, as it is expressed in the advertisement prefixed to it, the 'Liturgy of the Church of England, with the amendments of Dr. Clarke, and such further alterations as were judged necessary to render it unexceptionable with respect to the object of religious worship.' This form, which has already gone through five or six editions,

contains almost all the offices in the Book of Common Prayer, except Communion; and in some of them, as the Thanksgiving of Women after Child-birth, and the Burial of the Dead, but few alterations are made; the grand object in the publication of it being plainly to address the whole worship to God the Father, and thereby to avoid that idolatry which the Unitarians conceive has long corrupted almost the whole mass of Christianity, and particularly the Church of England; and which mars all the odour of the incense of her devotions. In the beginning of the Litany, which seems to be here used only 'on such days as the Lord's Supper is administered,' the Deity is, indeed, three times invoked; but the joint invocation of the three persons of the Trinity is left out, and the second and third invocations, or addresses to the Father, are expressed in these words:—'O God! who, by the precious blood of thy only begotten Son, hast purchased to thyself an holy church, and placed it under thy continual protection, have mercy upon us miserable sinners.'—'O God, who, by thy holy Spirit, dost govern, direct, and sanctify the hearts of all thy faithful servants, have mercy,' &c. In the room of the doxologies proposed by Dr. Clarke, the following is introduced:—'Now unto the King, eternal, immortal, invisible, the only wise God, be honour and glory, through Jesus Christ, for ever and ever. Amen.' Children are baptized, as by Mr. Carpenter, into the name of the Father, and of the Son, and of the Holy Spirit; and in the form of administration of the Lord's Supper, the elements are delivered with these words—'Take and eat this in remembrance of Christ;'—'Take and drink this in remembrance of Christ.'

It may be further remarked, in regard to this Book of Common Prayer Reformed, that the words 'For his sake,' towards the end of the General Confession, are left out; that the Absolution, the *Te Deum*, the Nicene and Athanasian Creeds, together with the Apostles' Creed; the Epistles and Gospels, the Catechism, &c. &c., are also left out: that the phrase, 'all the ministers of the Gospel,' is adopted instead of 'all bishops, priests, and deacons,' in the supplication for the clergy in the Litany; and that the Litany itself is made to conclude with the petition that it would please God 'to give us true repentance,' &c., here changed into—that it may please him 'to accept our sincere repentance,' an amendment, which all sincere penitents, who have no occasion to petition God to give them true repentance, will, no doubt, approve and adopt.

Dr. Priestley drew up a set of forms for all the parts of public worship, and also for all other occasions of a Christian society, such as are commonly used by dissenters in England. In this work, intitled *Forms of Prayer, and*

other offices, for the use of Unitarian Christians, Birmingham, 1783, besides forms for the morning and evening service of the Lord's day, the Doctor has given offices for infant and adult baptism,—a form for the celebration of the Lord's Supper,—addresses to the communicants for a second and third service,—a funeral service,—prayers for a fast day,—a prayer respecting the present state of Christians, to be used on the morning of Easter Sunday, &c. To these is prefixed an introduction, in which he warmly recommends the formation of Unitarian societies, in which all the parts of public worship are to be conducted by mere laymen, without the assistance of ministers of any description. The doctor conceived that ministers *regularly ordained*, are by no means indispensably necessary to the constitution of a religious society, or the right administration of the Christian ordinances of Baptism and the Lord's Supper, 'in which there is nothing peculiarly sacred.' 'Our Saviour,' says he, 'gives no hint of any difference between *clergy* and *laity* among his disciples.' 'Every man who understands the Christian religion, I consider as having the same commission to teach it, that I myself have; and I think my own commission as good as that of any bishop in England, or in Rome.' The Doctor seems to view it as a matter of little consequence, not only whether the rite of baptism be considered as obligatory on the descendants of professing Christians, or not; but also whether both Baptism and the Lord's Supper were to be discontinued after the apostolic age, or meant to be standing ordinances in the church. 'Yet,' says he, 'I much approve of both of those ordinances, and think them very valuable, for the reasons which may be found in my History of the Corruptions of Christianity, and I have accordingly drawn up forms for the administration of them.'

Church Government and Discipline.—Dr. Mosheim observes, 'that the most eminent writers and patrons of the Socinians give no clear or consistent account of the sentiments of that sect in relation to ecclesiastical discipline and government, and the form of public worship.' 'All that we know is,' adds he, 'that they follow in these matters, generally speaking, the customs received in the Protestant churches.' Transylvania is the only country in which they are not only tolerated, but have their rights and privileges secured by express laws, and possess a sort of establishment. Their church government, in that country, consists of *one superintendent* and *two consistories*. The higher consistory is composed partly of laymen, partly of the inspectors or *superintendents special* of the eight dioceses into which the 164 Unitarian churches in that country are divided. It appoints persons for all the livings, and receives reports from

the inferior consistory, to which the church discipline is entrusted. The *superintendent general* presides in the inferior consistory, but occupies only the second place in the higher. Matrimonial affairs, &c. are under the jurisdiction of these courts. It appears very likely that the Unitarians, both in England and America, are, in general, Independents.

With regard to religious establishments, it seems to be a common principle of the Unitarian system, but by no means universal, that they are in every form, and under every modification, unjust and unscriptural:—that the civil magistrate assumes an authority quite foreign to his character and office, when he interposes in any manner, or under any pretext, in matters purely religious; and that it is his incumbent duty to protect, without distinction or partiality, all classes and descriptions of men in the enjoyment of their religious, as well as civil rights and privileges.

Countries where found, and Seminaries.—According to Unitarians themselves, their number was never so great as it is at this day, and their cause is still progressive. They are said to be numerous in Germany; but it is not certainly known whether they have yet formed a distinct society in that country. In Transylvania they were, at one time, the most numerous party of Christians, but their number there has decreased of late years, and does not now exceed 32,000. They are principally Hungarians, and live divided in 194 places or villages, and have about 164 houses of public worship. In Clausenburg, perhaps the same as Coloswar, they have a new, large, and handsome church, built in 1796, with a steeple and bells. They have, also, at the same place, a printing-office, and a college, which is among the most respectable institutions of Transylvania, and consists of about 300 scholars, who usually remove from this Unitarian college, to the University of Clausenburg, to finish their studies. They have likewise a small college at Thorda, and a considerable number of inferior schools in the different villages which they inhabit.

The Unitarians also occupy the village of Andreaswalde in Prussia, where they have free exercise of religion, and a proper house of public worship, but are obliged to pay all the parochial fees to a neighbouring Lutheran parish.

They may be found in most other parts of Europe, but, perhaps, no where in greater numbers than in England. Their body has become large by the numbers that have joined their ranks, both from the Church and Protestant Dissenters, particularly the Presbyterians; and no small accession has been made to its respectability, erudition, and virtue, by several clergymen of the Establishment, who, having embraced the Unitarian doctrine, have either, from a prin-

ciple of honour and conscience, voluntarily resigned, or else been forced to quit, their situations in the church. And yet say they, 'besides those thousands who are not ashamed to avow the Unitarian doctrine, there is reason to believe that there are thousands more, both in the church and out of it, who think with us, but who are deterred by secular considerations, and the harsh spirit of the times, from avowing their real principles: 'Loving the praise of men more than the praise of God.'" Besides their college at Hackney, in which their youth are trained up in the Unitarian doctrine, and fitted for future service in a world still lying in wickedness and idolatry, the Unitarians have a society in London for the distribution of books and tracts, entitled, 'The Unitarian Society of Great Britain, for promoting Christian Knowledge, and the Practice of Virtue.'

Miscellaneous Remarks.—Whatever opinion should be formed of Unitarian principles, and by whatever name their professors should be called, I can see no good reason for calling their sincerity in question; nor can I doubt that they firmly believe theirs to be the cause of God and of true religion. Some of them have doubtless given strong proofs of their sincerity, and others assure us, that they will not be backward to exhibit equal proofs of it, were it to be put to the test. That it has not been more severely tried, may be ascribed to the mildness of the government under which they live; and it might be well that their sense of the privileges which they even now enjoy, were to become more apparent, by their refraining from all appearance of disrespect towards the religion of their country, by their not holding up its doctrines to public odium, as unscriptural, idolatrous, palpably absurd, and the like; and, by their no longer telling the world, that 'Christianity, in this country, is not only not established, but not tolerated by legal authority.'

'I believe in God, and Mahomet his prophet,' says the disciple of the celebrated oriental impostor. 'I believe in God, and Jesus Christ, a prophet and teacher,' is the creed of the Unitarian. But the member of the Established Church will not reduce his faith to a level with that of Mahomet; nor will he look for salvation in the Manual of Epictetus, or in any Offices of Cicero. No, he finds a fuller faith in Scripture, which is the anchor of his soul, both sure and certain; a faith, which has God for its object, in the most perfect state of unity, but in whose essence are Jesus Christ, the Son of his love, without whose meritorious death and sufferings, sinners never could have been reconciled to the Almighty, and Alljust; and the Holy Spirit, without whose inspiration the best of men could neither think a good thought, nor perform a good action. The language of Scripture is ren-

dered consistent by thus considering the great object of religious adoration. The true state of man's condition is laid open, his utter incapability of redeeming himself from the penalty of sin is rendered clear and perspicuous, his sole dependence on a Saviour is manifest, in whose person are united both the human and divine natures, that he might at once, though sinless himself, represent that nature which had sinned, and at the same time afford an adequate propitiatory sacrifice; and his gratitude is inflamed by a revelation of that holy divine Comforter, who descends into his heart with gifts and graces, the precious fruits of faith, and the blessed assurance of immortal happiness. 'What have heathen morals, what have the corrupted doctrines of Christianity to offer equal to these great invaluable blessings? Man, who knows his own weakness, relies not on his own merits, but on the merits of his Saviour; man, whose carnal heart sinks under worldly oppressions, and worldly temptations, rises superior to them all, in the confidence of spiritual assistance. "If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.'" (Rom. viii. 13, 14, 15.) *Adam's Religious World Displayed*, vol. ii. pp. 146—206; *Brewster's Secular Essay*, p. 267, &c.

UNIVERSALISTS. Those who believe that, as Christ died for all, so, before he shall have delivered up his mediatorial kingdom to the Father, all shall be brought to a participation of the benefits of his death, in their restoration to holiness and happiness, are called Universal Restorationists, or Universalists; and their doctrine, the doctrine of Universal Restoration. Some of its friends have maintained it also under the name of Universal Salvation; but perhaps the former name, which Mr. Vidler seems to prefer, is that by which it should be distinguished; for the Universalists do not hold any universal exemption from future punishment, but merely the recovery of all those that shall have been exposed to it. They have likewise a just claim to this title on other grounds; for their doctrine, which includes the restoration, or 'restitution of all the intelligent offspring of God,' or of all 'lapsed intelligences,' seems to embrace even the fallen angels.

From the earliest days of Christianity, it has been the general opinion throughout Christendom, that this life is the only state of probation with which men shall be indulged, and that after death the wicked and impenitent will pass into a state of endless misery, to be made examples of the justice of God in asserting the authority of his laws.

But though this has been the general, it has perhaps never been (at least it was not long) the *universal* opinion among Christians. In almost every period, and more especially of late, different sentiments have been entertained upon this mysterious subject, and different theories of future punishment have been proposed. Origen, a Christian father of the third century, seems to have been the first that openly espoused the doctrine of the temporary duration of future punishments; St. Augustine, bishop of Hippo, about the beginning of the fifth century, mentions some divines in his day, whom he calls the merciful doctors, who held it; and it was also propagated by many of the German Baptists, even before the Reformation. From that time many, who have not been able to discover any principle in the divine conduct but that of benevolence, nor any ultimate view in his dispensations towards his creatures but that of their happiness, have concluded that eternal misery could not possibly enter into the divine plan; that God could never choose to create any on whom it would be *necessary* to inflict it; and that every degree of suffering, either in this world, or that which is to come, will be emendatory, and terminate in the final happiness of such as are the subjects of it. Indeed, the doctrine of the final happiness of mankind, which presents the prospect of the termination of all evil, and of a period in which the deep shades of guilt and misery, which have so long enveloped the universe, shall be for ever dispelled, is so pleasing a speculation to a benevolent mind, that we need not wonder it has met with many who have maintained it. From the earliest period it may readily be supposed that the belief of it may have been secretly entertained by some who, in the face of opposition and danger, had not resolution to avow it. Now, however, it has broken through every restraint, and walks abroad in every form that is most likely to convince the philosophic, to rouse the unthinking, and to melt the tender.

The Universalists admit the reality and equity of future punishment; but they contend that it will be corrective in its nature, and limited in its duration. They 'teach the doctrine of election, but not in the exclusive Calvinistic sense of it. They suppose that God has chosen some, for the good of all; and that his final purpose towards all is intimated by his calling his elect the *first* born and the *first* fruits of his creatures; which, say they, implies other branches of his family, and a future ingathering of the harvest of mankind. They teach also, that the righteous shall have part in the first resurrection, shall be blessed and happy, and be made priests and kings to God and to Christ in the millennial kingdom, and that over them the second death shall have no power; that the wicked will receive

a punishment apportioned to their crimes; that punishment itself is a mediatorial work, and founded upon mercy; consequently, that it is a means of humbling, subduing, and finally reconciling the sinner to God. They add, that the words rendered *eternal*, *everlasting*, *for ever*, and *for ever and ever*, in the Scriptures, are frequently used to express the duration of things that have ended, or must end: and if it is contended, that these words are sometimes used to express *proper eternity*, they answer, that then the *subject* with which the words are connected, must determine the sense of them; and as there is nothing in the nature of future punishment which can be rendered as a reason why it should be endless, they infer that the above words ought always to be taken in a limited sense, when connected with the infliction of misery.'

They say that their doctrine is most consonant to the perfections of the Deity, most worthy of the character of Christ, as the Mediator; and that upon no other plan can the Scriptures be made consistent with themselves. They teach their followers ardent love to God; and peace, meekness, candour, and universal love to men, they observe, are the natural result of their views. Their scheme appears to them to be the only one that in the least bids fair to unite two great bodies of Christians that have long and bitterly opposed each other (the Arminians and the Calvinists) by uniting the leading doctrines of both, as far as they are found in the Scriptures: from which union they think the sentiment of universal restoration naturally flows. They reason thus: 'The Arminian proves from Scripture, that God is love; that he is good to all; that his tender mercy is over all his works; that he gave his Son for the world; that Christ died for the world, even for the whole world, and God will have all men to be saved. The Calvinist proves also from Scripture, that God is without variableness or shadow of turning; that his love, like himself, alters not; that the death of Christ will be efficacious towards all for whom it was intended; that God will perform all his pleasure, and that his counsel shall stand. The union of these scriptural principles is the final restoration of all men. Taking the principles of the Calvinists and Arminians separately, we find the former teaching, or at least inferring, that God doth not love all, but that he made the greater part of men to be endless monuments of his wrath; and the latter declaring the love of God to all, but admitting his final failure of restoring the greater part. The God of the former is great in power and wisdom, but deficient in goodness, and capricious in his conduct. Who that views this character can sincerely love it? The God of the latter is exceeding good, but deficient in power and wisdom. Who can trust such a being? If, therefore,

both Calvinists and Arminians love and trust the Deity, it is not under the character which their several systems ascribe to him; but they are constrained to hide the imperfections which these views cast upon him, and boast of a God, of whose highest glory their several schemes will not admit.'

The Universalists have to contend, on one hand, with such as believe in the eternity of future misery; and on the other, with those who teach that destruction or extinction of being will be the final state of the wicked. In answer to the latter, they say, 'That, before we admit that God is under the necessity of striking any of his rational creatures out of being, we ought to pause and inquire, first, whether such an act is consistent with the Scriptural character of the Deity, as possessed of all possible wisdom, goodness, and power? Secondly, whether it would not contradict many parts of Scripture; such, for instance, as speak of the restitution of all things, the gathering together of all things in Christ, the reconciliation of all things to the Father by the blood of the cross, the destruction of death,' &c. ? These texts, they think, are opposed equally to endless misery and to final destruction. 'Thirdly, whether those who will be finally destroyed, are not in a worse state through the mediation of Christ, than they would have been without it? This question is founded on a position of the friends of destruction; namely, that extinction of being, without a resurrection, would have been the only punishment of sin, if Christ had not become the resurrection and the life to man; consequently, the resurrection and future punishment spring from the system of mediation: but they ask, is the justification to life, which came upon all men in Christ Jesus, nothing more than a resurrection to endless death to millions? Fourthly, whether the word destruction will warrant such a conclusion? It is evident that destruction is often used in Scripture to signify a cessation of present existence only, without any contradiction of the promises that relate to a future universal resurrection. They think, therefore, that they ought to admit an universal restoration of men, notwithstanding the future destruction which is threatened to sinners; because, say they, the Scriptures teach both.'

Those who deny the eternity of future punishments have not formed themselves into any separate body or distinct society; but are to be found in most Christian countries, and among many denominations of Christians. Their doctrines form part of the creed of some Arians, as of Mr. Whiston; of many Deists, as of Mr. Hobbes, Mr. Tindal, &c.; and of most Socinians, as of Socinus, Dr. Priestley, Mr. Fellows, &c. Nor need we be surprised that libertines and Atheists hold it, and that they strive to bring others over to their opinion. 'The

tyranny of priests,' says Dupont, the Atheist, in the National Convention, December 1792, 'extends their opinion to another life, of which they have no other idea than that of eternal punishment; a doctrine which some men have hitherto had the good nature to believe. But these prejudices must now fall: we must destroy them, or they will destroy us.'

The Mennonites in Holland have long held the doctrine of the Universalists; the people called Dunkers, or Tunkers, in America, descended from the German Baptists, hold it, and also the Shakers; Dr. Rust, bishop of Dromore, in Ireland, defended it in his '*Lux Orientalis*,' about the end of the seventeenth century; and, in England, soon after, Mr. Collier and Mr. Jeremiah White wrote in defence of it. Archbishop Tillotson seems to countenance it; as does Dr. T. Burnet, master of the Charter House, more openly, in his work 'On the State of the Dead.' Mr. William Law seems to have maintained it. The writers who have treated the subject most fully of late, are, Bishop Newton; Mr. Stonehouse, rector of Islington; Dr. Chauncy, of Boston in America; Dr. Hartley, in his 'Observations on Man;' Mr. Purves of Edinburgh; Mr. E. Winchester, in his 'Dialogues;' Mr. William Vidler; and Mr. N. Scarlett, in his new Translation of the New Testament, in which the Greek term *αἰών* is rendered age; and in his Appendix, he has proposed that its derivative *αἰώνιον*, should be rendered age-lasting, instead of everlasting or eternal.

Many deny that the punishment of eternal death was implied in the sentence denounced against Adam; and many churchmen, it is feared, explain away the strong language of Scripture, and of the church of England, respecting the punishment of finally impenitent sinners, and suggest doubts, whether 'all men' may not 'be happy ultimately.' Among these may be reckoned the late Dr. Paley, and Mr. William Gilpin. By teaching this doctrine of the final restoration of all men, divines greatly undermine and weaken a main bulwark against the general overflows of immorality and vice. With their extenuated views of the effects of the fall, and of the rigour of the law, and of the malignity of sin, they do not readily conceive that the worst of men can deserve to suffer 'the bitter pains of eternal death.' It is a doctrine not very reconcileable with their notions of the object of God in our creation, and their resolution of all the divine attributes into those of pure mercy and benevolence; and from the little use they make of it themselves, and the severity with which they treat the ordinary Scripture use of it by others, there certainly remains a doubt whether they really believe the doctrine or not. But whatever may be said to the contrary, and however ungrateful the subject may be,

if the doctrine is *really believed*, nay, if it is only thought probable, or even possible, so far is its extreme awfulness from furnishing a reason for generally concealing it, that this consideration is the very strongest reason why impenitent sinners should hear it honestly proclaimed.

It is maintained by the friends of the non-eternity of future punishment, that it cannot be eternal, 'because there is no proportion between temporary crimes and eternal punishments;' and hence some of the ablest of them, as Chauncy, Petitpierre, Winchester, &c., have strenuously opposed the doctrine of endless punishment, on the ground of its *injustice*; but if such punishment be threatened by God, and any where recorded in Scripture, it cannot surely be unjust; for 'shall not the Judge of all the earth do right?' Hence Mr. Vidler very properly places the question on other grounds, and asserts that 'it is not whether endless punishment be in itself just, but whether God has any where threatened any description of sinners with it.' And here they insist, that the word *everlasting* is 'not to be taken in its utmost extent; and that it signifies no more than a long time, or a time whose precise boundary is unknown.' In answer to this it is alleged, that the same word is used, and that sometimes in the very same place, to express the *eternity* of the happiness of the righteous, and the *eternity* of the misery of the wicked; and that there is no reason to believe that the words express two such different ideas, as standing in the same connexion. See *TORMENTS FUTURE*, and *RELLYAN UNIVERSALISTS*. *Adam's Religious World Displayed*, vol. iii. pp. 375—389; *Evans's Sketch of the Denominations of the Christian World*, pp. 183, &c.

VOW, a promise made to God, of doing some good thing hereafter. The use of vows is observable throughout Scripture. When Jacob went into Mesopotamia, he vowed to God the tenth of his estate, and promised to offer it at Bethel, to the honour of God. (Gen. xxviii. 22.) Moses enacts several laws for the regulation and execution of vows. A man might devote himself, or his children, to the Lord. Jephthah devoted his daughter, and some think he offered her in sacrifice. (Judg. xi. 30, 31.) Samuel was vowed and consecrated to the service of the Lord, and was really offered to him, to serve in the tabernacle. (1 Sam. i. 21, 22, &c.) If a man or woman vowed themselves to the Lord, they were obliged to adhere strictly to his service, according to the conditions of the vow; but in some cases they might be redeemed. A man from twenty years of age till sixty, gave fifty shekels of silver; and a woman, thirty. (Levit. xxvii. 3.) From the age of five years to twenty, a man gave twenty shekels, and a woman ten: from a month old to five

years, they gave for a boy five shekels, and for a girl three. A man of sixty years old, or upwards, gave fifteen shekels, and a woman of the same age gave ten. If the person was poor, and could not procure this sum, the priest imposed a ransom upon him, according to his abilities.

If any one had vowed an animal that was clean, he had not the liberty of redeeming it, or of exchanging it, but was obliged to sacrifice it to the Lord. If it was an unclean animal, and such as was not allowed to be sacrificed, the priest made a valuation of it; and if the proprietor would redeem it, he added a fifth part to the value, by way of forfeit. They did the same in proportion, when the thing vowed was a house, or a field. They could not devote the first-born, because in their own nature they belonged to the Lord. (Levit. xxvii. 28, 29.) Whatever was devoted by way of *anathema*, could not be redeemed, of whatever nature or quality it was. An animal was put to death, and other things were devoted for ever to the Lord. The consecration of Nazarites was a particular kind of vow.

The vows and promises of children were void of course, except they were ratified, either by the express or tacit consent of their parents. It was the same with the vows of a married woman; they were of no validity, except confirmed by the express or tacit consent of her husband. (Numb. xxx. 1, 2, 3, &c.) But widows, or liberated wives, were bound by their vows, whatever they were.

UR, אור, *oûr*, signifies *light*, or *fire*. Ur was a city of Chaldea, the country of Terah, and of Abraham. (Gen. xi. 28.) God ordered Abraham to leave Ur, that he might bring him into the land of Canaan, which he intended to give him and his posterity. As he was going thither, with his father Terah, and Lot his nephew, at Haran, a city of Mesopotamia, Terah fell sick and died. After Abraham had paid his last duties to him, he continued his journey into the land of Canaan, in the year of the world 2082. The city of Ur was in Chaldea, as the Scripture assures us in more places than one; but its true situation is unknown. Some think it was Camarina in Babylonia; some, the Orcha, or Orchoe, in Chaldea, according to Ptolemy and Strabo; others, the Ura, or Sura, in Syria, on the Euphrates. Bochart and Grotius maintain it is Ura in Mesopotamia, two days' journey from Nisibe. It is observed that Chaldea and Mesopotamia are often confounded together, and that it is said indifferently, that this city is in one or the other of these two provinces.

The word Ur in Hebrew signifies *fire*; and some have pretended, that when Moses says, 'God brought Abraham out of Ur of the Chaldees,' he alluded to a fire into which the Chaldees had cast him.

Respecting Ur, however, a late writer observes as follows: 'It is usually said that Aur, or Ur of the Chaldees was a city; but we may be permitted to doubt this: because, 1. it is no where, that I can find in Scripture, called a city. 2. It is usually coupled with the word land, or country, or district; as where it first occurs, (Gen. xi. 28.) 'Haran died in the land of his nativity, in Aur of the Chaldees;' where it should seem that Aur is the same place as the land; or else it would have been said, one should think, 'in the city of Aur in the land of his nativity.' The omission of the term city here seems to be of considerable weight. As Aur, or Ur, signifies *fire*, or *light*, it seems to agree with the description of the sun-rising province, and as the Auritæ, wherever they are found, are children of the sun, and worshippers of the sun, it seems to confirm our notion, of their deriving rather from a province than from a city.' Mr. Bryant finds these persons and Ethiopians in many places. It is certain the Chaldeans were called Ethiopians, but they never were thought to be natives of either Arabian or African Ethiopia; they must therefore appertain to Caucasian Ethiopia; wherein also we find a country of Auritæ.

The city of Orfah, however, is thought by all the learned Jews and Mahometans, as well as by the most eminent scholars among the Christians, to have been the Ur of the Chaldees, from whence Abraham went forth to dwell in Haran. This capital of the country between the Euphrates and the Tigris, the Padan-Aram, and Aram-Nahraim of the Hebrews, and the Mesopotamia of the Greeks, received from its Macedonian conquerors the name of Edessa; and an abundant fountain which the city enclosed, and called in Greek Callirrhoe, communicated this name to the city itself.

'Orfah,' says Tavernier, 'is the capital city of Mesopotamia, built, as they say, in the place where Abraham lived, and where stood the ancient Edessa, where the people of the country report that king Abgarus held his court. There are still to be seen the ruins of a castle, from whence, they add, that the same king sent to Christ for his picture.'

Orfah is seated on the eastern side of a hill, at the commencement of a plain; so that while its western extremity stands on elevated ground, its eastern is on a lower level; and, with very trifling variations, the whole of the town may be said to be nearly flat. The wall by which it is surrounded encloses a circuit of from three to four miles, and appears to trace out, in its course, an irregular triangle. The houses are all built of stone, and are of as good masonry, and as highly ornamented, as those of Aleppo. The bazaars are numerous, and well supplied, and are separated, as

usual, into departments, each appropriated to the manufacture and sale of particular commodities. Most of the bazaars are covered, and are always fresh, cool, and sheltered both from rain and sunshine. That in which muslins, cottons, and other piece-goods are sold, is equal to any of the bazaars either at Smyrna, Cairo, Damascus, or Aleppo.

The population of Orfah may be estimated at fifty thousand inhabitants, among whom are about two thousand Christians, and five hundred Jews; the rest being all Mahometans. The Christians are chiefly Armenians and Syrians, each of whom have a separate church, and live in a separate quarter; and they are so distinct, that, besides their different rites, their language, and the very character in which it is written, are totally unlike each other. The Armenian and Syriac tongues are confined, however, to their domestic circles, and their religious duties; for, in their intercourse with strangers, Turkish is the language chiefly used by the former, and Arabic by the latter. Both the Christians and the Jews are merchants and traders; the one moving more frequently from place to place with caravans, and the other remaining stationary with the bazaars. The language of Orfah is mostly Turkish. In the bazaars scarcely any other tongue is understood; but Hebrew, Armenian, Syriac, Koordish, Arabic, and Persian, are all spoken by their respective classes of people.

The lake called, 'Birket el Ibrahim el Khaleel,' from being in the native city of that patriarch, 'Abraham the Beloved, or the Friend of God,' is filled from a clear spring which rises in the south-west quarter of the town. It then forms a canal, which is two hundred and twenty-five paces long, by twenty-five paces broad; and generally from five to six feet deep. At the west end, where it commences, a room is built to hang over the stream; and at the east, where a small bridge terminates the greater canal, the waters run into a lesser one, which divides itself into many branches, and is dispersed in streams throughout the town, for the convenience of manufactories, private dwellings, and public khans. The eastern half of the northern bank is occupied by the grand façade of the mosque of the patriarch, whose name it bears; and its foundations are washed by the waters of the lake, which are also considered to be sacred to him. This lake is filled with an incredible number of fine carp, some of which are two feet in length, and of a proportionate thickness. As they are forbidden to be caught or molested, they multiply exceedingly; it being regarded as a sacrilege of the most unpardonable kind, for any one to use them as food. Indeed the people here believe, that, even if these fish were taken, no process of cooking would make any im-

pression on their bodies, or render them at all fit for food. *Buckingham's Travels in Mesopotamia*, vol. i. pp. 109—154; *Taylor's Sacred Geography. Geographical Excursions*, No. X.

URIJAH, אוריח, signifies *the Lord is my light or fire, or light of the Lord*. Urijah, chief priest of the Jews under Ahaz, king of Judah. Ahaz going to Damascus to meet Tiglath-pileser, king of Assyria, saw there an altar, whose form pleased him so much, that he sent a model of it to the high priest Urijah, with orders to set up such a one in the temple of Jerusalem, which Urijah too well performed. (2 Kings xvi. 10, 11, 12.) Ahaz also ordered the high-priest to remove the brazen altar from before the Lord; and on this new altar to offer the morning and evening sacrifices, &c. reserving to himself to dispose of the great brazen altar at his pleasure. Urijah obeyed the orders of this wicked king in every thing, in the year of the world 3264. Urijah succeeded Zadok the Second, and was succeeded by Shallum.

URIJAH, a prophet of the Lord, son of Shemaiah of Kirjath-jearim, (Jer. xxvi. 20, 21.) who prophesied at the same time as Jeremiah, and declared the same things against Jerusalem and Judah. Jehoiakim, king of Judah, and his great men, resolved to secure him, and put him to death; but Urijah escaped into Egypt. Jehoiakim sent messengers after him, who brought him out of Egypt; he then put him to death by the sword, and ordered him to be buried dishonourably in the graves of the meanest of the people, in the year of the world 3395.

URIM and THUMMIM: the literal signification of these two words is, according to the Hebrew, (Exod. xxviii. 30.) *lights and perfections*; or, *the shining and the perfect*; according to Jerome, *doctrine and judgment*; according to the seventy, *ἀλήθεια καὶ ἀλήθειαν, declaration (or manifestation) and truth*. Some think Urim and Thummim are only epithets, or explanations, of the stones on the breast-plate of the high-priest; as if it were said, 'Thou shalt put therein stones that are shining and perfect.' Others believe that these two words are rather Egyptian than Hebrew.

But Josephus, and after him several others, as well ancient as modern authors, maintain that the Urim and Thummim were the precious stones of the high-priest's breast-plate, which discovered the will of God by their extraordinary lustre, thereby predicting the success of events to those who consulted them. For when these stones gave no extraordinary lustre, it was concluded that God did not approve of the matter in question. Josephus adds, that it was two hundred years, at the time of his writing, since these stones had left off showing this lustre; so that this oracle had

ceased about one hundred and ten years before Jesus Christ.

Others believe that the Urim and Thummim was something belonging to the breast-plate, but they are not agreed what it was; neither Moses, nor any other sacred writer, has distinctly expressed what it might be. Epiphanius and Suidas think, that, beside the twelve stones of the breast-plate, there was a diamond of extraordinary beauty; which by the liveliness of its lustre indicated to the high-priest whether the enterprise in hand was pleasing to God or no. Procopius, Arias Montanus, and some others, place two stones therein, beside the twelve mentioned by Moses. But St. Austin does not approve of these additional stones; nor of that pretended miraculous splendour of these stones; since the Scripture says nothing about the matter.

St. Cyril seems to say that manifestation and truth were written on two precious stones, or on a plate of gold: which is an opinion pretty much followed, both by ancients and moderns. Others held that the words Urim and Thummim were written in embroidery on the breast-plate, between the rows of the stones, or on two borders; one above, the other below, the pectoral. Rabbi Solomon, followed in this by Euginus, believes that the name Jehovah, written on a plate of gold, was the Urim and Thummim. Spencer, in his dissertation on these words, believes they were two little golden figures which gave responses, which were shut up in the pectoral as in a purse, and which answered with an articulate voice such questions as were put to them by the high-priest. M. Le Clerc supposes that Urim and Thummim were the names of some precious stones which composed a great collar, hanging down on the breast of the high-priest; which might be imitated from the Egyptians, among whom the chief officer of justice wore about his neck a figure of truth, engraved on precious stones, and hanging by a golden chain.

There is a great diversity of opinions concerning the manner in which God was consulted by Urim and Thummim. It is agreed, first, that this way of consultation was used only in affairs of very great importance. Secondly, that the high-priest was the only officiating minister in it; and that for this he was clothed in all his pontifical habits; particularly he was to have on his pectoral, to which the Urim and Thummim was affixed. And thirdly, that he was not allowed to perform this solemn consultation for a private person, but only for the king, for the president of the Sanhedrim, for the general of the army of Israel, or other public persons. And even then not on any affair of a private nature, but for the public welfare of church or state; for the common interest of the twelve tribes,

whose names the high-priest wore on his pectoral.

When the Urim and Thummim was to be exercised, the high-priest put on his robes, and presented himself, not in the sanctuary, where he could enter but once a year, but in the holy place, before the curtain that parted the sanctum from the sanctuary. There, standing upright, and turning his face towards the ark of the covenant, on which the Divine presence reposed, he proposed the matter for which he consulted. Behind him, in a direct line, at some distance, out of the sanctum, stood the person for whom he consulted, expecting with humility and reverence the answer of the Lord. The Rabbins think that the high-priest, having then his eyes fixed on the stones of the pectoral, which was on his breast, there read the answer of the Lord. The letters that raised themselves out of their places, and shone with more than ordinary lustre, were formed into the answer desired. For example, when David inquired of God, whether he should go up to one of the cities of Judah? (2 Sam. ii. 1.) it was answered him, עלה, *Alah*, Go up; that is, the three letters, *ע* *ain*, *ל* *lamed*, and *ה* *he*, rose out of their places, as we may say, above the rest, to compose the answer.

This notion is very old among the Jews, since Josephus understood it in this manner; and upon their authority several of the ancient fathers have thus explained the responses by Urim and Thummim. Yet there are difficulties in this. First, all the letters of the Hebrew alphabet were not found on the pectoral; there were four wanting, *ה* *heth*, *ת* *teth*, *ז* *zade*, *פ* *phoph*. To supply these, the Rabbins pretend that the names of Abraham, Isaac, and Jacob, were also on the pectoral: but still *ת* *teth* would be wanting. Therefore they say this title also was there *Col-elle-schibte-Israel*, see here all the tribes of Israel. But all this is advanced without proof, and against probability.

Others think, with great probability, that God gave his answers in an articulate voice, heard from within the sanctuary, and from between the cherubim, over the ark of the propitiatory, called the oracle. (Exod. xxv. 18. 20.; xxxvii. 6.; xl. 20. Levit. xvi. 2.) When the Israelites made peace with the Gibeonites, they were blamed for not having inquired at the mouth of the Lord: which insinuates, that he had been used to make his voice heard, when he was consulted.

It remains to inquire, how long the custom of consulting God by Urim and Thummim subsisted. The Rabbins think it continued no longer than under the tabernacle. They have a maxim, that the Holy Spirit spoke to Israel by Urim and Thummim under the tabernacle; under the first temple, by prophets; under the second temple, or after the captivity of Babylon, by the Bath-col, or

daughter of the voice; meaning a voice sent from Heaven, as that at the baptism of Jesus Christ, (Matt. iii. 17.) and at his transfiguration. (Matt. xvii. 5. 2 Pet. i. 17.)

VULGATE, the name given to what is called the vulgar Latin translation of the Bible. This is the most ancient version of the Scriptures into Latin, and the only one which the Church of Rome acknowledges as authentic.

The Vulgate of the Old Testament was translated almost verbatim from the Greek of the Septuagint; the author of it is not known, nor so much as guessed at. It was a long time known by the name of the Latin version, as being of very great antiquity in the Latin church. It was commonly in use before Jerome made another translation from the Hebrew. St. Austin preferred this Vulgate before all the other Latin versions, as rendering the words and sense of the sacred text more closely and justly than any of the rest. It has been since corrected from the emendations of Jerome; and it is this mixture of the ancient Italic version, with the corrections of Jerome, which is now called the Vulgate, and which the council of Trent has declared authentic.

The Vulgate of the New Testament is by the Romanists generally preferred to the Greek text. The priests read no other at the altar, the preachers quote no other in the pulpit, nor the divines in the schools. F. Bouhours spent the last years of his life in giving a French translation of the New Testament from the Vulgate: yet that judicious critic owns, that in some few passages the Greek appears more clear and intelligible than the Latin. The editors of the Oxford Greek Testament, 1675, declare, that there is no version in any language to be compared with the Vulgate.

It may be worth while to observe, that when the emigrant French clergy, who fled to save their lives from the fury of the Revolution in France, were in some respects settled in England, the University of Oxford printed two thousand copies of the Vulgate version of the New Testament, to be distributed gratis among them; and two thousand more were printed for the same purpose at the expense of the Marquis of Buckingham. On this occasion arose a controversy, for and against the authority of the Vulgate: the general opinion of well-informed persons seemed to be that, considered as a version, the Vulgate was not to be rejected; but that its authority should be restricted to that of a version only. The avidity with which this present was received by the French clergy was sufficient to justify a much more serious charge against the Church of Rome, namely, that even this version, which she patronizes, is little known, and, consequently, less understood, even by the priests of her communion: most of whom have never seen it otherwise than

mutilated in their breviary; and very few of whom have considered and investigated it, as those ought to do who have the charge of instructing others. *Broughton's Historical Dictionary*, vol. ii. pp. 504, 505; *Supplement. Addenda to Calmet's Dictionary of the Holy Bible*.

UZZ, *רַצ*, Vulgate, *Us*, signifies *counsel*; otherwise *wood*; according to the Syriac, *to fix, to fasten to*. The land of Uz or *Gnutz*, (Job i. 1.) is evidently Idumæa, as appears from Lam. iv. 21. Uz was the grandson of Seir the Horite. (Gen. xxxvi. 20, 21. 28. 1 Chron. i. 38. 42.) Seir inhabited the mountainous tract which was called by his name antecedently to the time of Abraham; but his posterity being expelled, it was occupied by the Idumæans. (Deut. ii. 12.) Two other men are mentioned of the name Uz; one the grandson of Shem, the other the son of Nahor, the brother of Abraham; but whether any district was called after their name is not clear. Idumæa is a part of Arabia Petræa, situated on the southern extremity of the tribe of Judah (Numb. xxxiv. 3. Josh. xv. 1. 21.): the land of Uz, therefore, appears to have been between Egypt and Philistia, (Jer. xxv. 20.); where the order of the places seems to have been accurately observed in reviewing the different nations from Egypt to Babylon; and the same people seem again to be described in exactly the same situations. (Jer. xlv. 2.)

Nor does the statement of the inspired writer, that Job 'was the greatest of all the men of the East,' (Job i. 3.) militate against this situation of the land of Uz. For the expression 'men of the East,' 'children of the East,' or 'eastern people,' seems to have been the general appellation for that mingled race of people (Jer. xxv. 20.) who inhabited the country between Egypt and the Euphrates, bordering on Judæa from the south to the east; the Idumæans, the Amalekites, the Midianites, the Moabites, the Ammonites, (Judg. vi. 3. Isai. xi. 14.); of these the Idumæans and Amalekites certainly possessed the southern parts. (Numb. xxiv. 3.; xiii. 29. 1 Sam. xxvii. 8. 10.) This appears to be the true state of the case: the whole region between Egypt and the Euphrates was called the East at first in respect to Egypt, (where the learned Joseph Mede thinks the Israelites acquired this mode of speaking,) and afterwards absolutely, and without any relation to situation or circumstances. Hence, though Job is accounted one of the Orientals, it by no means follows that his residence must have been in Arabia Deserta. See Job. *Horne's Introduction*, vol. iv. pp. 79, 80.

UZZAH, *רַצ*, signifies *strength*, otherwise, *goat*, or *kid*. Uzzah was son of Abinadab (2 Sam. vi. 3, 4, 5, &c.); in the year of the world 2566. He, with his brother Ahio, conducted the new cart, on which the ark of the covenant was brought from Kirjath-

jearim to Jerusalem. When they were come as far as Nachon's threshing-floor, or, the floor that was prepared, Uzzah stretched out his hand to support the ark of God, which seemed to him in danger of falling, because of the stumbling of the oxen. The anger of the Lord smote Uzzah because of his rashness and ignorance; and he died on the place.

Opinions are much divided about the occasion of the death of Uzzah. Some think the Lord put him to death because he touched the ark irreverently, without showing sufficient respect to it. Others, that the Lord was provoked by his distrust on this occasion, in attempting to hold up the ark; as if God was not able to preserve it without his assistance. But the true cause is sufficiently explained by David himself, when he says, because there were no priests to carry the ark, (1 Chron. xv. 13.) Uzzah, who was not of the race of Aaron, was so rash as to handle it, and was (it is presumed) the adviser of carrying it in a cart, instead of having it carried on the shoulders of the priests.

It may be proper to notice, 1. that the law (Exod. xxv. 14.) ordered that the ark should be carried on the shoulders of the Levites; whereas in this instance it was drawn by oxen on a cart, as if this carriage by beasts was good enough for it; 2. it was by this means assimilated to the processions of the heathen, who drew their gods about in carriages; 3. if it had been borne by Levites, would Uzzah have been one to bear it? did he think this too much trouble? was the distance too great? &c.

2. That the ark ought to have been enveloped, wholly concealed, by the priests, before the Levites had approached it; whereas 1. no priest attended this procession: 2. was it carried openly, exposed to view, as it was by the Philistines? (1 Sam. vi. 13. 19.) Uzzah, being a Levite, ought to have known these rules, and being the principal in conducting the procession, and, probably, the elder brother, was principally guilty, whereas Ahio was subordinate to him.

3. It is likely that the oxen drew it safely while in a straight road, but when they came to turn into the threshing-floor that was prepared, one of them became restive, and, refusing to go in, started aside [*tumbled*], which provoked Uzzah, put him off his guard, and irritated his temper to rashness.

But the words are capable of another rendering; 'And they came to the threshing floor prepared: and Uzzah put forth his hand to the ark of God, and seized it,' laid hold of it strongly, held it back, '*inasmuch that*—to such a degree that—'one of the oxen stumbled,' or started, 'and the Lord smote Uzzah upon this rashness: and he died on the spot *with*,' that is, as close as possible adjoining to, 'the ark.'

This history then may stand thus: Uzzah was so intent on preventing the oxen from drawing the cart any further than the entrance of the floor prepared to receive it, that he pulled, with all his might, against the oxen, who were going on; one of them slipped, and the whole weight of the cart, or, rather, of the ark, falling on Uzzah, he was crushed on the spot. In this view of the story, Uzzah may be said to have been the cause of his own death. This shows also, 1. how Ahio, though equally blameable in not covering, or not bearing the ark, might escape any disaster. 2. It gives the reason of the prepared floor being mentioned, the occurrence happening at the entrance of it; and, 3. it agrees with the name given by David to the place,

'the breach of Uzzah,' that is, where Uzzah was broken, — pressed out—crushed to death.

Had the ark been carried on the shoulders of the Levites, as it ought to have been, such a fatal event could not have happened, as *they* could have heard and obeyed orders to stop, &c. so that greater respect to the ark, had been greater security to its attendants. This is perfectly agreeable to what David afterwards observes: (1 Chron. xv. 13.) 'The Lord made a breach upon us formerly, because we sought him not after a due order,' &c. The order of the words is strongly in favour of this sense of the particle rendered *insomuch*; as is its frequent import, instead of *for*, as in our translation. *Supplement. Addenda to Calmet's Dictionary.*

W.

WAH

WHABEES, a numerous and powerful sect in Arabia. By some they have been reckoned in the number of Deists; but as they acknowledge the Koran to have been sent by Heaven to Mahomet, the name of Deists can scarcely belong to them. This sect was founded nearly a century ago by an Arab named Shaikh Mahomet, the son of Abd-ool Wahab, whose name they have taken. Shaikh Mahomed connected himself, in an attempt to reform the religion of his country, with Ebn-Saoud, the prince of Dereah, the capital of the province of Nujud. Through the effort of the saint Shaikh Mahomet, and the temporal power of Ebn-Saoud, and of his son and successor, Abd-ool Azeez, the religion of the Wahabees is now established over the peninsula of Arabia. Their tenets are peculiar. They profess that there is one God, and that Mahomet is his prophet; but as the Supreme Being neither has nor can have any participator in his power, they say it is blasphemy to hold that Mahomet, the Imams, or any saints, have any superintendence over the affairs of men, or will render them any aid hereafter. They deem Mahometans infidels who deviate in any way from the plain literal meaning of the Koran, and maintain that to make war on all such is the duty of every Wahabee. It is one of their tenets, that all titles showing respect and honour to men are odious to God, who alone is worthy of high name: and they assert that in conformity to what is revealed in the Koran, true Mahometans should wage continual war against unbelievers, till they are

WAH

converted, or agree to pay the tribute imposed on infidels; and that in the latter case they should be compelled to wear the coarsest garments, not be allowed to ride on horses, nor to live in splendid dwellings.

They maintain that the taxes levied by Mahomet are alone lawful; that swearing by Mahomet, or Ali, or any person, should be prohibited, since an oath is calling a witness to our secret thoughts, which no one can know but God. They deem it a species of idolatry to erect magnificent tombs; but to kiss relics, &c. is idolatry itself: and they therefore affirm, that it is an action acceptable to God to destroy the tombs of Mahometan saints in Arabia and Persia, and to appropriate their rich ornaments to worldly purposes, for which they were designed. They say that it is wicked to mourn for the dead; for if they were good Mahometans their souls are in paradise, at which their friends should rejoice.

The Wahabees reject the traditions, limiting their belief to the Koran, which, they say, was sent from Heaven to Mahomet, who was an excellent man, and much beloved by God. They continue to preserve the usages of circumcision, ablution, &c., which they found established, but consider them more as matters of practice and usage, than of faith. The leading principle of this sect, is their right to destroy and plunder all who differ from them; and those Mahometans who do not adopt their creed, are represented as far less entitled to mercy than either Jews or Christians. Their progress was so great about fifteen

years ago, as to excite considerable alarm in the Turkish government. Among other places, they plundered the rich tombs of Ali and his sons at Nujuff and Kerbelah. Their inroads are always dreadful, for they spare none who do not conform to their opinions; but they have lately met with some severe checks, and appear to be declining. *Sir John Malcolm's History of Persia*, vol. ii. pp. 263, 264, Note; *Adam's Religious World Displayed*, vol. iii. pp. 469, 470; *Monthly Magazine*, vol. xxxiii. p. 60; vol. xxxviii. p. 565.

WALDENSES, or VALDENSES, a sect of reformers who first appeared about the year 1160. The learned Mosheim contends that they derive their name from Peter Waldo, an opulent merchant of Lyons. 'From the Latin word *vallis*,' says the late Mr. Robert Robinson, 'came the English word *valley*, the French and Spanish *valle*, the Italian *valdesi*, the low Dutch *valleye*, the Provençal *vaur*, *vaudois*, the ecclesiastical Valdenses, Ualdenses, and Waldenses. The words simply signify *valleys*, inhabitants of valleys, and no more. It happened that the inhabitants of the valleys of the Pyrenees did not profess the Catholic faith; it fell out also that the inhabitants of the valleys about the Alps did not embrace it; it happened, moreover, in the ninth century, that one Valdo, a friend and counsellor of Berengarius, and a man of eminence who had many followers, did not approve of the papal discipline and doctrine; and it came to pass about an hundred and thirty years after, that a rich merchant of Lyons, who was called Valdus [or Waldo] because he received his religious notions from the inhabitants of the valleys, openly disavowed the Roman religion, supported many to teach the doctrines believed in the valleys, and became the instrument of the conversion of great numbers; all these people were called Waldenses.' The Albigenes and Waldenses, says Gretzer, were two branches of the same sect, and the former sprang from the latter. See ALBIGENSES.

It was not till the twelfth century that the *Vaudois* appear in ecclesiastical history as a people obnoxious to the church of Rome. Even then it seems, in a great measure, to have been occasioned by the indefatigable labours, the ardent zeal, and the amazing success which crowned the ministry of Peter Waldo of Lyons, whose followers first obtained the name of Leonists, and who, when persecuted in France, fled into Piedmont, incorporating themselves with the *Vaudois*. Ardently solicitous for the advancement of rational piety and Christian knowledge, Peter, about the year 1160, employed Stephanus de Evisa, a priest, to translate into French the four Gospels, with other books of the Holy Scriptures, and the most remarkable sentences of the ancient fathers. No sooner,

however, had he perused those sacred records with a proper degree of attention, than he perceived that the religion which was now taught in the Roman Church differed totally from that which was originally inculcated by Christ and his apostles. Struck with this glaring departure from the truth, and animated with a pious zeal for promoting his own salvation and that of others, he abandoned his mercantile vocation, distributed his riches among the poor, and forming an association with other pious men, who had adopted his sentiments and his turn of devotion, he began, in 1180, to assume the character of a public teacher. The archbishop of Lyons, and the other rulers of the church in that province, opposed with vigour this new instructor in the exercise of his ministry. But their opposition was unsuccessful; for the purity and simplicity of the doctrines inculcated by these sectaries, the spotless innocence of their lives and actions, and their noble contempt of riches and honours, appeared so engaging to all who were possessed of any true sense of piety, that the number of their disciples and followers daily increased. Hence the Waldenses were called *poor men of Lyons*. They formed religious assemblies, first in France, and afterwards in Lombardy, whence they propagated their tenets throughout the other countries of Europe with incredible rapidity, and with such invincible fortitude, that neither fire nor sword, nor the most cruel inventions of merciless persecution, could damp their zeal, or entirely ruin their cause.

The tenets of the Waldenses appear in the following confession of their faith, to which Sir Samuel Morland has fixed the date of the year 1120: '1. We believe and firmly maintain all that is contained in the twelve articles of the symbol, commonly called the Apostles' Creed, and we regard as heretical whatever is inconsistent with the said twelve articles. 2. We believe that there is one God, Father, Son, and Holy Spirit. 3. We acknowledge for sacred canonical Scriptures the books of the Holy Bible. (Here follows the title of each, exactly conformably to our received canon.) 4. The books above-mentioned teach us that there is one God, almighty, unbounded in wisdom, and infinite in goodness, and who, in his goodness, has made all things. For he created Adam after his own image and likeness. But through the enmity of the devil and his own disobedience Adam fell, sin entered into the world, and we became transgressors in and by Adam. 5. That Christ had been promised to the fathers who received the law, to the end that, knowing their sin by the law, and their unrighteousness and insufficiency, they might desire the coming of Christ to make satisfaction for their sins, and to accomplish the law by himself. 6. That at the time ap-

pointed of the Father, Christ was born,—a time when iniquity every where abounded, to make it manifest that it was not for the sake of any good in ourselves, for all were sinners, but that He, who is true, might display his grace and mercy towards us. 7. That Christ is our life, and truth, and peace, and righteousness, our shepherd and advocate, our sacrifice and priest, who died for the salvation of all who should believe, and rose again for our justification. 8. And we also firmly believe that there is no other mediator, or advocate with God the Father, but Jesus Christ. And as to the Virgin Mary, she was holy, humble, and full of grace; and this we also believe concerning all other saints, namely, that they are waiting in heaven for the resurrection of their bodies at the day of judgment. 9. We also believe, that after this life there are but two places, one for those who are saved, the other for those who are damned, which [two] we call paradise and hell, wholly denying that imaginary purgatory of anti-christ, invented in opposition to the truth. 10. Moreover, we have ever regarded all the inventions of men, in the affairs of religion, as an unspeakable abomination before God; such as the festival days, and vigils of saints, and what is called holy water, the abstaining from flesh on certain days, and such like things, but above all, the masses. 11. We hold in abhorrence all human inventions as proceeding from antichrist, which produce distress, and are prejudicial to the liberty of the mind. 12. We consider the sacraments as signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper and even necessary that believers use these symbols or visible forms when it can be done. Notwithstanding which, we maintain that believers may be saved without these signs, when they have neither place nor opportunity of observing them. 13. We acknowledge no sacraments (as of Divine appointment), but Baptism and the Lord's Supper. 14. We honour the secular powers, with subjection, obedience, promptitude, and payment.'

The rules of practice adopted by the Waldenses were extremely austere; for they took as the model of their moral discipline, the sermon of Christ upon the mount, which they interpreted and explained in the most rigorous and literal manner; and consequently condemned war, as the excess of human folly, and wickedness; prohibited law-suits, and all attempts towards the acquisition of wealth; dissuaded from the inflicting of capital punishments, self-defence against unjust violence, and oaths of all kinds. The government of the church was committed by the Waldenses to bishops, presbyters, and deacons; for they acknowledged that these three ecclesiastical orders were instituted by Christ himself. But they

considered it as absolutely necessary, that all these orders should exactly resemble the apostles, and be, like them, poor in worldly possessions, and furnished with some laborious vocation, in order to gain by constant industry their daily subsistence.

An impartial review of the doctrinal sentiments maintained by the Waldenses, the discipline, order, and worship of their churches, as well as their general deportment, and manner of life, not to mention their determined and uniform opposition to the Church of Rome, affords abundant evidence of the similarity of their views and practices to those held by Luther, Calvin, and the other illustrious characters whose labours in the sixteenth century contributed so eminently to effect the glorious Reformation. They were fully agreed in most of their first principles; and reasoning consequently, their deductions generally coincided.

During the greatest part of the seventeenth century, those of the Waldenses, who lived in the valleys of Piedmont, and who had embraced the doctrine, discipline, and worship of the Church of Geneva, were oppressed and persecuted in the most barbarous and inhuman manner by the ministers of Rome. This persecution was carried on with peculiar marks of rage and enormity in the years 1655, 1656, and 1686, and seemed to portend nothing less than the total extinction of that unhappy people. The most horrid scenes of violence and bloodshed were exhibited in this theatre of papal tyranny. The few Waldenses that survived were indebted for their existence and support to the intercession made for them by the English and Dutch governments, and also by the Swiss cantons, who solicited the clemency of the Duke of Savoy on their behalf. Thus were the valleys of Piedmont dispeopled of its ancient inhabitants, and the lamp of heavenly light, which during a long succession of ages had here shined in resplendent lustre, was at length removed. *Jones's Hist. of the Waldenses; Gregory's Hist. of the Christian Church*, vol. ii. pp. 122—127.

WAR. The Hebrews were formerly a very warlike nation. The books that inform us of their wars are written neither by ignorant nor flattering authors, but inspired by the spirit of truth and wisdom. Their warriors were not fabulous heroes, but commonly wise and valiant generals, raised up by God 'to fight the battles of the Lord.' Such were Joshua, Gideon, Jephthah, Samson, David, Josiah, &c.

Their wars were not undertaken upon slight occasions, nor performed with a handful of people. Under Joshua the affair was of no less importance than to conquer a vast country, which God had given to Israel, from several powerful nations, which God had devoted to an anathema, to vindicate an offended Deity, and human nature, debased

by a wicked and corrupt people, who had filled up the measure of their iniquities. Under the Judges, the matter was to assert their liberty, by shaking off the yoke of powerful kings, who kept them in subjection. Under Saul and David, to these motives were added that of subduing such provinces as God had promised to his people.

In the later times of the kingdoms of Israel and Judah, we observe their kings bearing the shock of the greatest powers of Asia, the kings of Assyria and Chaldea, Shalmaneser, Sennacherib, Esar-haddon, and Nebuchadnezzar, who made the whole East tremble. Under the Maccabees, the business was with a handful of men, to oppose the whole power of the kings of Syria, to uphold the religion of their fathers, and to shake off the yoke of that authority which designed to subvert both their religion and liberty. In the last times of their nation, with what courage, with what intrepidity and constancy, did they sustain the war against the Romans, who were then masters of the world!

We may distinguish two kinds of wars among the Hebrews. Some were of obligation, as being expressly commanded by the Lord; but others were free and voluntary. The first were, for example, against the Amalekites, and the Canaanites, which were nations devoted to an anathema. The others were to revenge injuries, insults, or offences offered to the nation. Such was that against the city of Gibeah, and against the tribe of Benjamin: and such was that of David against the Ammonites, whose king had affronted his ambassadors; or to maintain and defend their allies; as that of Joshua against the kings of the Canaanites, to protect the Gibeonites. Lastly, whatever reasons may authorize a nation or a prince to make war against another, obtained likewise among the Hebrews. All the laws of Moses suppose that the Israelites might make war, and might oppose their enemies.

When a war was resolved on, all the people capable of bearing arms were assembled, or only part of them, according to the exigence of the case, and the necessity and importance of the enterprize. For it does not appear, that before the reign of David there were any regular troops in Israel. A general rendezvous was appointed; and a review was made of the people by tribes and by families. When Saul, at the beginning of his reign, was informed of the cruel proposal made by the Ammonites to the men of Jabesh-Gilead, he cut in pieces the oxen belonging to his plough, and sent them through the country, saying, 'Whosoever cometh not forth after Saul and Samuel, so shall it be done unto his oxen.' (1 Sam. xi. 7.)

In ancient times, those who went to war commonly carried their own provisions with

them; hence these wars were generally of short continuance, because it was hardly possible to subsist a large body of troops for a long time with such provisions as every one carried with him. When David, Jesse's younger son, stayed behind, to look after his father's flocks, while his elder brothers went to the war with Saul, Jesse sent David to carry provisions to his brothers. (1 Sam. xvii. 13.) We suppose that this way of making war prevailed also under Joshua, the Judges, Saul, David at the beginning of his reign, the kings of Judah and Israel, successors to Rehoboam and Jeroboam; and under the Maccabees, till the time of Simon Maccabæus, prince and high-priest of the Jews, who kept soldiers in pay. (1 Macc. xiv. 32.) Every one also provided his own arms for war. The kings of the Hebrews did not begin to have magazines till David. We do not read of any horses, either for the generals or the officers, under the judges, Saul, or David. After this time they were not so scarce; and it appears that the kings of Judah and Israel went to war, riding in chariots. The officers of war among the Hebrews were the general of the army, the princes of the tribes or of the families of Israel, besides other princes or captains, some of a thousand, some of a hundred, some of fifty, and some of ten men. They had also their scribes, who were a kind of commissaries that kept the muster-roll of the troops; and these had others under them, who acted by their direction.

WEEK. The Hebrews had three sorts of weeks: 1. Weeks of days, which were reckoned from one sabbath to another. 2. Weeks of years, which were reckoned from one sabbatical year to another, and consisting of seven years. 3. Weeks of seven times seven years; or of forty-nine years, reckoned from one jubilee to another.

The Weeks of Daniel. It is agreed that the famous weeks of Daniel are weeks of years, and not of days. But some have made them of seventy years; so that the seventy weeks would contain four thousand nine hundred years. However, the generality of interpreters suppose them to consist of seven lunar or Hebrew years; and by this reckoning the seventy weeks would make four hundred and ninety years. (Dan. ix. 24—27.) There are many different hypotheses concerning the beginning and the end of Daniel's seventy weeks, even among Christian writers, who believe that this prophecy marks the time of the birth and death of our Saviour Jesus Christ. Some begin them from the first year of Darius the Mede, which is the epocha of Daniel's prophecy, and conclude them at the profanation of the temple, under the persecution of Antiochus Epiphanes. Some begin them from the first year of Cyrus at Babylon, and end them at the destruction of the temple by the Romans. Others fix the beginning at the first

year of Darius the Mede, in which this revelation was made to Daniel, and their end at the birth of Jesus Christ. Julius Africanus began the seventy weeks at the second year of Artaxerxes, who sent back Nehemiah into Judea, commissioned to rebuild the walls of Jerusalem; and he terminated them at the death of the Messiah, which happened, according to him, in the fifteenth year of Tiberius. Dr. Hales, and the late David Levi, reckon the seventy weeks of Daniel to commence from the time of Nehemiah's reform, before Christ 420 years, and to terminate with the destruction of Jerusalem by Titus, A.D. 70. This is also agreeable to the opinion of Mede and Scaliger. 'The seventy weeks, or 490 years of which this period consists,' says Dr. Hales, 'are historically divided into 62, 7 and 1, weeks; and the one week subdivided into a half week. At the expiration of $62 + 7 = 69$ weeks, or 483 years, Messiah the Leader was to send forth his "armies (the Romans), to destroy those murderers (the Jews), and to burn their city." (Matt. xxii. 7.) And accordingly, the Jewish war commenced in the last or seventieth week, A.D. 65, during the administration of Gessius Florus, whose exactions drove the Jews into rebellion, according to Josephus.' *Hales's New Analysis of Chronology*, vol. ii. book i. p. 564.

WHALE, the greatest of fishes known. Pliny says that whales have been seen of six hundred feet long, and three hundred and sixty feet thick. And Solinus writes, that there have been seen some of eight hundred feet long. But these are fables, and extravagant exaggerations. We are however assured, that in America there are some so large, that they measure ninety or a hundred feet from head to tail; and it is owned that the whales in the North Seas are larger than those on the coast of Guinea, or in the Mediterranean. They might be much larger formerly, before the harpoon cut them off long before the natural term of their life.

In Scripture there is often mention made of the cetus or whale. But the Hebrew word *תנינ* *thannim*, translated by whale, includes all large fishes, whether of rivers, or of the sea. The fish that swallowed Jonah was probably the *carcharias*, great shark, or sea-dog. See FISH, and JONAH.

WHITFIELDITES, the followers of the late Rev. George Whitfield. About the year 1741, or soon after Mr. Whitfield's second return from America, which in the course of his life he is said to have visited seven times, he entirely separated from Mr. Wesley and his friends, 'because he did not hold the decrees.' Here was the first breach which warm men persuaded Mr. Whitfield to make, merely for a difference of opinion. Those, indeed, who held general redemption, had no desire to separate; but those who believed particular redemption,

being determined to have no fellowship with men that 'were in such dangerous errors,' would not hear of any accommodation. So that, from the difference of the doctrines which each party maintained respecting the decrees of God and free-will, the body of Methodists, already immense, divided into two separate communions, the *Calvinistic* and the *Arminian*; these holding *general*, and those *particular* redemption.

Mr. Whitfield, on being excluded from the pulpits in the Establishment, preached both in chapels licensed under the Toleration Act, in places which were unlicensed, in the open air, in Moorfields, on Kennington Common, in the pulpits of the Associated Presbytery in Scotland, in those also of the Scottish national church; and 'if the pope himself,' said he, 'would lend me his pulpit, I would gladly proclaim in it the righteousness of the Lord Jesus Christ.' He distinctly professed himself a minister at large. 'Itinerating,' he used to say, 'is my delight.' As a preacher he was more popular than Mr. Wesley, but not more diligent; the lives of both were active and laborious in the extreme; but a period was much sooner put to Mr. Whitfield's exertions than to those of Mr. Wesley; for the former died in 1770, in the fifty-sixth year of his age, at Newbury Port, near Boston, in New England.

We are told that the followers of Mr. Whitfield 'are, in the aggregate, a body nearly as numerous' as those of Mr. Wesley, but not so compact and united. 'Their principles, being Calvinistic, recommended them especially to the various denominations of Dissenters, and to those of the reformed religion in Scotland and abroad. A great number of these joined Mr. Whitfield, as well as multitudes who left the established church. These were formed into congregations in divers places, who, though considering themselves as one body, have not the same union and interchange as the followers of Mr. Wesley. The first and principal of the churches, at Tottenham Court, observes the church ceremonials and liturgy, the others use in general free prayer. Yet these consider themselves not as distinct independent churches, but formed under a federal connexion: and some of these have no stated pastor, but are supplied by a rotation of ministers. They have an ordination among themselves; and where there is a stationary ministry, they still hold connexion with each other, and come up as invited or called upon to the greater congregations, for a fixed space, according to an appointed routine. All these places of worship are supported, not like Mr. Wesley's, by a general fund; but the expenses of the meeting, and salaries of ministers, are provided by the several congregations, and collected and expended in each by stewards chosen out of the principal people.

Some of Mr. Whitfield's followers, however, seeing that the order established, which permitted the well-disposed among them to preach, who were not altogether qualified either in language or grammar, had not so good an effect with the intelligent part of the hearers, separated themselves under the patronage of the Countess of Huntingdon, who, while she lived, was the guardian of a connexion, which, until this period, had never obtained such consequence and respectability. The cause of this prosperity is obvious. The intelligent among them saw how necessary it was for the credit of religion, that their preachers should receive instruction, that men should not be permitted to preach, who, so far from understanding the original languages in which the Scriptures were written, did not even understand their own language, so as to deliver their sentiments with that grammatical accuracy which is absolutely necessary for a public speaker.

Accordingly, the Countess of Huntingdon not only erected chapels in various parts of the kingdom, but built a college at Trevecka, in Wales, for the purpose of educating pious young men for the ministry. Her own labours, we are told, were unwearying, her liberality extensive, and her whole deportment humble and pious; and in this connexion alone, including the country congregations, in England, Wales, and Ireland, it is said there are now no less than one hundred thousand members. She 'left all her numerous chapels in the hands of devisees; they pursue exactly the same method of procedure as she did. A number of ministers of the established church, and especially from Wales, where she long resided, continue to supply in rotation the larger chapels of her erection; and those who were her students in her college in Wales, or have since been educated at Cheshunt, with others approved and chosen for the work, are dispersed through Great Britain and Ireland. All these ministers serve in succession; not depending upon the congregations in which they minister for their support, but on the trustees, under whose direction they move. Every congregation furnishes a stipulated maintenance to the minister during his residence among them, and his travelling expenses; but in no congregation do they remain as stated pastors, but expect a successor as soon as the time affixed for their stay is completed. Nor can any of the congregations dismiss the person resident, or procure a change, but by application to the trustees, such being the conditions on which they engage to supply them with a succession of ministers. If any minister is peculiarly useful, and request is made that his stay may be prolonged, it is usually complied with; nay, sometimes, at the desire of the people, he is allowed to settle among them, liable how-

ever to a call of two or three months annually, to be employed in the work at large. And if any minister is not acceptable, or his ministry beneficial, his stay is shortened, and he is removed to another station.'

On the death of Lady Huntingdon, which happened in 1791, Lady Ann Erskine, sister, or a near relation, of Lord Erskine, took her situation, and is said to have been equally attentive to the concerns of this part of the religious community. The property left by Lady Huntingdon for carrying on the work in which she had so warmly engaged was seized at her death by the Americans of Georgia and Carolina, where it lay; and her assets in England, her chapels excepted, were not found sufficient for her engagements; 'yet however unable to recover her estates, all claims have been discharged; and the chapels, according to her will, maintained with less encumbrances than at her decease.' The seminary in Wales ceased at her Ladyship's death, the lease being just expired, and no endowment left, her income dying with her. But a new college, on a plan more promising for literature, has been established at Cheshunt, in Hertfordshire, near London; and under the superintending care of trustees appointed for that purpose.' The students are not received into this college too young, nor much advanced in life; usually between the age of twenty and thirty; and the term allotted for their studies is three or four years. Their education and maintenance is entirely free; 'and at the expiration of the term of their studies, when they have been examined, and judged fit to proceed to the ministry, they are under no restrictions, but may apply for admission into the established church, or any other denomination of Christians. If Christ be but preached,' say they, 'the end of our seminary is answered.' *Dr. Haweis's History of the Church of Christ*, vol. iii. pp. 256—263; *Adam's Religious World Displayed*, vol. iii. pp. 140—149.

WICKLIFFITES, the followers of the famous John Wickliff, called 'the first reformer,' who was born in Yorkshire, in the year 1324. He was an English doctor, professor of divinity at Oxford, and afterwards rector of Lutterworth; and according to the testimony of the writers of these times, he was a man of enterprising genius and extraordinary learning. In the year 1360, animated by the example of Richard, archbishop of Armagh, he first defended the statutes and privileges of the University of Oxford against all the orders of the mendicants, and had the courage to throw out some slight reproofs against the popes, their principal patrons. After this, in the year 1367, he was deprived of the wardenship of Canterbury-hall, in the University of Oxford, by Simon Langham, archbishop of Canterbury, who substituted a monk in

his place; upon which he appealed to Urban V.: but that pontiff confirmed the sentence of the archbishop against him, on account of the freedom with which he inveighed against the monastic orders. Highly exasperated at this treatment, he threw off all restraint, and not only attacked all the monks, and their scandalous irregularities, but even the pontifical power itself, and other ecclesiastical abuses, both in his sermons and writings. He even proceeded to still greater lengths, and, detesting the wretched superstitions of the times, refuted with great acuteness and spirit the absurd notions which were generally received in religious matters, and not only exhorted the laity to study the Scriptures, but also translated into English the sacred books, in order to render the perusal of them more universal.

These services, so important to the cause of rational piety, were received with very considerable approbation by persons of every rank; for all abhorred the vices of the clergy, the tyranny of the court of Rome, and the insatiable avarice of the monks. But his attack of the doctrine of Transubstantiation occasioned the defection of numbers, who had entered with avidity into every other object of his designs, and firmly attached themselves to his interests.

The monks, whom Wickliff had principally exasperated, commenced a violent persecution against him at the court of Gregory XI.; and, in the year 1377, that pontiff ordered Simon Sudbury, archbishop of Canterbury, to take cognizance of the affair, in a council held at London. Imminent as the danger evidently was, Wickliff escaped it by the interest of the Duke of Lancaster: and soon after the death of Gregory XI. the fatal schism of the Romish church commenced, during which there was one pope at Rome, and another at Avignon, so that of necessity the controversy lay dormant for a considerable time. No sooner, however, was this embroiled state of affairs tolerably settled, than the process against him was revived by William de Courtenay, Archbishop of Canterbury, in the year 1385, and was carried on with great vehemence, in two councils held at London and Oxford. The event was, that, of the twenty-three opinions for which Wickliff had been prosecuted by the monks, ten were condemned as heresies, and thirteen as errors. He himself, however, returned in safety to Lutterworth, where he died peaceably in the year 1387. He left many followers in England, and other countries, who were styled Wickliffites and Lollards, the latter of which was a term of popular reproach transferred from the Flemish tongue into the English. Wherever they could be found, they were persecuted by the inquisitors, and other ministers of the Romish church; and, in the council of Constance, in the year 1415, the memory and opinions of Wickliff were condemned

by a solemn decree; and about thirteen years after, his bones were dug up, and publicly burnt. *Gregory's History of the Christian Church*, vol. ii. pp. 214—216.

WIDOW. Among the Hebrews, even before the law, a widow, who had no children by her husband, was to marry the brother of her deceased spouse, in order to raise up children who might inherit his goods, and perpetuate his name and family. We find the practice of this custom before the law, in the person of Tamar, who married successively Er and Onan, the sons of Judah, and who was likewise to have married Selah, the third son of this patriarch, after the two former were dead without issue. (Gen. xxxviii. 6—11.)

The law that appoints these marriages is Deut. xxv. 5, &c.

Two motives prevailed to the enacting of this law. The first was, the continuation of estates in the same family, and the other was to perpetuate a man's name in Israel. It was looked on as a great misfortune for a man to die without an heir, or to see his inheritance pass into another family. This law was not confined to brothers-in-law only, but was extended to more distant relations of the same line, as we see in the example of Ruth, who married Boaz after she had been refused by a nearer kinsman.

WIDOWHOOD, as well as barrenness, was a kind of shame and reproach in Israel. Isaiah, (liv. 4.) says, 'Thou shalt forget the shame of thy youth,' passed in celibacy and barrenness, 'and shalt not remember the reproach of thy widowhood any more.' It was presumed that a woman of merit and reputation might have found a husband, either in the family of her deceased husband, if he died without children; or in some other family if he had left children.

God frequently recommends to his people to be very careful in relieving the widow and orphan. (Exod. xxii. 22. Deut. x. 18.; xiv. 29.) St. Paul would have us honour widows that are widows indeed, and desolate (Tim. v. 3, &c.); that is, have a great regard for them, and supply them in their necessity; for this is often signified by the verb *to honour*. God forbids his high-priest to marry a woman who is either a widow, or divorced. (Levit. xxi. 14.)

Formerly there were widows in the Christian church, who, because of their poverty, were placed on the list of persons to be provided for at the expense of the church. There were others, who had certain employments in the church; as, to visit sick women, to assist women at baptism, and to do several things which decency would not permit the other sex to do. St. Paul did not allow any woman to be chosen into this number, unless she were threescore years old at least. (1. Tim. v. 9.) They must have been married but once; must produce

good testimony of their good works; must have given good education to their children; must have exercised hospitality; washed the feet of the saints; and given succour to the miserable and afflicted.

WILDERNESS, or DESERT, *Ἔρημος*, מִדְבָּר; by *Midbar*, 'desert,' the Hebrews mean an uncultivated place, particularly if mountainous. Some deserts were entirely dry and barren; others were beautiful, and had good pastures. The Scripture speaks of the beauty of the desert (Psalm lxiv. 13. Jer. ix. 10. Joel i. 20.); and it names several deserts of the Holy Land. Indeed, there was scarcely a town without a desert belonging to it; that is, uncultivated places, for woods and pastures, like our English commons, or common lands.

ARABIA PETRÆA, Wilderness or Desert *of*, in which the Israelites sojourned forty years after leaving Egypt, is particularly called the *Wilderness or Desert*. The journey of the Israelites, forty years, from their departure out of Egypt, till their arrival in the promised land of Canaan, is the most extraordinary event recorded in history.

Almost every stage of it is marked by a succession of miracles the most signal and astonishing. For the instruction and admonition of posterity, Moses was directed to form a journal of their several stations and encampments, the principal of which he has recorded. (Numb. xxxiii. 1—49.) Dr. Shaw, Dr. Pococke, and several others, have endeavoured to trace the intricate route of the Israelites through 'the great and terrible, the waste and howling wilderness' of Arabia Petræa. By them many of the stages have been ascertained. However, no part of the history of the Israelites is more perplexing and obscure, in its geography, than the stations of this people during their continuance in the wilderness, and their progress towards Canaan. For though the descriptions of many are so particular, that the places are readily ascertained by them, yet this is not the case with all.

The following Table of the Stations, &c. of the Israelites in the wilderness, is copied from Dr. Hales's 'New Analysis of Chronology,' vol. i. pp. 365—400:

| Y. | M. | D. | | | |
|----|----|----|---|---------------------|------------------|
| 1 | 1 | 15 | 1. Rameses, near Cairo | Exod. xii. 37. | Numb. xxxiii. 3. |
| | | | 2. Succoth | — xii. 37. | — xxxiii. 3. |
| | | | 3. Etham, or Adsjerud | — xiii. 20. | — xxxiii. 5. |
| | | | 4. Pihahiroth, or Valley of Bedea | — xiv. 2. | — xxxiii. 7. |
| | | | 5. Shur;—Ain Musa | — xv. 22. | — xxxiii. 8. |
| | | | 6. Desert of Shur, or Etham } | — xv. 23. | — xxxiii. 8. |
| | | | 7. Marah, 'bitter,' waters healed | — xv. 27. | — xxxiii. 9. |
| | | | 8. Elim, Valley of Corondel .. | — xv. 27. | — xxxiii. 9. |
| | | | 9. Encampment by the Red Sea | | — xxxiii. 10. |
| 1 | 2 | 15 | 10. Desert of Sin, Valley of Ba- } harim | — xvi. 1. | — xxxiii. 11. |
| | | | Manna, for 40 years | — xvi. 35. | |
| | | | Quails, for a day | — xvi. 13. | |
| | | | Sabbath renewed, or revived | — xvi. 23. | |
| | | | 11. Dophkah | | — xxxiii. 12. |
| | | | 12. Alush | | — xxxiii. 13. |
| | | | 13. Rephidim | — xvii. 1. | — xxxiii. 14. |
| | | | Water, from the Rock Massah | — xvii. 6. | |
| | | | Amalekites defeated | — xvii. 13. .. | |
| | | | Jethro's visit | — xviii. 5. | |
| | | | Judges appointed | — xviii. 25. .. | |
| 1 | 3 | 15 | 14. Mount Sinai, or Horeb | — xix. 1. | — xxxiii. 15. |
| | | | The Decalogue given | — xx. 1. | |
| | | | The Covenant made | — xxiv. 7. | |
| | | | The Golden Calf | — xxxii. 6. | |
| | | | The Covenant renewed | Nehem. ix. 18. | |
| 1 | 6 | | The first muster, or numbering | — xxxiv. 27. | |
| | | | The Tabernacle erected | — xxxviii. 26. | |
| 2 | 1 | 1 | Aaron consecrated, and his } | — xl. 17. | |
| | | | Sons | Levit. viii. 6. | |
| 2 | 1 | 8 | Sacrifice of Atonement | — ix. 1. | |
| 2 | 1 | 14 | The second Passover | Numb. ix. 5. | |
| 2 | 2 | 1 | The second muster | — i. 2. | |
| | | | Nadab and Abihu destroyed } | — iii. 4. | |
| | | | Desert of Paran | Levit. x. 1. | |
| 2 | 2 | 20 | 15. Desert of Paran | Numb. x. 12. | |
| | | | 16. Taberah | — x. 33. | |

| Y. | M. | D. | | | |
|----|----|----|--|--|-------------------|
| | | | Murmuring of the people . . . | Numb. xi. 3. | |
| | | | 17. Kibroth Hattaavah, or To- phel { | xi. 34. . . } Deut. i. 1. } | Numb. xxxiii. 16. |
| | | | Quails for a month | | |
| | | | Plague of the people | | |
| | | | Council of LXX. appointed . . | | |
| | | | 18. Hazeroth { | Numb. xi. 35. . . } Deut. i. 1. } | xxxiii. 17. |
| | | | Miriam's Leprosy | Numb. xii. 10. | |
| 2 | 5 | | 19. Kadesh Barnea, in Rith- mah, or 'the Desert' of Sin or Paran } | xii. 16. . . } xxxii. 18. . . } | xxxiii. 18. |
| | | | Twelve spies sent | xxxiii. 2. | |
| | | | Their return | xxxiii. 26. | |
| | | | The people rebel | xiv. 2. | |
| | | | Sentenced to wander 40 { | xiv. 33. | |
| | | | years } | xxxii. 13. | |
| | | | Ten of the spies destroyed . . | xiv. 37. | |
| | | | The people defeated by the Amalekites } | xiv. 45. | |
| | | | Rebellion of Korah, &c. . . . | xvi. 1. | |
| | | | Budding of Aaron's rod . . . | xvii. 10. | |
| | | | 20. Rimmon Perez | | xxxiii. 19. |
| | | | 21. Libnah, or Laban | Deut. i. 1. | xxxiii. 20. |
| | | | 22. Rissah | | xxxiii. 21. |
| | | | 23. Kehelathah | | xxxiii. 22. |
| | | | 24. Mount Shapher | | xxxiii. 23. |
| | | | 25. Haradath, or | | xxxiii. 24. |
| | | | Hazar Addar, or Adar . . . { | Numb. xxxiv. 4. | |
| | | | | Josh. xv. 3. | |
| | | | 26. Makheloth | | xxxiii. 25. |
| | | | 27. Tahath | | xxxiii. 26. |
| | | | 28. Tarah | | xxxiii. 27. |
| | | | 29. Mithcah | | xxxiii. 28. |
| | | | 30. Hashmonah, or | | xxxiii. 29. |
| | | | Azmon, or Selmonah { | Numb. xxxiv. 4. | |
| | | | | Josh. xv. 4. | |
| | | | 31. Beeroth | Deut. x. 6. | |
| | | | 32. Moseroth, or Mosera . . . | | xxxiii. 30. |
| | | | 33. Benejaakan, or Banea . . . | | xxxiii. 31. |
| | | | 34. Horhagidgad, or | | xxxiii. 32. |
| | | | Gudgodah | x. 7. | |
| | | | 35. Jotbathah, or | | xxxiii. 33. |
| | | | Etebatha, or Elath { | ii. 8. | |
| | | | | 1 Kings ix. 26. | |
| | | | 36. Ebronah | | xxxiii. 34. |
| | | | 37. Ezion Gaber, or | | xxxiii. 35. |
| | | | Dizahab | Deut. i. 1. | |
| 40 | 1 | | 38. Kadesh Barnea again, after 38 years } | ii. 14. | xxxiii. 36. |
| | | | Miriam's death | Numb. xx. 1. | |
| | | | Water from the rock Meribah . | xx. 13. | |
| | | | Moses and Aaron offend . . { | xx. 12. | |
| | | | | xxvii. 14. | |
| | | | 39. Mount Hor, or Seir, on the edge of Edom } | xx. 22. . . . | xxxiii. 37. |
| | | | Aaron's death | xx. 28. . . . | xxxiii. 38. |
| 40 | 5 | | King Arad attacks the Israelites | xxi. 1. | |
| | | | 40. Kibroth Hattaavah, or To- phel, again } | Deut. i. 1. | |
| | | | 41. Zalmonah, or Hashmonah, again } | | xxxiii. 41. |
| | | | The people bitten by fiery serpents } | | |
| | | | The brazen serpent erected . . | Numb. xxi. 8. | |
| | | | 42. Punon | | xxxiii. 42. |

| Y. | M. | D. | | | |
|----|----|----|--|----------------------|-------------------|
| | | | 43. Oboth | Numb. xxi. 10. | |
| | | | 44. Jim, or Ije Abarim, in the border of Moab | | Numb. xxxiii. 44. |
| | | | 45. The valley and brook Zered { | — xxi. 12. | |
| | | | | Deut. ii. 13. | |
| | | | 46. Arnon | — xxi. 13. | |
| | | | | — xxi. 16. | |
| | | | 47. Beer, or Beer Elim | Isaiah xv. 8. | |
| | | | | Numb. xxi. 23. | |
| | | | 48. Jahaz | — xxi. 25. | |
| | | | 49. Heshbon | | |
| | | | Sihon defeated. | | |
| | | | 50. Jaazer | — xxi. 32. | |
| | | | 51. Edrei | — xxi. 33. | |
| | | | Og defeated. | | |
| | | | 52. Dibon Gad | | — xxxiii. 45. |
| | | | 53. Almon Diblathaim | Ezekiel vi. 14. | — xxxiii. 46. |
| | | | 54. Mattanah | Numb. xxi. 18. | |
| | | | 55. Nahaliel | — xxi. 19. | |
| | | | 56. Bamoth | — xxi. 19. | |
| | | | 57. Pisgah | — xxi. 20. | |
| | | | 58. Abarim | | — xxxiii. 47. |
| | | | 59. Shittim, or Abel Shittim ... | — xxv. 1 ... } | — xxxiii. 48. |
| | | | In the plains of Moab | Josh. iii. 1. } | |
| | | | Idolatry of Baal Peor | Numb. xxv. 3. | |
| | | | Midianites punished | — xxv. 17. | |
| | | | The third muster. | — xxvi. 2. | |
| 40 | 11 | 1 | Last exhortation of Moses .. | Deut. i. 3. | |
| 40 | 12 | 1 | Joshua appointed his suc- { | Numb. xxvii. 18. | |
| | | | cessor | Deut. xxxiv. 9. | |
| | | | Death of Moses | — xxxiv. 5. | |
| | | | A month's mourning. | — xxxiv. 8. | |
| 41 | 1 | 1 | 60. Joshua sends two spies | Josh. ii. 1. | |
| 41 | 1 | 10 | Passage of the river Jordan | — iv. 13. | |

WINE. Several of the ancients were of opinion that wine was not in use before the Deluge, and that Noah was the first that introduced this liquor. However, scarcely any sacrifices were made to the Lord, but they were accompanied with libations of wine. (Exod. xxix. 40. Numb. xv. 5, 7.) Wine was forbidden to the priests during the time they were in the tabernacle, and employed in the services of the altar. (Levit. x. 9.) This liquor was also forbidden to the Nazarites. (Numb. vi. 3.) The Rechabites observed a strict abstinence from wine, in pursuance of the commands they had received from their father Rechab.

In the style of the sacred penmen, the wine, or the cup, often represents the anger of God: 'Thou hast made us drink the wine of astonishment.' (Psaln lx. 3.) The Lord says to Jeremiah, (xxv. 15.) 'Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee, to drink it.' Wine was administered medicinally to such as were in trouble and sorrow. 'Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts.' (Prov. xxxi. 4, 5, 6, &c.) The Rabbins tell us, that they used to give wine and strong drink to those who

were condemned to die, at their execution, to stupify them, and take off some part of the fear and sense of their pain. There were certain charitable women at Jerusalem, they tell us, who used to mix certain drugs with wine, to make it stronger, and more capable of abating the sense of pain. Some think that such a kind of mixture was offered to Jesus Christ to drink, before he was fastened to the cross, (Mark xv. 23.); 'And they gave him to drink wine mingled with myrrh: but he received it not.'

We read in the Evangelists of three portions offered to our Saviour at his passion. St. Matthew says, (xxvii. 33.) that when they came to Calvary they gave him to drink wine mixed with gall; but when he had tasted it, he would not drink it. St. Mark says, (xv. 23.) that they offered him wine mixed with myrrh; but he would not drink of it. St. Matthew says, (xxvii. 48.) that Jesus Christ being upon the cross, a soldier filling a sponge with vinegar, put it upon the end of a reed, and raised it to his mouth. This is entirely different from the two former. The business is, to reconcile Matthew and Mark, and to determine whether the wine mingled with gall, mentioned by Matthew, be the wine mixed with myrrh of Mark.

Some have advanced, that Matthew having written it was wine mixed with gall, that was offered to our Saviour, Mark intended to express the bitterness of the gall by the word myrrh, which is a very bitter ingredient. Some have conceived that these two potions were offered our Saviour at different times; that the devout women who attended on him offered him myrrhed wine, to diminish his sense of pain, whereas that of the soldiers was wine mixed with gall. Might the first potion be prepared by friends, the second common to ordinary criminals?

WINE of *Helbon* (Ezekiel xxvii. 18.) was sold at the fairs of Tyre. Some say, that wine was well known to the ancients; they called it *Chalibonium vinum*. It was made at Damascus; and the Persians had planted vineyards there on purpose, as Posidonius affirms. This author says, that the kings of Persia used no other wine for their common drink. Others make *Helbon* a common name, 'sweet or fat wine:' for *Helbon* comes from a word that signifies fat.

WINE of *Lebanon*. Hosea (xiv. 7.) speaks of this wine: 'The scent thereof shall be as the wine of Lebanon.' The wines of those sides of Mount Libanus that had a good aspect were heretofore much esteemed. But some think that the Hebrew text, 'Wine of Lebanon,' may signify a sweet-scented wine, wine in which perfumes are mixed, or other drugs, to give it a better flavour. Odoriferous wines were not unknown to the Hebrews. In the Canticles, (viii. 2.) mention is made of a medicated wine mixed with perfumes. The wines of Palestine being heady, they used to qualify them with water; or rather, perhaps, they mingled two kinds of wine together; that they might be drunk without any inconvenience. 'She hath mingled her wine; she hath also furnished her table. Come, eat of my bread, and drink of the wine which I have mingled.' (Prov. ix. 2. 5.) 'The wicked eat the bread of wickedness, and drink the wine of violence,' (Prov. iv. 17.) that is to say, they are maintained with ill-gotten goods, or they abuse the good things that God gives them: they offend him by the bad use they make of the necessaries of life.

In Amos (ii. 8.) it is said, 'they drink the wine of the condemned in the house of their God:' that is, they drink the wine, they make themselves merry at the expense of those whom they have unjustly condemned. The Septuagint say, they drink wine earned by their slanders. The Chaldees, the wine of rapine, of fines, mulcts.

WISDOM, *sapientia*; in Greek *Σοφία* *Sophia*; in Hebrew *חכמה*, *Chachemah*. 1. Wisdom signifies understanding, or the knowledge of things supernatural and divine. It occurs in this sense in the Psalms, &c. This wisdom Solomon entreated of

God with so much earnestness, and God granted him with so much liberality. This may be called Sacred Understanding.

2. Wisdom expresses quickness of invention, and dexterity in the execution of works, which require not so much strength of body as exertion of mind. God told Moses that he had filled Bezaleel and Aholiab with wisdom, and understanding, and knowledge, to invent and perform several sorts of work for the tabernacle. (Exod. xxxiii. 3.; xxxi. 3.) This may be called Ingenuity.

3. Wisdom is used for craft, cunning, and stratagem; whether good or evil. It is said, (Exod. i. 10.) that Pharaoh dealt wisely with the Israelites, when he oppressed them in Egypt. It is observed (2 Sam. xiii. 3.) of Jonadab, the friend of Ammon and nephew of David, that he was very wise, that is, very subtle and crafty. And Job says (v. 13.) that God taketh the wise in their own craftiness. This may be called Subtily.

4. Wisdom is taken for doctrine, learning, and experience. (Job xii. 2—12.) 'With the ancient is wisdom, and in length of days understanding.' This may be called Sagacity.

5. Scripture gives the name of wisdom sometimes to magicians, enchanter, fortune-tellers, soothsayers, and interpreters of dreams. This may be called Science.

6. Wisdom is put for eternal Wisdom, the Word, the Son of God. (Prov. iii. 19.) By Wisdom God established the heavens, and founded the earth; this Wisdom the Lord possessed 'from everlasting, from the beginning, or ever the earth was.' (Prov. viii. 22, 23.) It existed before God created any thing, and was present with the Creator at his production of sensible beings.

The Book of WISDOM is an apocryphal book of Scripture, and is so called from the wise maxims and useful instructions which it contains. This book is commonly ascribed to king Solomon; either because the author imitated that king's manner of writing, or because he sometimes speaks in his name. It is certain, however, that Solomon was not the author of it; for it was not written in Hebrew, nor was it inserted in the Jewish canon, nor is the style like that of Solomon. Hence Jerome observes justly, that it savours much of Grecian eloquence; that it is composed with art and method, after the manner of the Greek philosophers; very different from that noble simplicity found in the Hebrew books. It has been attributed by many of the ancients to Philo, a Jew, but more ancient than him whose works are now extant. It is, however, commonly ascribed to an Hellenistic Jew, who lived since Ezra, and about the time of the Maccabees. It may be divided into two parts: the first is a description and encomium of wisdom; the second, beginning at the tenth chapter, is a long discourse, in the form of prayers, in which the author

admires and extols the wisdom of God, and of those who honour him, and discovers the folly of the wicked, who have been the professed enemies of the good and virtuous in all ages of the world. *Broughton's Histor. Diet.* vol. ii. p. 512.

WORD, in Heb. דבר, *Dabar*; in Latin, *Verbum*, or *Sermo*; in Greek, ῥῆμα, *Rhema*, or λόγος, *Logos*. Sometimes Scripture ascribes to the Word of God certain supernatural effects; or represents it as animated and active: "He sent his Word and healed them."

Word is also consecrated and appropriated to signify the only Son of the Father, the uncreated Wisdom, the second person of the most Holy Trinity, equal and consubstantial to the Father. St. John the Evangelist, more expressly than any other, has opened to us the mystery of the Word of God, when he tells us, 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in

the beginning with God. All things were made by him, and without him was not any thing made that was made.' The Chaldee paraphrasts, the most ancient Jewish writers extant, generally use the name *Memra*, or *Word*, where Moses puts the name *Jehovah*. In effect, according to them, it was *Memra* who created the world; who appeared to Abraham in the plain of Mamre; and to Jacob at Bethel. It was *Memra* to whom Jacob appealed to witness the covenant between him and Laban. The same Word appeared to Moses at Sinai; gave the law to the Israelites; spoke face to face with that lawgiver; marched at the head of that people; enabled them to conquer nations, and was a consuming fire to all who violated the law of the Lord. All these characters, where the paraphrast uses the word *Memra*, clearly denote Almighty God. This Word, therefore, was God, and the Hebrews were of this opinion, at the time that the Targum was composed.

Y.

YEA

YEAR. The Hebrews had always years, of twelve months. But at the beginning, and in the time of Moses, they were solar years, of twelve months each, having thirty days to the month; but the twelfth month had thirty-five days. We see, by the reckoning of the days of the deluge, (Gen. vii.) that the Hebrew year consisted of three hundred and sixty-five days. It is supposed that they had an intercalary month at the end of one hundred and twenty years; at which time the beginning of their year would be out of its place full thirty days. But it must be owned that no mention is made in Scripture of the thirteenth month, or of any intercalation. It is probable that Moses retained the order of the Egyptian year, since he himself came out of Egypt, was born there, had been instructed and brought up there, and since the people of Israel had been long accustomed to this year. But the Egyptian year was solar, and consisted of twelve months of thirty days each, and had been so calculated for a very long time before.

After the time of Alexander the Great, and of the Grecians in Asia, the Jews reckoned by lunar months, chiefly in what related to religion, and to the festivals. St. John (Rev. xi. 2, 3; xii. 6. 14; xiii. 5.) assigns but twelve hundred and sixty days to

YEA

three years and a half, that is, thirty days to every month, and three hundred and sixty days to a year. Maimonides tells us, that the years of the Jews were solar, and their months lunar. Since the completing of the Talmud, they use years purely lunar; having alternately a full month of thirty days, and a defective month of twenty-nine days. To accommodate this lunar year to the course of the sun, at the end of three years they intercalate a whole month after Adar; which intercalated month they call *Ve-adar*, that is, second Adar.

The civil year of the Hebrews has always begun at autumn, at the month *Tisri* (that is, September, and sometimes enters October, according as the lunations happen). But their sacred years, by which the festivals, assemblies, and other religious acts were regulated, begin in the spring at the month *Nisan* (March, and sometimes a part of April, according to the course of the moon).

Nothing is more equivocal among the ancients than the term year. The year always has been, and still is, a source of dispute among the learned; on account of its duration, its beginning, or its end. Some nations formerly made their year to consist of one month, some of four, some of six, some of ten, others of twelve. Some have made one year of winter, another of summer.

The beginning of the year was fixed sometimes at autumn, sometimes at spring, sometimes at mid-winter. Some used lunar, others solar months. Even the days have been differently divided; some beginning them at evening, others at morning, others at noon, others at midnight. With some the hours were equal, both in winter and summer; with others they were unequal. They counted twelve hours to the day, and twelve to the night. In summer, the hours of the day were longer than those of the night; on the contrary, in winter, the hours of the night were longer.

The Hebrews always reckoned by weeks, as a memorial of the creation of the world in seven days. They had weeks of seven years each, at the term of which was the sabbatical year; also weeks of seven times seven years, terminated by the year of jubilee; and finally, weeks of seven days.

'In some parts of the East,' says a late writer, 'the year ending on a certain day, any portion of the foregoing year is taken for a whole year: so that supposing a child to be born in the last week of our December, it would be reckoned one year old on the first day of January. This sounds like a strange solecism to us: a child not a week old, not a month old, is yet one year old! because born in the old year. If this mode of computation obtained among the Hebrews, the principle of it easily accounts for those anachronisms of single years or parts of years taken for whole ones, which occur in sacred writ; it eases the difficulties which concern the half years of several princes of Judah and Israel, in which the latter half of the deceased king's last year has hitherto been supposed to be added to the former half of his successor's first year.

'This mode of enumeration clears the phrase "three days," &c. where it occurs, reckoning as the entire *first* day whatever small portion of that day was included, even if only a quarter of it; and the same as to the third day; so that a few hours pass for a

whole day in this case, as a few months or weeks pass for a whole year in the other case.

'We are told (1 Sam. xiii. 1.) 'a son of one year was Saul in his kingdom; and two years he reigned over Israel,' that is, say he was crowned in June; he was consequently *one year* old, as king, on the first of January following, though he had only reigned six months; *the son of a year*; but after this so following first of January he was in the *second* year of his reign, though according to our computation, the first year of his reign wanted some months of being completed: in this, his *second* year, he chose three thousand military &c. guards. The phrase (*ἀπὸ διέτης*) used to denote the age of the infants slaughtered at Bethlehem, (Matt. ii. 16.) 'from two years old and under,' is a difficulty which has been strongly felt by the learned. Some infants *two weeks* old, some *two months*, others *two years*, equally slain! Surely those born so long before could not possibly be included in the order, whose purpose was to destroy a child, certainly born within a *few* months. This is regulated at once, by the idea that they were *all* nearly of equal age, being recently born; some not long *before* the close of the old year, others a little time *since* the beginning of the new year. Now these born *before* the close of the old year, though only a few months, or weeks, would be reckoned not merely *one year* old, but also, in their *second* year, as the expression implies; and those born *since* the beginning of the year, would be well described by the phrase 'and under,' that is, under one year old;—some *two years* old, though not born a complete twelve-month, (perhaps, in fact, barely six months,) others *under* one year old, yet born three, four, or five months; and therefore, a very trifle younger, than those before described: 'according to the time which he had diligently inquired of the wise men.'—*In their second year, and UNDER. Supplement. Addenda to Calmet's Dictionary of the Holy Bible.*

Z.

ZAC

ZACCHEUS Ζακχαῖος, signifies *pure, clean*; according to the Syriac, *just* or *justified*. Judas Maccabæus left Simon, Joseph, and Zaccheus, to besiege the sons of Bean, in two towers. (2 Macc. x. 19. 1 Macc. v. 4, 5,) in the year of the world 3840. But Simon's people being bribed with money, permitted some to escape. Judas put these

ZAC

traitors to death. It is not plain that Joseph, Simon, or Zaccheus, had share in this treachery.

ZACCHEUS, chief of the Publicans; that is, farmer-general of the revenue. (Luke xix. 1, 2, 3, &c.) A little before the death of our Saviour, when Jesus Christ passed through Jericho, Zaccheus greatly desired

to see him, but could not, because of the multitude, and because he was low of stature. He therefore ran before, and climbed up into a sycamore tree. When Jesus came to that place, he lifted up his eyes, and said to him, Zaccheus make haste and come down; for to-day I must abide at thy house. Zaccheus immediately came down, and received him with much joy. Those who saw this murmured, and said within themselves, 'he is gone to be a guest with a man that is a sinner.' In the mean time, Zaccheus said to Jesus, 'Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold.' The Roman laws condemned publicans, when convicted of extortion, to make restitution to four times the value.

Jesus Christ answered him, 'This day is salvation come to this house, forasmuch as he also is a son of Abraham.' This is all that the Scripture informs us of Zaccheus the publican. Some have thought that he was a Gentile before his conversion; but the opinion of commentators is, that he was a Jew: for many of this nation exercised the employment of a publican. Clemens Alexandrinus says, many did not distinguish Zaccheus from St. Matthew, pretending he was advanced to the apostleship after the death of Judas. Others have affirmed, that St. Peter ordained him bishop of Cesarea in Palestine. But it is probable they confounded him with another Zaccheus, bishop of this church, in the second century.

Notwithstanding the great disrepute of publicans or tax-gatherers, Zaccheus could not have acquired all his property by injustice, if one eighth part of it would have enabled him to make four-fold restitution: indeed, he seems rather to say that he had not wronged any, by his use of the particle *if*. *Supplement. Addenda to Calmet's Dictionary of the Holy Bible.*

ZACHARIAH, זכריה, signifies, *memory of the Lord, or male of the Lord*. Zachariah, king of Israel, succeeded his father Jeroboam II. in the year of the world 3220. He reigned but six months, and did evil in the sight of the Lord. (2 Kings xiv. 29.) Shallum, the son of Jabesh, conspired against him, killed him in public, and reigned in his stead. Thus was fulfilled what the Lord had foretold to Jehu, that his children should sit on the throne of Israel to the fourth generation. (2 Kings xv. 8—11.)

ZACHARIAH, son of Jehoiada, high-priest of the Jews; probably the Azariah of 1 Chron. vi. 10, 11. He was put to death by order of Joash, in the year of the world 3164. The Scripture observes, (2 Chron. xxiv. 21, 22.) 'Joash the king remembered not the kindness which Jehoiada, father of

Zachariah, had done to him, but he slew his son: and when he died, he said, The Lord look upon it, and require it.' The year following God sent the army of Syria against Judah, which entered Jerusalem, slew the princes of the people, and sent a great booty to Damascus.

Several commentators are of opinion, that this is the Zacharias the son of Barachias, who, as our Saviour tells us (Matt. xxiii. 34, 35.) was slain by the Jews between the temple and the altar. See BARACHIAS.

ZACHARIAH, the eleventh of the lesser prophets. He was son of Barachiah, and grandson of Iddo. He returned from Babylon with Zerubbabel, and began to prophesy in the second year of Darius, son of Hystaspes, in the year of the world 3484, in the eighth month of the holy year, and two months after Haggai. These two prophets, with united zeal, encouraged the people to resume the work of the temple, which had been discontinued for some years. (Ezra v. 1.) The time and place of the birth of Zachariah are unknown. Some think him to have been born at Babylon, during the captivity: others think at Jerusalem, before Judah and Benjamin were carried away. Some maintained that he was a priest: others, that he was no priest. Many say he was the son of Iddo; others, with much more reason, that he was the son of Barachiah, and grandson of Iddo. (Zech. i. 1.) He has been confounded with a Zachariah, the son of Barachias, contemporary with Isaiah (viii. 2.) and, with Zachariah, the father of John the Baptist; which opinion is plainly incongruous. He has been thought to be the Zachariah, son of Barachias, whom our Saviour mentions, as killed between the temple and the altar; though no such thing is any where said of this prophet. At the foot of Mount Olivet they show a tomb which they pretend belongs to the prophet Zachariah. Dorotheus maintains that he was buried in a place called Bethariah, an hundred and fifty furlongs from Jerusalem.

Zachariah begins his prophecy with an exhortation to the people to be converted to the Lord, and not to imitate the stubbornness of their fathers. In the fourth year of Darius, in the year of the world 3486, on the fourth day of the ninth month, the prophet was consulted by Sherezer, Regem-melech, and others, whether they ought to continue to fast on the fifth month, as they had hitherto done since the ruin of the temple? He answered, that these fasts were of their own invention; that what God chiefly required of them, was piety and justice, and that, finally, their days of fasting should be soon changed into days of joy and thanksgiving. He foretells, in a very express manner, the coming of Jesus Christ,

a Saviour, poor, and sitting on an ass, and a colt, the foal of an ass. In the eleventh chapter he speaks of the war of the Romans against the Jews, of the breach of the covenant between God and his people; of thirty pieces of silver given for a recompense to the shepherd; of three shepherds put to death in one month, &c.

Zachariah is the longest and the most obscure of all the twelve minor prophets. His style is interrupted, and without connexion. His prophecies concerning the Messiah are more particular and express than those of the other prophets. Some modern critics, as Mede and Hammond, have been of opinion, that chap. ix. x. xi. of this prophet were written by Jeremiah; because, in Matthew (xxvii. 9, 10.) under the name of Jeremiah we find quoted Zach. (xi. 12.); and as the aforesaid chapters make but one continued discourse, they concluded from hence that all three belonged to Jeremiah. But it is much more natural to suppose that the name of Jeremiah, by some unlucky mistake, has slipped into the text of St. Matthew.

ZACHARIAH, the son of Barachiah, or Jeberechiah, mentioned in Isaiah, (viii. 2.); or according to Jerome, this is the prophet mentioned in the Chronicles, under the reign of Hezekiah, or rather under that of Azariah, or Uzziah, (2 Chron. xxvi. 5.): 'And he sought God in the days of Zachariah, who had understanding in the visions of God.' This Zachariah might live to the reign of Ahaz, in the year of the world 3262, when the Lord said to him, 'Take thee a great roll, and write in it with a man's pen, concerning Maher-shalal-hash-baz.' Isaiah adds, 'And I took unto me faithful witnesses to record, Uriah the priest, and Zachariah the son of Jeberechiah.'

ZACHARIAH, a priest of the family of Abia, father of John the Baptist, and husband to Elisabeth. (Luke i. 5. 12, &c.) This is what we are told in the Gospel: Zacharias and Elisabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.' But in the year of the world 3999, about fifteen months before the birth of Jesus Christ, as Zachariah was waiting his week, and performing the functions of priest in the temple, 'according to the custom of the priest's office, his lot was to burn incense, when he went into the temple of the Lord,' on the altar of gold in the holy place. There the angel Gabriel appeared to him, and told him that his prayer was heard; and declared that his wife Elisabeth should bear a son, whom he should call by the name of John. Zachariah asked the angel

how he was to be convinced of that, seeing both he and his wife were greatly advanced in years. The angel told him that he should be dumb, and not able to speak, until the time that this prophecy should be accomplished, because he believed not the Divine promise.

The people were waiting till Zachariah came forth out of the holy place; and they were surprised at his long delay. But when he came out he was not able to speak; by his making signs to them, they found that he had seen a vision, and was become dumb. When the days of his ministry were completed, that is, at the end of about a week, he returned to his own house; and his wife Elisabeth conceived a son, of whom she was happily delivered in due time. Her neighbours and kinsfolk assembled to congratulate her on this occasion; and on the eighth day they circumcised the child, calling his name Zachariah, after the name of his father; but Elisabeth then interposed, and said, No; his name is John. Then they desired a token from his father, how he would have him named; he making signs for a tablet, wrote on it, His name is John, which was a cause of admiration to all present. At this instant his mouth was opened, his tongue was loosed, and he spake, praising God. And Zachariah, being filled with the Holy Ghost, prophesied, by a canticle, which St. Luke has preserved. (chap. ii.) Some have thought that Zachariah, the father of the Baptist, was high-priest; but no more appears from St. Luke than that he was an ordinary priest.

ZA'DOK, צִדְקָה, signifies *just*, or *justified*. Zadok or Sadoc, son of Ahitub, high-priest of the Jews, of the race of Eleazar. From the time of Eli, the high-priesthood had been in the family of Ithamar, but was restored to the family of Eleazar, in the time of Saul, in the person of Zadok, who was put in the place of Ahimelech, slain by Saul, in the year of the world 2944. (1 Sam. xxii. 17, 18.) While Zadok performed the functions of the priesthood with Saul, Ahimelech performed it with David; so that till the reign of Solomon there were two high-priests in Israel: Zadok of the race of Eleazar, and Ahimelech of the race of Ithamar. (2 Sam. viii. 17.)

When David was forced to quit Jerusalem, on account of the rebellion of his son Absalom, Zadok and Abiathar would have accompanied him with the ark of the Lord. (2 Sam. xv. 24.) But David would not permit them. To Zadok, he said, O seer, return into the city with Ahimaaz your son, and let Abiathar and his son Jonathan return also. I will conceal myself in the country, till you send me news of what passes. Zadok and Abiathar returned therefore to Jerusalem; but their two sons Ahimaaz and Jonathan hid themselves near the fountain

of Rogel: and when Hushai the friend of David had defeated the counsel of Ahithophel, they communicated this to David.

After the defeat of Absalom, David sent word to Abiathar and Zadok to persuade the elders of Judah to show their zeal for the king, by making haste to come, and invite his return into his metropolis. (2 Sam. xix. 11, 12.)

The high-priest, Zadok, did not engage in the party of Adonijah, who aspired at the kingdom to the exclusion of Solomon (1 Kings i. 5. 10, &c.); and David sent Zadok with Nathan, and the chief officers of his court, to give the royal unction to Solomon, and to proclaim him king instead of his father.

After the death of David, Solomon excluded Abiathar from the high-priesthood, because he had espoused the party of Adonijah, and made Zadok high-priest alone. (1 Kings ii. 35.) It is not very well known when he died; but his successor was his son Ahimaaz, who enjoyed the high-priesthood under Rehoboam.

ZAREPHATH, or SAREP'TA, צרפחה, signifies the *narrows of the puffed cheek*, or of bread; otherwise, *blowing*, or of the *blowers*; otherwise, the *narrows of swelling*, or of *persuasion*. Zarephath, or Sarepta, was a city of the Sidonians, between Tyre and Sidon, upon the coast of the Mediterranean Sea. It was remarkable for being the residence of the prophet Elijah, with a poor woman here, during a famine in the land of Israel. (1 Kings xvii. 9, 10.) In all probability it is, as Mr. Maundrell observes, the same as that now called Sarphan, distant about three hours' travel from Sidon towards Tyre. This writer says, that the place shown for this city consists at present only of a few houses on the tops of the mountains about half-a-mile from the sea. But it is more probable the principal part of the city stood below, in the space between the hills and the sea, there being ruins of considerable extent still seen in that place. *Wells's Geography of the Old and New Testament*, vol. ii. p. 165.

ZEBO'IM, צבאים, signifies *young of sheep* or goats; otherwise *fair*, or *exemplary*; otherwise, *puffed up*; or from the Syriac, *volunteers*. Zeboim was one of the four cities of Pentapolis, consumed by fire from Heaven. (Gen. xix. 24.) Eusebius and Jerome speak of Zeboim, as of a city extant in their time, on the western shore of the Dead Sea. Therefore, after the time of Lot and Abraham, a city must have been re-built near where Zeboim was before. The valley of Zeboim is mentioned (1 Sam. xiii. 18.) also Zeboim a city of Benjamin. (Nehem. xi. 34.)

ZEB'ULUN, זבולון, signifies *to endow*; otherwise *dwelling*, *habitation*. Zebulun, or Zabulon, the sixth son of Jacob and Leah.

(Gen. xxx. 20.) He was born in Mesopotamia, about the year of the world 2256. His sons were Sered, Elon, and Jahleel. (Gen. xlv. 14.) Moses acquaints us with no particulars of his life; but Jacob, in his last blessing, said of Zebulun, (Gen. xlix. 13.) 'Zebulun shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Zidon.' His portion extended along the coast of the Mediterranean Sea, one end of it bordering on this sea, and the other on the Sea of Tiberias. (Josh. xix. 10, &c.) In the last words of Moses, he joins Zebulun and Issachar together; saying, (Deut. xxxiii. 18.) 'Rejoice, Zebulun, in thy going out, and Issachar in thy tents. They shall call the people unto the mountain, there they shall offer sacrifices of righteousness. For they shall suck of the abundance of the seas, and of treasures hid in the sand.' Meaning that these two tribes being at the greatest distance north, should come together to the temple at Jerusalem, to the holy mountain, and should bring with them such of the other tribes as dwelt in their way; and that being situated on the coast of the Mediterranean Sea, they should apply themselves to trade and navigation, and to the melting of metals and glass, denoted by those words, 'Treasures hid in the sand.' The river Belus, whose sand was very fit for making glass, was in this tribe.

When the tribe of Zebulun left Egypt, it had for its chief Eliab, the son of Elon, and comprehended 57,400 men able to bear arms. (Numb. i. 9-30.) In another review, thirty-nine years afterwards, this tribe amounted to 60,500 men, of age to bear arms. (Numb. xxvi. 26, 27.) The tribes of Zebulun and Naphtali distinguished themselves in the war of Barak and Deborah against Sisera, the general of the armies of Jabin. (Judg. iv. 5, 6. 10.; v. 4. 14.) It is thought these tribes were the first carried into captivity beyond the Euphrates, by Pul, and Tiglath-pileser, kings of Assyria. (1 Chron. v. 26.) They had also the advantage of hearing and seeing Jesus Christ in their country, oftener and longer than any other of the tribes. (Isaiah ix. 1. Matt. iv. 13. 15.)

ZEBULON, a city of Asher, (Josh. xix. 27.) but, probably, afterwards yielded to Zebulun, whence it took its name. It was not far from Ptolemais, since Josephus makes the length of Lower Galilee to be from Tiberias to Ptolemais. Elon, the judge of Israel, was of the tribe of Zebulun, and was buried in this city. (Judg. xii. 12.)

ZEDEKIAH, צדקיהו, signifies *the Lord is my justice*, or *the justice of the Lord*. Zedekiah or Mattaniah, was the last king of Judah before the captivity of Babylon. He was the son of Josiah, and uncle to Jehoiachin his predecessor. (2 Kings xxiv. 17.

19.) When Nebuchadnezzar took Jerusalem, he carried Jehoiachin to Babylon, with his wives, children, officers, and the best artificers in Judea, and put in his place his uncle Mattaniah, whose name he changed into Zedekiah, and made him promise, with an oath, that he would continue in fidelity to him, in the year of the world 3405. (2 Chron. xxxvi. 13. Ezek. xvii. 12, 14, 18.) He was twenty-one years old when he began to reign at Jerusalem, and he reigned there eleven years. He did evil in the sight of the Lord, committing the same crimes as Jehoiakim. (2 Kings xxiv. 18, 19, 20. 2 Chron. xxxvi. 11, 12, 13.) He regarded not the menaces of the prophet Jeremiah, from the Lord; but hardened his heart. The princes of the people, and the inhabitants of Jerusalem, imitated his impiety, and abandoned themselves to all the abominations of the Gentiles.

In the first year of his reign, Zedekiah sent to Babylon Elasah, the son of Shaphan, and Gemariah, the son of Hilkiyah, probably to carry his tribute to Nebuchadnezzar. By these messengers Jeremiah sent a letter to the captives at Babylon. (Jer. xxix. 1—23.) Four years afterwards, either Zedekiah went thither himself, or at least he sent thither; for the Hebrew text may admit either of these interpretations. (Jer. li. 59. Baruch i. 1. Jer. xxxii. 12.) The chief design of this deputation was to entreat Nebuchadnezzar to return the sacred vessels of the temple. (Baruch i. 8.) In the ninth year of his reign, he revolted against Nebuchadnezzar. (2 Kings xxv. 1, 2, 3.) It was a sabbatical year, in which the people should set their slaves at liberty, according to the law. (Exod. xxi. 2. Deut. xv. 1, 2, 12. Jer. xxxiv. 8, 9, 10.) Then king Nebuchadnezzar marched his army against Zedekiah, and took all the fortified places of his kingdom, except Lachish, Azekah, and Jerusalem.

He sat down before Jerusalem on the tenth day of the tenth month of the holy year (which answers to our January.) Some time afterwards, Pharaoh Hophrah, king of Egypt, marched to assist Zedekiah. (Jer. xxxvii. 3, 4, 5, 10.) Nebuchadnezzar left Jerusalem, and went to meet him, defeated him, and obliged him to return into Egypt; after which he resumed the siege of Jerusalem. In the mean while the people of Jerusalem, as if freed from the fear of Nebuchadnezzar, retook the slaves whom they had set at liberty, which drew upon them great reproaches and threatenings from Jeremiah. (xxxiv. 11, 22.) During the siege, Zedekiah often consulted Jeremiah, who advised him to surrender, and pronounced the greatest woes against him, if he should persist in his rebellion. (Jer. xxxvii. 3, 10.) But this unfortunate prince had neither patience to hear, nor resolution to

follow, good counsels. In the eleventh year of Zedekiah, on the ninth day of the fourth month, (July) Jerusalem was taken. (2 Kings xxv. 2, 3, 4. Jer. xxxix. 2, 3.; lii. 5, 6, 7.) Zedekiah and his people endeavoured to escape by favour of the night, but the Chaldean troops pursuing them, they were overtaken in the plains of Jericho.

He was taken, and carried to Nebuchadnezzar, then at Riblah, a city of Syria. The king of Chaldea reproaching him with his perfidy, caused all his children to be slain before his face, and his eyes to be put out; then loading him with chains of brass, he ordered him to be sent to Babylon. (2 Kings xxv. 4—7. Jer. xxxii. 4—7.; lii. 4—11.) Thus were accomplished two prophecies which seem contradictory: one of Jeremiah, who said, that Zedekiah should see, and yet not see Nebuchadnezzar with his eyes (Jer. xxxii. 4, 5.; xxxiv. 3.); and the other of Ezekiel, (xii. 13.) which intimated that he should not see Babylon, though he should die there. The year of his death is not known. Jeremiah had assured him (Jer. xxxiv. 4, 5.) that he should die in peace, that his body should be burned, as those of the kings of Judah usually were; and that they should mourn for him, saying, Ah, lord!

ZEPHANIAH, צפניה, signifies *the Lord is my secret, or the secret of the Lord, or the north of the Lord*. Zephaniah, son of Maaseiah; called (2 Kings xxv. 18.) the second priest, while the high-priest Seraiah performed the functions of the high-priesthood, and was the first priest. It is thought Zephaniah was his deputy, to discharge the duty when the high-priest was sick, or when any other accident hindered him from performing his office. After the taking of Jerusalem by the Chaldeans, Seraiah and Zaphaniah were taken and sent to Nebuchadnezzar at Riblah, who caused them to be put to death, in the year of the world 3416. Zephaniah was sent more than once by Zedekiah, to consult Jeremiah. (Jer. xxi. 1.; xxxvii. 3.) We know not whether Josiah and Hen, (Zech. vi. 10, 14.) were sons of this Zephaniah, or of some other.

ZEPHANIAH, son of Cushi, and grandson of Gedaliah, was of the tribe of Simeon, according to Epiphanius, and of Mount Sarabata, a place not mentioned in Scripture. The Jews are of opinion, that the ancestors of Zephaniah, recited at the beginning of his prophecy, were all prophets themselves. Some have pretended, without any foundation, that he was of an illustrious family. We have no exact knowledge, either of his actions, or the time of his death. He lived under king Josiah, who began to reign in the year of the world 3363. The description that Zephaniah gives of the disorders of Judah leads us to

judge, that he prophesied before the eighteenth year of Josiah; that is, before this prince had reformed the abuses and corruptions of his dominions. (2 Kings xxii. 3. 10. 12.) Besides, he foretells the destruction of Nineveh, (Zeph. ii. 13.) which could not fall out before the sixteenth year of Josiah, by allowing, with Berosus, twenty-one years to the reign of Nabopolassar over the Chaldeans. Therefore, we must necessarily place the beginning of Zephaniah's prophecy early in the reign of Josiah.

This prophet denounces the judgments of God against the idolatry and sins of his countrymen, and exhorts them to repentance; he predicts the punishment of the Philistines, Moabites, Ammonites, and Ethiopians, and foretells the destruction of Nineveh; he again inveighs against the corruptions of Jerusalem, and with his threats, mixes promises of future favour and prosperity to his people, whose recall from their dispersion shall glorify the name of God throughout the world. The style of Zephaniah is poetical; but it is not distinguished by any peculiar elegance or beauty, though generally animated and impressive. *Bishop Tomline's Elements of Christian Theology*, vol. i. pp. 127, 128.

ZERUBABEL, זרובבל, signifies, *banned*, or *a stranger at Babylon*. Zerubabel, or Zorobabel, was son of Salathiel, of the royal race of David. St. Matthew (i. 12.) and Chronicles (1 Chron. iii. 17. 19.) make Jeconiah king of Judah, to be father to Salathiel; but they do not agree as to the father of Zerubbabel. The Chronicles say Pedaiah was father of Zerubbabel; but St. Matthew, St. Luke, Ezra, and Haggai, constantly make Salathiel his father. We must therefore take the name of son in the sense of grandson, and say that Salathiel having educated Zerubbabel, he was always afterwards looked upon as his father. Some think that Zerubbabel had also the name of Sheshbazzar, and that he had this name in Ezra (i. 8.). Zerubbabel returned to Jerusalem long before the reign of Darius, son of Hystaspes. He returned at the beginning of the reign of Cyrus, in the year of the world 3468, fifteen years before Darius.

Cyrus committed to his care the sacred vessels of the temple, with which he returned to Jerusalem. (Ezra i. 14.) He is always named first, as being the chief of the Jews that returned to their own country. (Ezra ii. 2.; iii. 8.; v. 2.) He laid the foundations of the temple, (Ezra iii. 8. 9. Zech. iv. 9, &c.) and restored the worship of the Lord, and the usual sacrifices. When the Samaritans offered to assist in rebuilding the temple, Zerubbabel and the principal men of Judah refused them this honour, since Cyrus had granted his commission to the Jews only. (Ezra iv. 2. 3.)

ZI'BA, זיבא, signifies *army*, *fight*, *strength*, *flag*. Ziba was a servant to Saul. (2 Sam. ix. 2, 3, &c.) King David having resolved to show kindness to some descendants of Saul, for the sake of Jonathan, he asked Ziba if there was any remaining of his house? Ziba mentioned one of Jonathan's sons named Mephibosheth, who was lame, and dwelt at the house of Machir, at Lodebar. David sent for him, and gave him the privilege of his table all the rest of his life. He said to Ziba, I have given to Mephibosheth all that belonged to Saul; therefore make the best of his estate, that your master may have a sufficient subsistence. Ziba replied, My lord, your servant will obey your commands; and Mephibosheth shall be served at my table, when he shall please to be there, as one of the king's sons. Now Ziba had fifteen sons and twenty servants, who were employed to attend Mephibosheth, and to make the best of his estate. But Mephibosheth ate at the king's table, though he dwelt with Ziba.

Some years after, (2 Sam. xvi. 1, 2, &c.) when David was expelled from Jerusalem by his son Absalom, Ziba went to meet David, with two asses loaded with provisions. The king asked him, What do you mean by these? Ziba answered, The asses are to mount some of the king's officers, and the provisions are for those that attend you. David then asked him, Where is Mephibosheth? Ziba replied, He continues at Jerusalem, saying, The house of Israel will now restore me to the kingdom of my father. The king then said to Ziba, I will give you all that belongs to Mephibosheth.

After the defeat of Absalom, Ziba came to meet the king, with his fifteen sons and twenty servants. Mephibosheth also came to meet the king, and in such a plight as sufficiently showed his trouble for the king's absence. For, from the time of David's flight, he had neither washed his feet, nor trimmed his beard, nor taken any care of his dress. David asked him, Mephibosheth, why did not you go with me, but stay at Jerusalem? Mephibosheth replied, My lord, my servant Ziba deceived me, for being, as you know, lame of my feet, I bid him prepare me an ass, to follow you; but, instead of that, he went himself to accuse me falsely. The king interrupted him, and said, Say no more. What I have determined shall stand; you and Ziba divide the estate.

ZO'AR, זואר, ζοωρά, σοχώρ, σηχώρ, signifies *small*, or *poor*. Zoar, or Bela, was a city of Pentapolis, on the southern extremity of the Dead Sea. It was intended, as the other five cities, to be consumed by fire from Heaven; but at the intercession of Lot, it was preserved. (Gen. xiv. 2.) It was

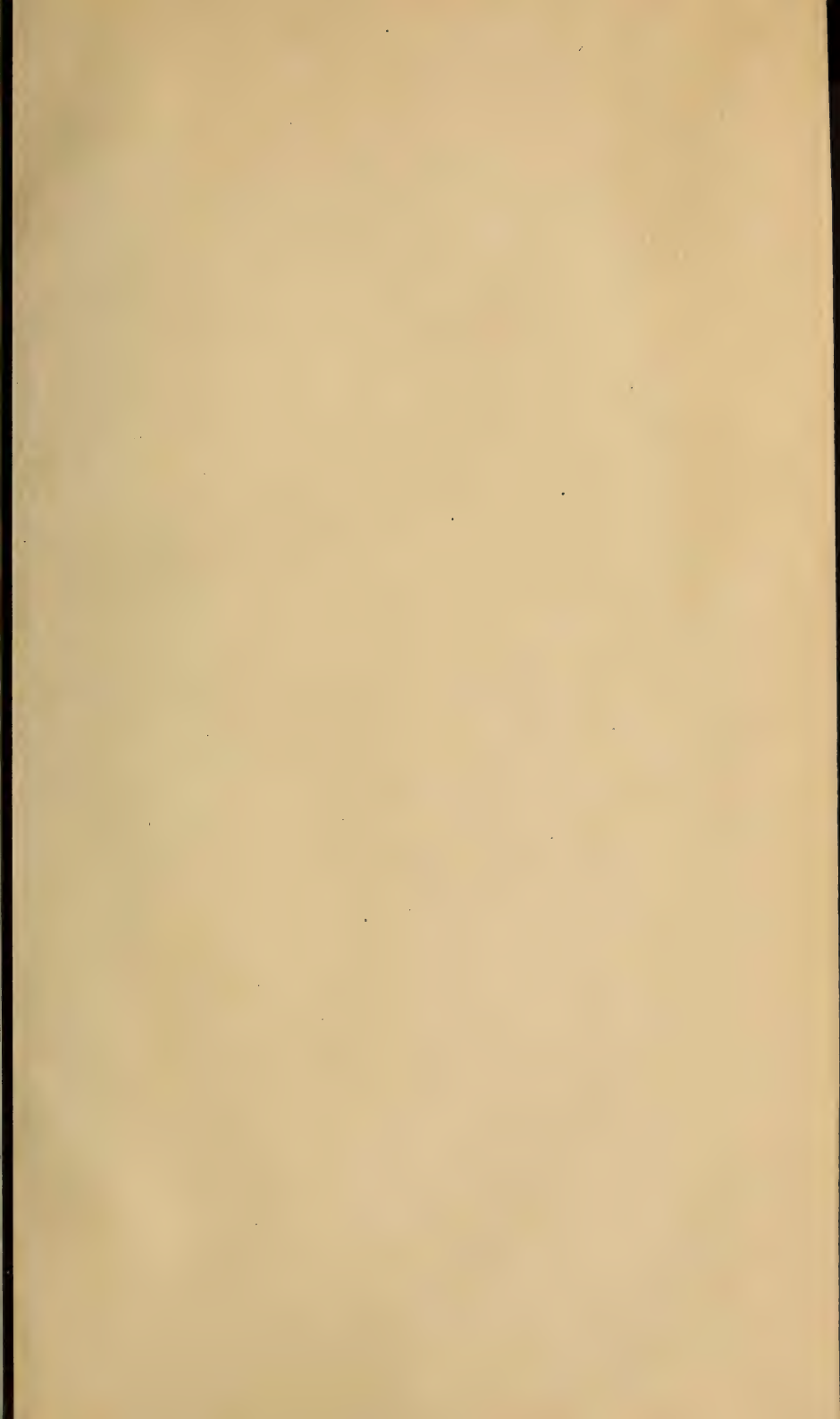
called Bela before; but when Lot desired of the angel that he might take refuge in it, and often insisted on the smallness of this city, it had the name Zoar, which in Hebrew signifies small, or little.

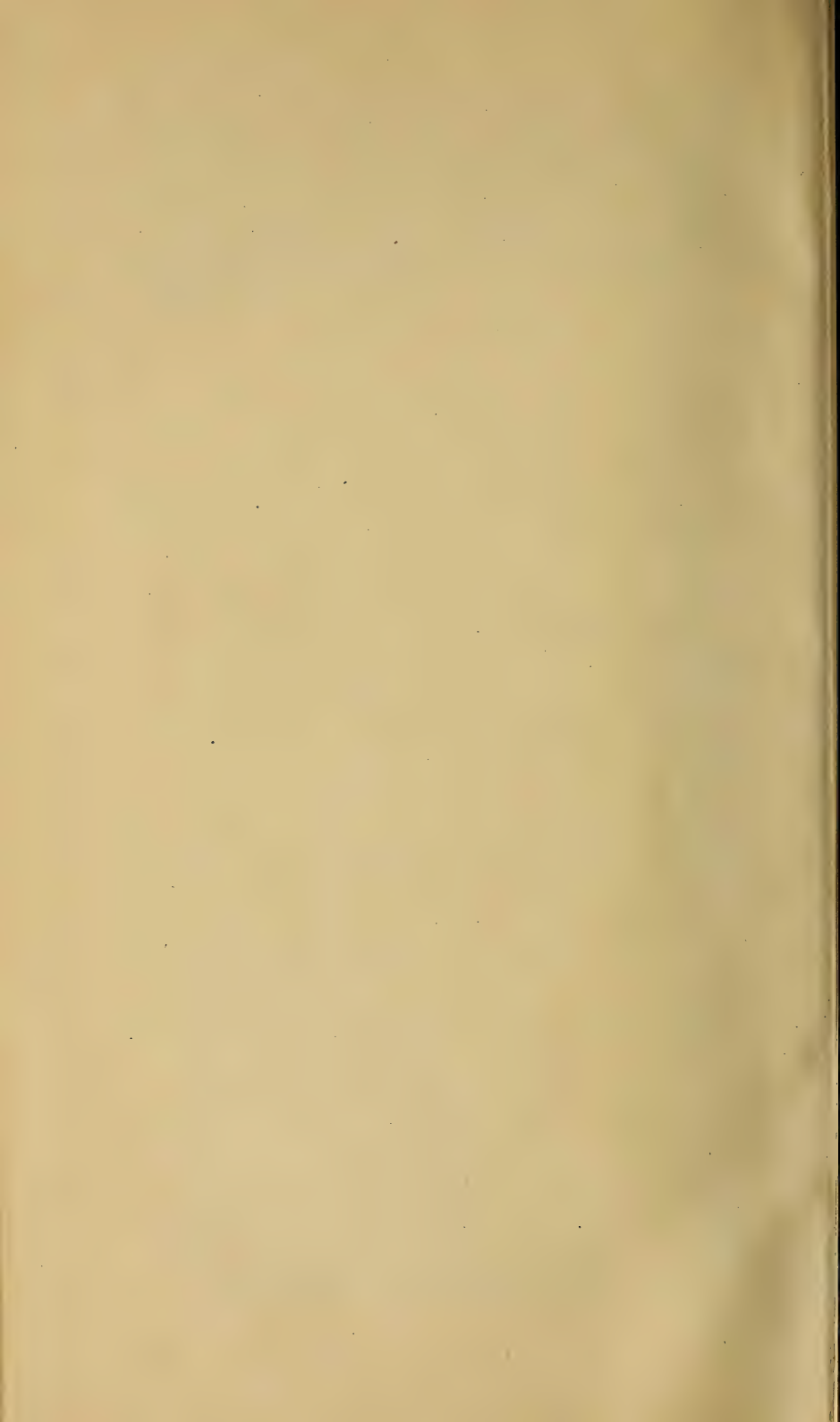
ZUZIM, זוזים, ἑθνη ἰσχυρά, signifies *posts of a door*; otherwise, *splendour, beauty*; otherwise, *revolters*, according to the Syriac. The Zuzim were certain giants who dwelt beyond Jordan, and who were conquered by Chedorlaomer and his allies, in the year of

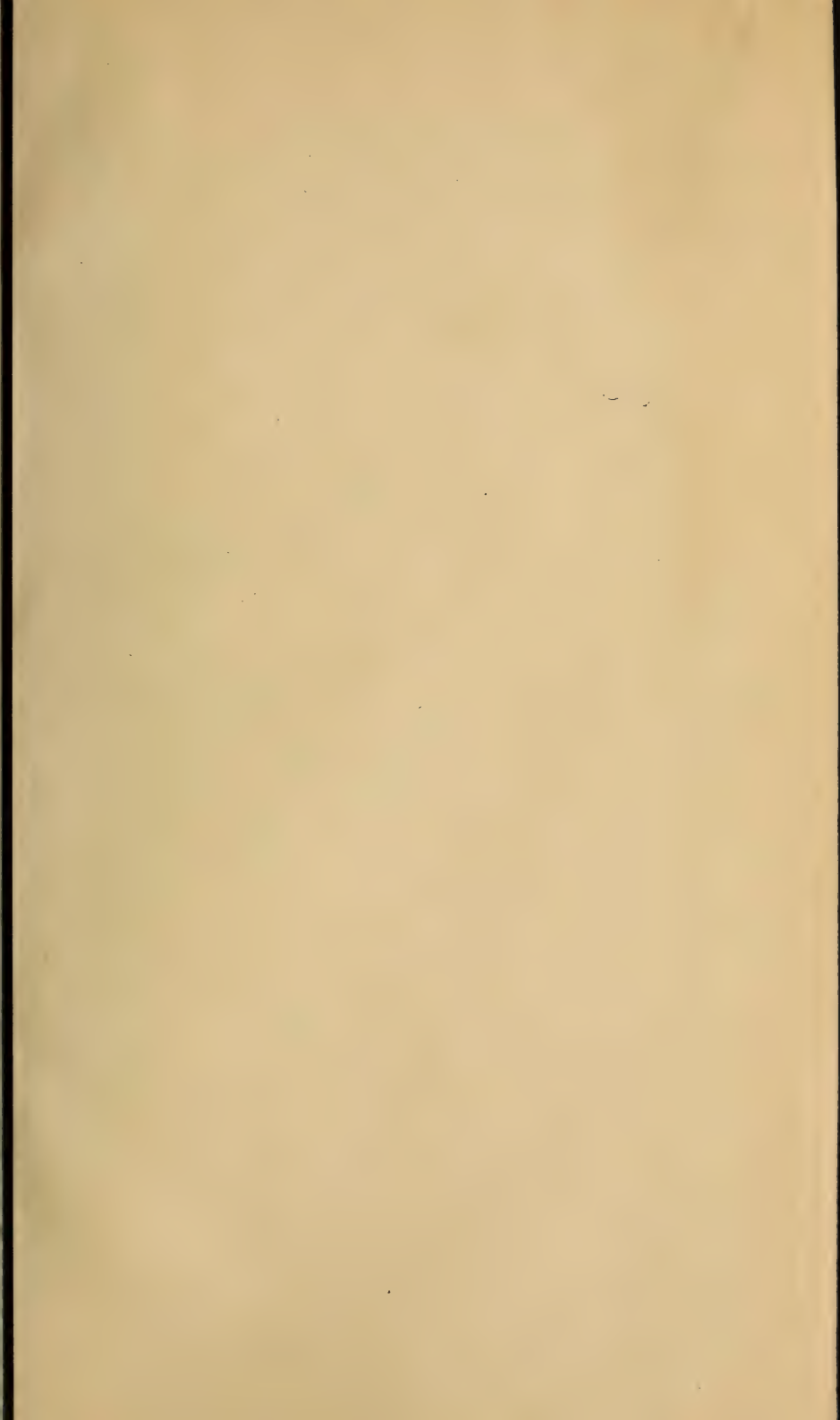
1058

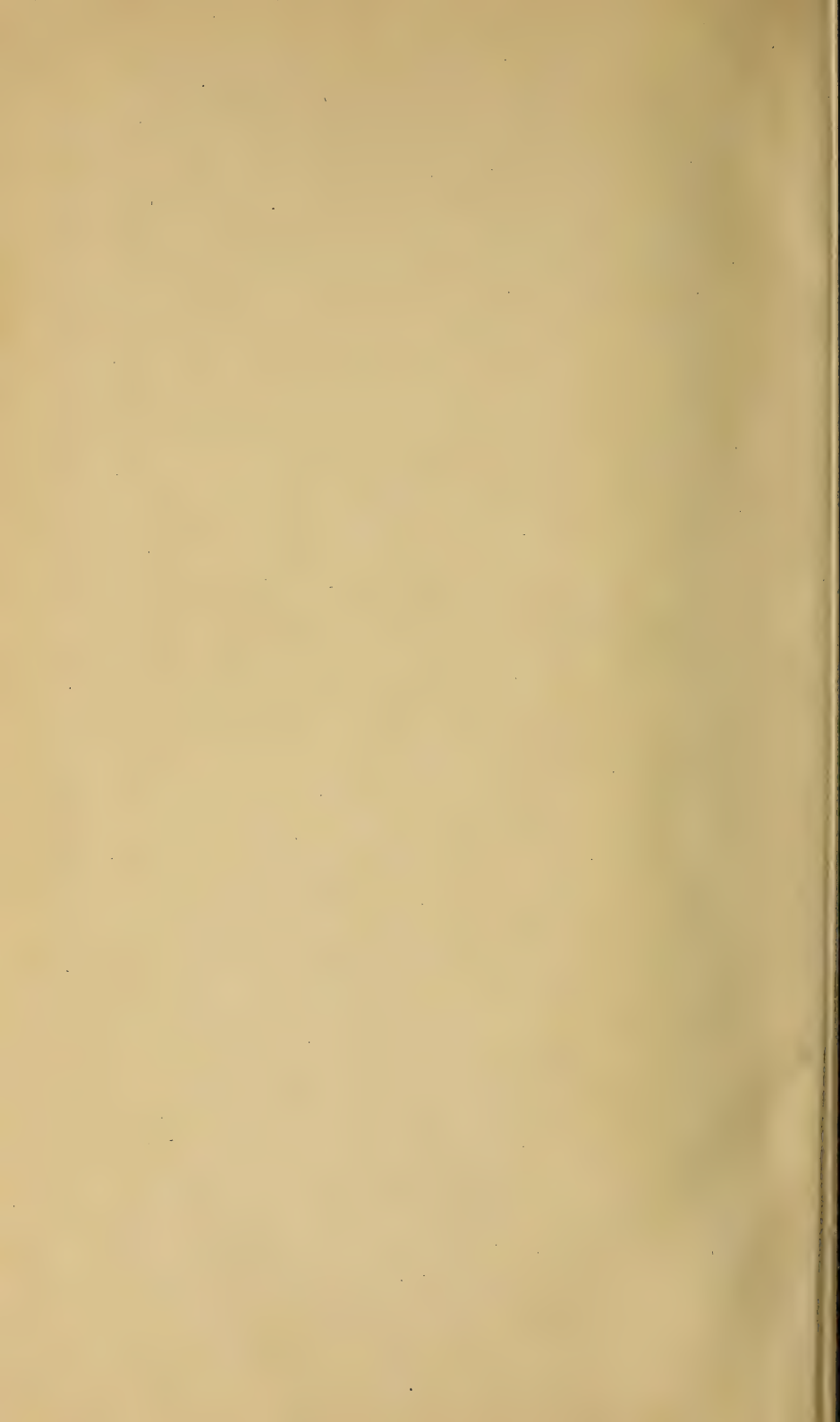
the world 2079. (Gen. xiv. 5.) The Vulgate and the Septuagint say they were conquered with the Rephaim in Ashteroth-karnaim. The Chaldee interpreters have taken Zuzim in the sense of an appellative, for stout and valiant men; and the Septuagint have rendered the word Zuzim ἑθνη ἰσχυρά, that is, robust nations. Calmet is of opinion that the Zuzim are the same with the Zamzumim.

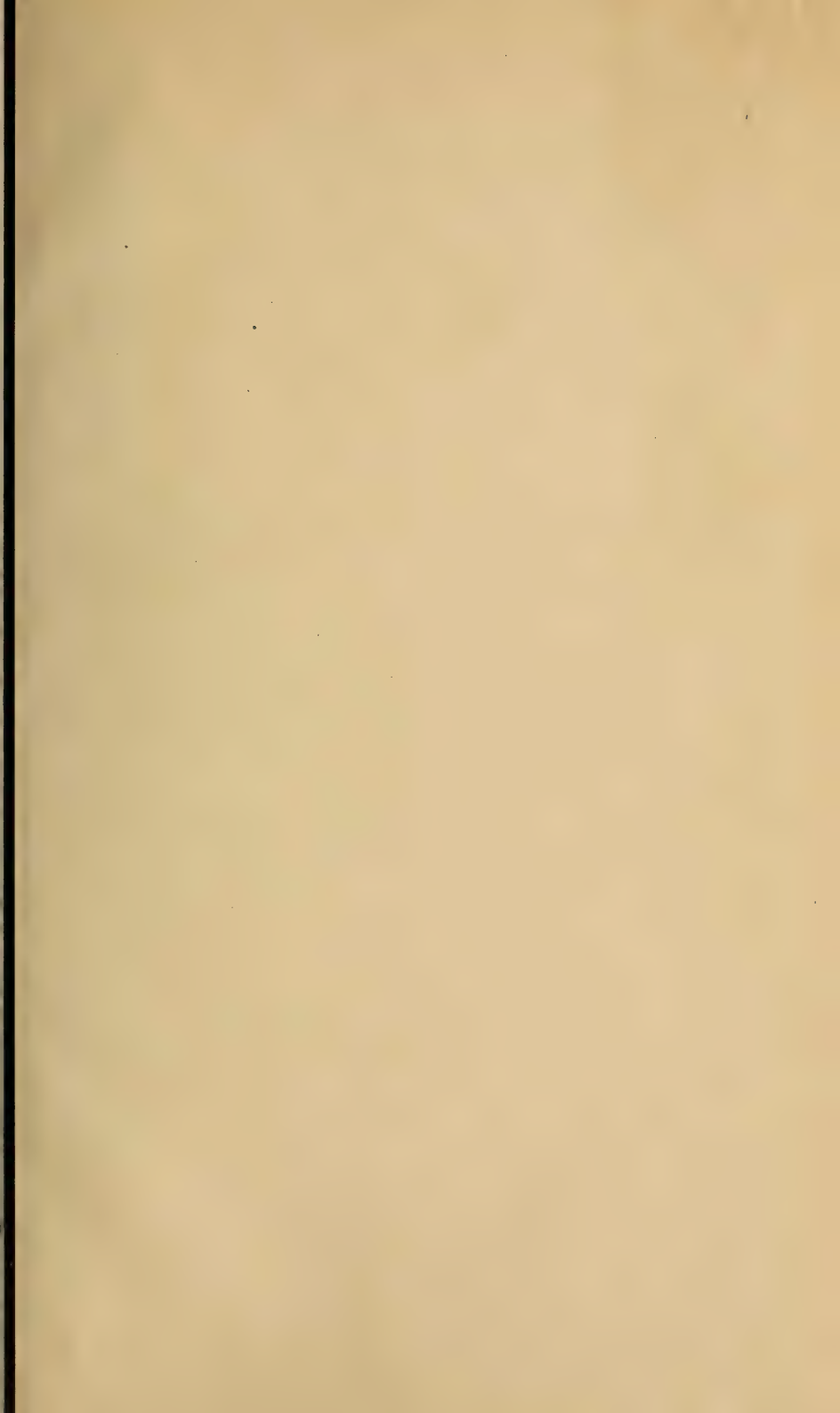
THE END.

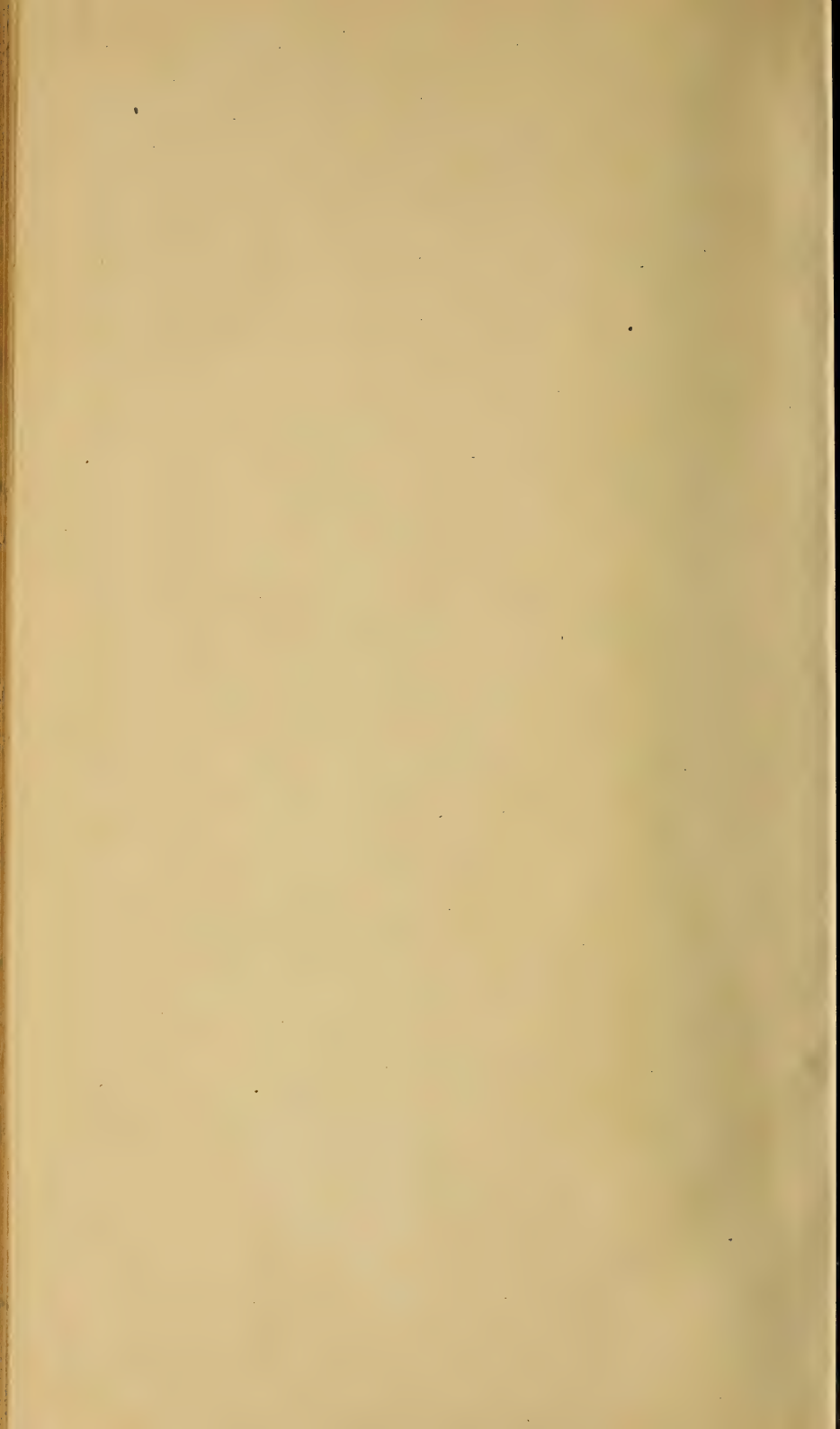


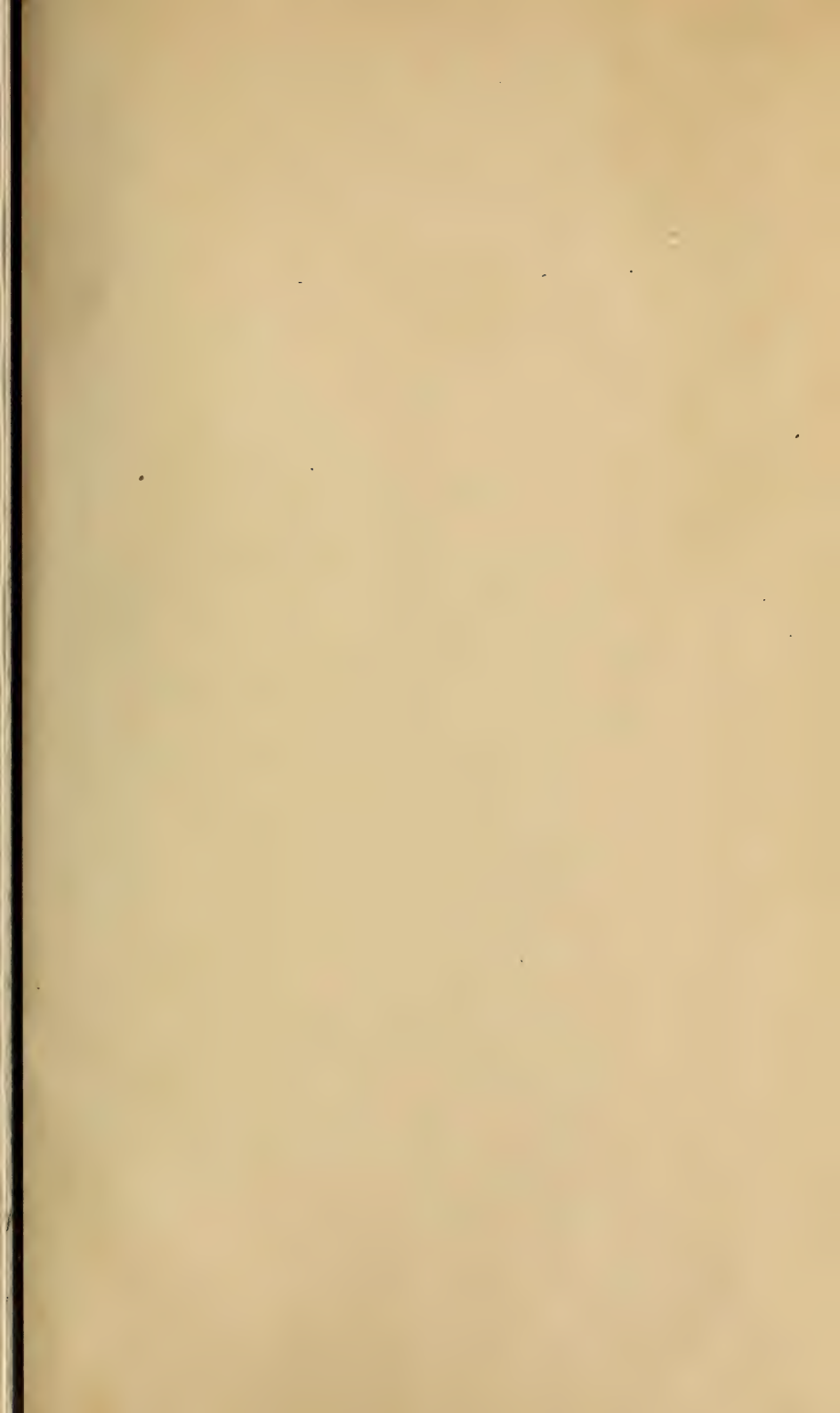


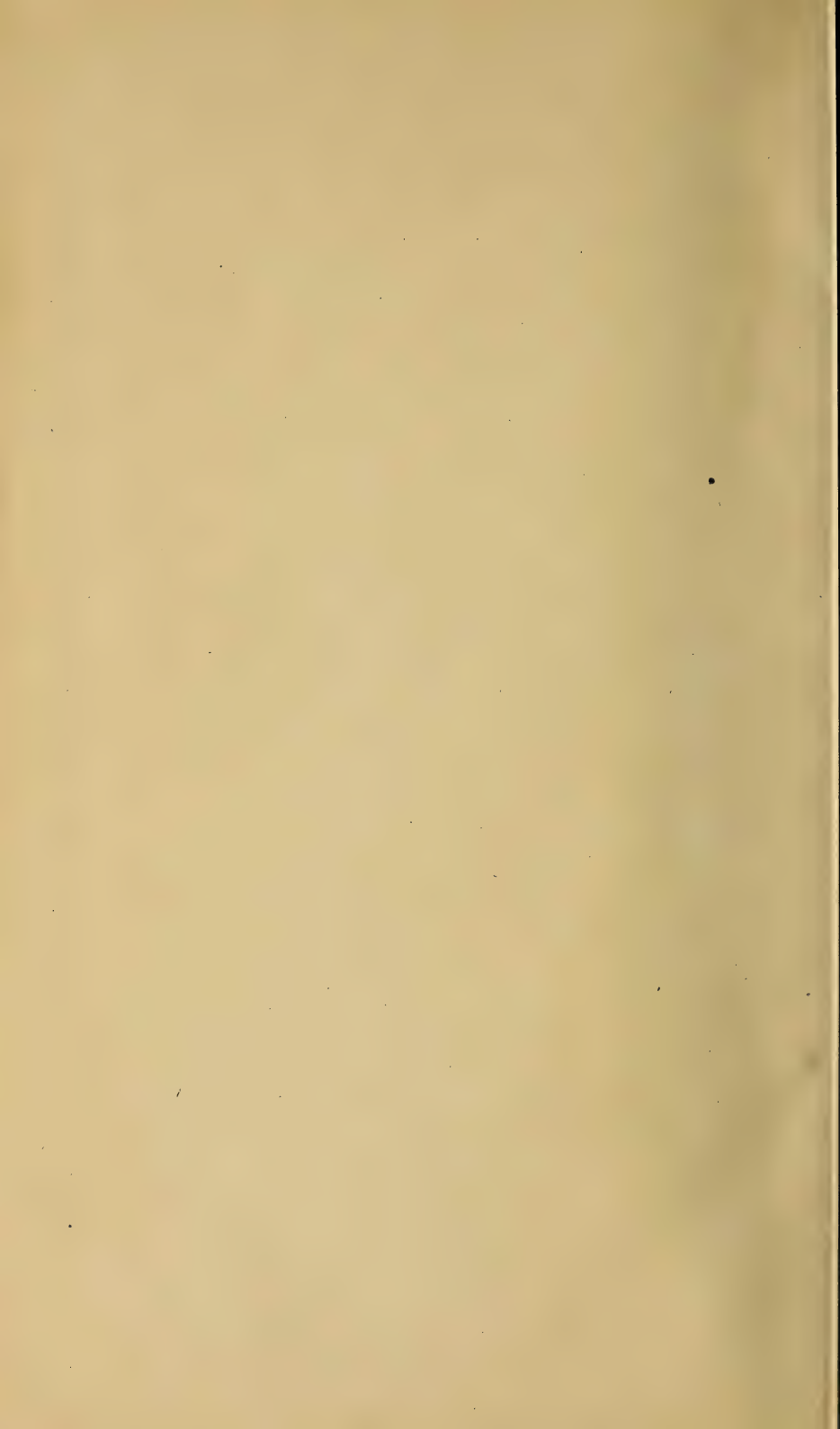


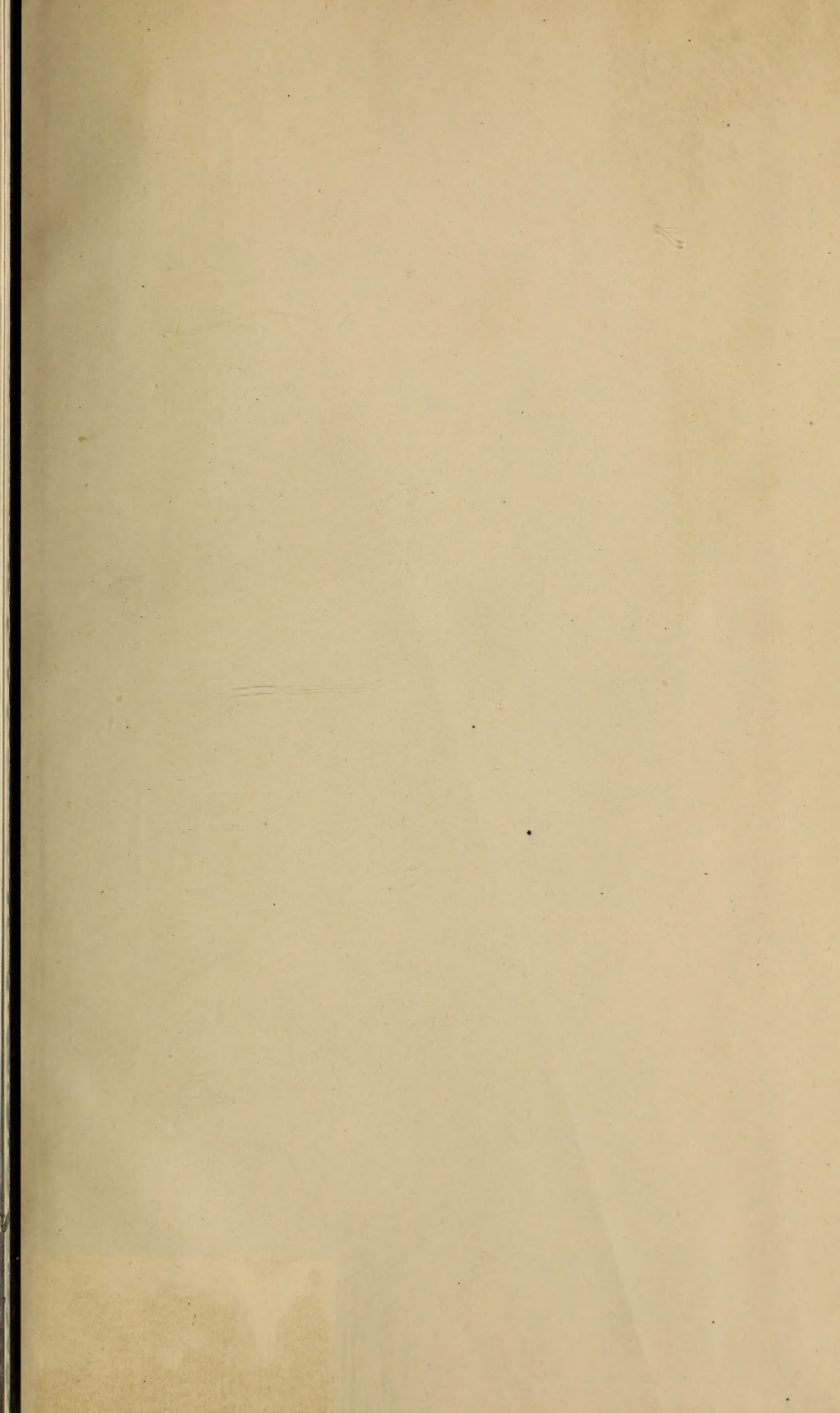












Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: March 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111



LIBRARY OF CONGRESS



0 013 372 363 8

